SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES



DEEP DIVE

Revelation

Chapter Twenty-Two, Verses 6–21

Surely, I Come Quickly — The Epilogue of the Bible

NASB 1995 | VERSE BY VERSE | FOUR VOICES

Three times the risen Lord says "I am coming quickly," and the Bible ends on a prayer — read through four teachers — **Amir Tsarfati**, **Mark Hitchcock**, **John MacArthur** and **David Jeremiah** — with the Greek behind *tachy*, the unsealed book, the washed robes, the bright morning star, the last invitation, and *Maranatha*.

THE PASSAGE

Revelation 22:6–21

Witness · warning · invitation · prayer

THE METHOD

Verse by Verse

Color-coded by teacher

WHAT'S INSIDE

Contents

Revelation 22:6–21 · the epilogue · two voices, one promise

—	**How to Read This Study** · *the four voices & their colors*	3
—	**Before the Passage** · *the last page, and why it sounds like the first*	3
I	**Faithful and True** · *Revelation 22:6–9 · the witness, and John falls again*	4
II	**Do Not Seal the Book** · *Revelation 22:10–15 · coming quickly, washed robes*	6
III	**The Bright Morning Star** · *Revelation 22:16–17 · the Spirit and the bride say Come*	9
IV	**Come, Lord Jesus** · *Revelation 22:18–21 · the warning and the last prayer*	11
V	**The Passage in the Whole Bible** · *cross-references*	13
†	**At a Glance** · *the four voices side by side*	16
†	**Key Insights & Questions for the Table** · *discussion*	16

❖

"He who testifies to these things says, "Yes, I am coming quickly." Amen. Come, Lord Jesus." — Revelation 22:20

SECTION I · THE PASSAGE

Revelation 22:6–21

Surely, I Come Quickly — The Last Word of the Bible Is an Invitation and a Promise

† How to Read This Study

This study walks the Bible's last sixteen verses in four movements, in the order John recorded them: a witness that the words are true, a book left open with the clock running, a Lord who names Himself and an invitation that goes out to anyone thirsty, and finally a warning, a promise and a prayer. At each movement you will hear four teachers, each in his own color, and you will see the Greek John chose and why it matters. Read the Scripture first; then let each voice add its angle. Three times in these verses Jesus says "I am coming quickly." Count them as you go. This four-voice edition adds two more: **John MacArthur** of Grace to You, the expositor who works the text phrase by phrase and holds the line on a literal reading, and **David Jeremiah** of Turning Point, who reads the signs of the times and presses the chapter home as a call to live ready.

AMIR TSARFATI · Revealing Revelation
MARK HITCHCOCK · Could the Rapture Happen Today?
JOHN MACARTHUR · Revelation 12–22 · Final Call
DAVID JEREMIAH · Escape the Coming Night

HOW THIS STUDY IS MARKED
God — His character & actions
Command / instruction
Key repeated word
Sin / warning
Promise / blessing
Time / place / contrast

KEY VERSE · REVELATION 22:20

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

† Before the Passage

Revelation 22:1–5 finished the vision: the river of the water of life, the tree of life on both banks, no more curse, the throne of God and of the Lamb, His servants seeing His face, and no night — the Bible's story returned to Eden and gone beyond it. The workbook's previous lesson ended there. What follows in 22:6–21 is not more vision but the epilogue, the closing frame John was told to put around everything he had seen. Amir Tsarfati's workbook gives this last lesson its title from verse 20: "Surely, I Come Quickly."

The epilogue deliberately echoes the prologue. Chapter 1 opened with "the things which must soon take place" (1:1), a blessing on the one who heeds the prophecy (1:3), "the time is near" (1:3), and the Lord calling Himself "the Alpha and the Omega" (1:8). Chapter 22 closes with every one of those phrases again (22:6, 7, 10, 13). The book is a sealed envelope opened from both ends: what it says at the start, it says again at the end, so no one can claim the middle meant something else.

The Old Testament background is thick. Daniel was told to "conceal these words and seal up the book until the end of time" (Daniel 12:4); John is told the opposite. Balaam saw "a star … from Jacob" (Numbers 24:17), Isaiah a "root of Jesse" (11:10) and a free invitation to every thirsty man (55:1), and Moses warned Israel not to add to or take away from the word (Deuteronomy 4:2). Revelation 22 gathers all four and puts them in the mouth of Jesus.

Both teachers in this study read Revelation as literal futurists, premillennial and pretribulational. For them, "I am coming quickly" is not a deadline that expired in the first century but a standing promise to the church that the Lord can come for His own at any moment — the rapture — before the seven years of wrath that chapters 6–19 describe, with His return in glory, the kingdom and the eternal state following in order. The question of this chapter is not whether He will come, but whether we are ready, and whether we still want Him to.

I
MOVEMENT

REVELATION 22:6–9

Faithful and True

The witness to the book — and John on his face before the wrong one, twice

> *"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." 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.""*
>
> REVELATION 22:6–9

ἐν τάχει · ταχύ

EN TACHEI · TACHY · "SOON" · "QUICKLY"

Two related words carry the chapter's clock. *En tachei* (from *tachos*, G5034), "soon" in verse 6, repeats 1:1 exactly; *tachy* (G5035), "quickly," is Jesus' own word in 22:7, 12 and 20, as earlier in 2:16 and 3:11 (and of the third woe in 11:14) — six times in the book, three of them on its last page. The words can mean **soon** (nearness in time) or **quickly, suddenly** (swiftness of manner). Futurist interpreters answer the preterist claim that everything was fulfilled by A.D. 70 in more than one way: Walvoord and Ryrie read the manner — when it comes, it comes suddenly; Robert Thomas reads God's own measure of time (2 Peter 3:8); others read imminence — nothing must happen first. All three agree that the words do not set a first-century expiration date on the promise.

μακάριος

MAKARIOS · "BLESSED" · THE SIXTH OF SEVEN

Revelation has exactly seven beatitudes — 1:3, 14:13, 16:15, 19:9, 20:6, 22:7 and 22:14 — and the last two are on this page. *Makarios* (G3107) is the word of the Sermon on the Mount: not "happy" as a feeling but approved, favored by God. The first (1:3) and the sixth (22:7) are twins, both for the one who *tērōn*, "heeds" — keeps, guards, holds on to (G5083) — the words of the prophecy. Revelation is the only book in the Bible that promises a blessing simply for being read and kept.

Ὅρα μή · σύνδουλός σού εἰμι

HORA MĒ · SYNDOULOS · "DO NOT DO THAT" · "FELLOW SERVANT"

Hora mē is clipped, almost a shout: "See — don't!" The angel says it twice in the book, in the same words (19:10 and here). *Syndoulos* (G4889), "fellow slave," puts the mightiest messenger on the same bench as John, the prophets, and every reader who keeps the book. Then the aorist imperative *proskynēson* (G4352): "Worship God" — the whole of Revelation's theology of worship in two words, and the answer to every beast, image and mark that demanded it in chapters 13–14.

πιστοὶ καὶ ἀληθινοί

PISTOI KAI ALĒTHINOI · "FAITHFUL AND TRUE"

Pistos (G4103) is trustworthy, the one who can be relied on; *alēthinos* (G228) is true in the sense of genuine, the real thing as against the counterfeit or the shadow — John's favorite form of the word ("the true Light," John 1:9; "the true vine," 15:1). The pair is a title before it is a verdict: Jesus is "the faithful and true Witness" (3:14) and the rider on the white horse is "called Faithful and True" (19:11). The same sentence, *houtoi hoi logoi pistoi kai alēthinoi*, was spoken from the throne in 21:5 and is repeated here. The words carry the character of the One who speaks them.

ἃ δεῖ γενέσθαι

HA DEI GENESTHAI · "THE THINGS WHICH MUST TAKE PLACE"

Dei (G1163) is the New Testament's word for divine necessity — not "might" but "must," because God has determined it; *genesthai* (G1096) is "to happen, come to pass." The phrase brackets the book: 1:1, 4:1 ("what must take place after these things") and 22:6. It comes from Daniel. When Daniel told Nebuchadnezzar that God had made known "what will take place in the latter days" (Daniel 2:28), the Greek Old Testament reads *ha dei genesthai ep' eschatōn tōn hēmerōn*. Jesus used the same words of the end: "those things must take place" (Matthew 24:6). And *deixai*, "to show" (G1166), states the purpose of the revelation in both 1:1 and 22:6.

AMIR TSARFATI · Behold Israel

The book closes the way it opened, with the Lord vouching for His own words — faithful and true, the same title Jesus wears on the white horse (19:11). For Tsarfati this is the ground of the whole hope: the question people ask after two thousand years is whether the promise can still be trusted, and the answer is the character of the one who made it — He who promised is faithful. "I am coming quickly" in verse 7 is spoken to the church, and he reads it as the any-moment coming of the Lord for His bride. John's fall at the angel's feet is the warning every believer needs: even good things, even prophecy itself, can draw worship that belongs to God alone.

MARK HITCHCOCK · Bible prophecy · DTS

Hitchcock places 22:6–21 as the epilogue after the final vision of the eternal state (21:1–22:5) — nothing new is revealed; the book is authenticated and the reader is addressed. He has defended the late date of Revelation (about A.D. 95, under Domitian) in his doctoral work and in public debate, and has answered in print the preterist reading of "soon" and "near" (*Bibliotheca Sacra*, 2006): if John wrote in the 90s, the book cannot be a prediction of A.D. 70. "Must soon take place" therefore points forward to events still future. And the blessing of verse 7 is on the one who heeds — prophecy is given to change how we live, not only to satisfy curiosity.

JOHN MACARTHUR · Grace to You

MacArthur hears verse 6 as "a heavenly attestation" to everything John has seen: the visions are real, and they will happen just the way Revelation says they will. Of the six times the book says Jesus is "coming quickly," he notes, two are warnings to churches and four are promises, and verse 7 is a promise. God has not handed the church a timetable, but He calls it to live in expectation. To "heed" (*tēreō*) is to keep, hold fast and guard — to obey the book and also to defend it from those who would deny it. John's fall at the angel's feet he treats gently: "He meant no idolatry"; overwhelmed, John for a moment could not tell the messenger from the One who sent him. The rebuke still stands: God alone may be worshiped — not angels, saints, the Virgin Mary or any created being (Colossians 2:18).

DAVID JEREMIAH · Turning Point

Jeremiah calls Revelation the only book in the Bible that promises a special blessing to those who read it, and he pairs verse 7 with 1:3 — the book opens and closes with a blessing on the one who keeps its words. But the blessing is not for reading alone; real success comes from submitting one's life to God's Word. When he lists what believers are to do until Jesus comes, the first item is to "walk submissively" according to that Word. He hears "I am coming quickly" as the Lord's promise to His church that He could come at any moment, and he refuses to set dates: we do not know when the Lord is coming back, but His coming is closer today than it was yesterday, so the believer lives ready.

II
MOVEMENT

REVELATION 22:10–15

Do Not Seal the Book

The clock is running — the reward is with Him — and the gates are open to the washed

> *"And he said to me, "Do not seal up the words of the prophecy of this book, for the time is near. 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. I am the Alpha and the Omega, the first and the last, the beginning and the end.""*
>
> REVELATION 22:10–13

> *"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. Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying."*
>
> REVELATION 22:14–15

Μὴ σφραγίσῃς

MĒ SPHRAGISĒS · "DO NOT SEAL UP"

Sphragizō (G4972) is the word for closing a document with wax and signet so that no one can read it until the appointed time. Daniel heard the opposite command: "seal up the book until the end of time" (Daniel 12:4, 9). The difference is the clock. For Daniel the end was far off; for John, *ho kairos engys estin* — "the time is near" (*kairos*, G2540, the appointed season; *engys*, G1451). The same phrase stood at the front door of the book (1:3). A sealed book is for later; an open book is for now.

ὁ μισθός μου μετ' ἐμοῦ

HO MISTHOS MOU MET' EMOU · "MY REWARD IS WITH ME"

Misthos (G3408) is wages, pay for work done — the word of Matthew 5:12 ("your reward in heaven is great") and 1 Corinthians 3:8. Jesus does not send the pay later; He brings it. *Apodounai*, "to render" (G591), is to pay back what is owed, *hekastō*, to each one individually, "according to what he has done" (singular in Greek: *to ergon*, his work taken as a whole). The echo is Isaiah 40:10 and 62:11 — "His reward is with Him." Then the titles of 1:8 and 21:6 return: "the Alpha and the Omega … the first and the last" — the name of the LORD in Isaiah 44:6, now spoken by Jesus.

οἱ πλύνοντες τὰς στολὰς αὐτῶν

HOI PLYNONTES TAS STOLAS AUTŌN · "THOSE WHO WASH THEIR ROBES"

Plynontes (G4150) is a present participle — those who keep on washing; *stolē* (G4749) is the long outer robe. The tribulation saints "washed their robes and made them white in the blood of the Lamb" (7:14); here the washing is the whole of salvation in one picture. The result is *exousia* (G1849), the right, the authority, to the tree of life that Adam lost at the gate of Eden (Genesis 3:22–24). Later Greek manuscripts read *poiountes tas entolas autou*, "who do His commandments" (so the KJV); the earliest read "wash their robes" (SBLGNT, NASB95). Outside the gates are the *kynes* (G2965), "dogs" — the Old Testament's word for the morally unclean (Deuteronomy 23:18) — and the *pharmakoi* (G5333), the sorcerers of 21:8.

ἔτι · ῥυπαρὸς ῥυπανθήτω

ETI · RHYPAROS RHYPANTHĒTŌ · "STILL" · "LET THE FILTHY STILL BE FILTHY"

Verse 11 is four third-person imperatives, each closed by *eti* (G2089), "still, yet" — an adverb of time that can also mark degree, "yet more." *Rhyparos* (G4508) is "dirty, filthy"; its only other New Testament use is the poor man's "dirty clothes" in James 2:2. The verb (G4510) appears in the New Testament only here. The picture sets the filthy beside those who "wash their robes" three verses later. The grammar is not permission but a verdict: as the time draws near, people become more fully what they have chosen to be. The echo is Daniel 12:10: "the wicked will act wickedly … but those who have insight will understand."

ἡ ἀρχὴ καὶ τὸ τέλος

HĒ ARCHĒ KAI TO TELOS · "THE BEGINNING AND THE END"

The three titles of verse 13 say one thing three ways. *Archē* (G746) is more than a starting point; it is origin, source, first cause — Christ is "the Beginning of the creation of God" (3:14), and "He is the beginning" (Colossians 1:18). *Telos* (G5056) is not mere stopping but goal, completion, the end toward which a thing moves ("Christ is the end of the law," Romans 10:4). In 21:6 the One seated on the throne says, "I am the Alpha and the Omega, the beginning and the end"; in 22:13 Jesus says the same and adds "the first and the last," the name the LORD claims in Isaiah 48:12.

AMIR TSARFATI · Behold Israel

Daniel was told to seal; John is told not to — and Tsarfati, who has taught Daniel and Revelation side by side, hears in the contrast that the end-times clock has moved into its final hour. The open book means the church has been given the full picture in advance, so it has no excuse to be caught unaware. Verse 11 is sobering: there comes a moment when character is fixed and choices are final, and that is why he presses the urgency of today. The reward comes with Jesus, so the believer's life now matters. And the only way through the gates is washed robes — the blood of the Jewish Messiah, Yeshua, shed for Jew and Gentile alike.

MARK HITCHCOCK · Bible prophecy · DTS

For Hitchcock, "My reward is with Me" points to the judgment seat of Christ, which he places as the next event for believers after the rapture. It decides not whether a believer gets into heaven but how he will spend eternity. He groups the rewards in three kinds — praise from Jesus, privileges, and positions of authority in the kingdom — and names five crowns, among them the crown of righteousness for those who love His appearing (2 Timothy 4:8). Seeking that reward is not mercenary but biblical. His summary is memorable: "Our lives today are training time for reigning time." Verse 15 is the other side: outside the city is a real place.

JOHN MACARTHUR · Grace to You

For MacArthur verse 11 is not out of place. It says that a person's response to the truth fixes his destiny: those who hear and go on doing wrong settle their own end, while those who go on in righteousness give evidence of genuine saving faith. At death, or when the Lord returns, character "will be forever fixed," and the adverb *eti*, "still," may even carry the sense of "yet more." God can judicially abandon the hardened, as He did Ephraim (Hosea 4:17). So the truths of Revelation become either an instrument of salvation or of damnation (2 Corinthians 2:15–16), and they must be proclaimed while there is still time. In verse 13 he hears full deity: Christ is not an angel, not a created being, not merely a great man, but the source and the goal of all things — "God eternal and almighty."

DAVID JEREMIAH · Turning Point

Jeremiah takes the "coming quickly" of verse 12 as a call to readiness: "we should live every day as if He were coming that day." The reward Jesus brings belongs, in his timeline, to the judgment seat of Christ, which follows the rapture. It is "not an entrance exam for heaven" — Christ paid for our sins in full at Calvary — but an evaluation of the believer's conduct and work, and the crowns given there will be laid at Jesus' feet in worship. So he urges believers to "work fervently," since we must all appear before the judgment seat of Christ (2 Corinthians 5:10). Reading verse 14 in the New King James ("Blessed are those who do His commandments"), he ties it to the first promise to the churches (2:7): what was lost in Eden, access to the tree of life, is given back.

III
MOVEMENT

REVELATION 22:16–17

The Bright Morning Star

Jesus signs His name — and the whole church answers with one word: Come

> *""△ 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." 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 22:16–17

ἡ ῥίζα καὶ τὸ γένος Δαυίδ

HĒ RHIZA KAI TO GENOS DAUID · "THE ROOT AND THE DESCENDANT OF DAVID"

Rhiza (G4491), "root," is Isaiah 11:10's "root of Jesse" and Revelation 5:5's "the Root of David" who alone could open the scroll. *Genos* (G1085), "offspring, race, descendant," is the other end of the family tree. Jesus is both David's source and David's son — the riddle He put to the Pharisees from Psalm 110 ("If David then calls Him 'Lord,' how is He his son?" Matthew 22:45). The last time Jesus names Himself in the Bible, He names Himself as the Messiah of Israel.

ὁ ἀστὴρ ὁ λαμπρός, ὁ πρωϊνός

HO ASTĒR HO LAMPROS HO PRŌINOS · "THE BRIGHT MORNING STAR"

Astēr (G792), star; *lampros* (G2986), shining, radiant — the word for the bride's clean linen (19:8) and the river "clear as crystal" (22:1); *prōinos* (G4407), of the early morning. The morning star appears in the dark before dawn and announces the day. Balaam saw "a star … from Jacob" (Numbers 24:17); Peter waited for "the morning star" to arise in our hearts (2 Peter 1:19); and Jesus promised the overcomer at Thyatira, "I will give him the morning star" (2:28). Many pretribulational teachers read the order of the sky as the order of events: the morning star for the church before the dark is over, the "sun of righteousness" rising for Israel and the world at His appearing (Malachi 4:2).

Ἔρχου · δωρεάν

ERCHOU · DŌREAN · "COME" · "WITHOUT COST"

Erchou is the present imperative of *erchomai* (G2064), the same verb as Jesus' "I am coming." He says *erchomai*; the church answers *erchou* — "I come," "Come!" The first two "Come"s are spoken to Jesus — by the Spirit and the bride, then by everyone who hears; the third turns outward to the thirsty. *Dōrean* (G1432) is "as a gift, for nothing" — the word of Romans 3:24, "justified as a gift by His grace," and of Revelation 21:6. The last invitation in the Bible is Isaiah 55:1: "you who have no money come."

ἡ νύμφη

HĒ NYMPHĒ · "THE BRIDE"

Nymphē (G3565) is a bride, a betrothed young woman. Revelation uses it four times: the "voice of the bridegroom and bride" silenced in fallen Babylon (18:23), the holy city "made ready as a bride adorned for her husband" (21:2), "the bride, the wife of the Lamb" (21:9), and here. In John's Gospel the Baptist said, "He who has the bride is the bridegroom" (John 3:29). Earlier the Lamb's bride "has made herself ready" (19:7, with *gynē*, "wife," G1135); now she speaks. Her one word, joined to the Spirit's, is the longing of the betrothed for the wedding day.

ὁ διψῶν · ὁ θέλων

HO DIPSŌN · HO THELŌN · "THE ONE WHO IS THIRSTY" · "THE ONE WHO WISHES"

Two present participles define who may come. *Dipsaō* (G1372) is to thirst — in the body, and then for what only God supplies ("those who hunger and thirst for righteousness," Matthew 5:6). *Thelō* (G2309) is to will, want, desire. The only qualifications for the water of life are need and willingness. On the last day of the feast Jesus cried out, "If anyone is thirsty, let him come to Me and drink" (John 7:37); from the throne God promised, "I will give to the one who thirsts from the spring of the water of life without cost" (21:6). *Labetō*, "let him take" (*lambanō*, G2983), puts the gift within reach: not earned, only received.

AMIR TSARFATI · Behold Israel

When Jesus signs His name at the end of the Bible, He signs it as a Jew — the root and the descendant of David. Tsarfati, an Israeli who came to faith in Yeshua, presses this constantly: the Savior of the church is the Messiah of Israel, and God has not finished with the nation He promised David a King. The bride in verse 17 is the church, longing for the Bridegroom and saying "Come." But the same verse sends the invitation outward: while the church waits it must also call the thirsty, because the water is free and the time is short. Expectancy and evangelism belong together; a church that truly says "Come, Lord" will also say "Come" to its neighbors.

MARK HITCHCOCK · Bible prophecy · DTS

In Hitchcock's timeline the morning star fits exactly where Revelation puts it. The church, the bride, is waiting for her Lord before the darkest hours of the tribulation; Israel and the nations will see Him come in power at the end of it. The two stages are one return in two phases — Christ coming for His saints, then with His saints (1 Thessalonians 4:16–17; Revelation 19:14). Verse 17 is the Bible's last gospel invitation. The God who has just shown the lake of fire (20:15) and the city with open gates (21:25) closes not with a threat but with an offer: whoever wishes, take it without cost.

JOHN MACARTHUR · Grace to You

MacArthur notes that the morning star is the brightest star, and that it announces the arrival of the day. That fits Christ uniquely: when He comes, His brightness shatters the darkness of man's night and heralds the dawn of God's glorious day — "He is the morning star who appears right before the kingdom dawns." In verse 17 he hears the Spirit and the bride calling for Christ to come, a longing every believer shares: "We, too, long for the exaltation of Jesus Christ." Then the call turns toward unbelievers, summoning them to come to Christ. His sermons on these verses carry the title "God's Last Invitation," within the series *Final Call*: after twenty-one chapters of judgment and glory, the Bible's closing appeal is to sinners, and the water of life is offered without cost to anyone who will take it.

DAVID JEREMIAH · Turning Point

Jeremiah calls Jesus the believer's "North Star," the fixed point to steer by, and notes that "our North Star called Himself 'the Bright and Morning Star' (Revelation 22:16)": when everything else shifts, He is the One who can guide us safely to our heavenly harbor. Verse 17 opens the final message of his *Escape the Coming Night* series, "The Last Invitation in the Bible." "It is not an accident that the Bible concludes with an invitation," he says; the gospel is so profound that it demands a response, and all who encounter it must accept or reject it and live with the consequences for eternity. That is why he presses believers to "witness urgently": Revelation warns that judgment is coming, and the church's duty now is to preach the gospel so that people may hear and believe.

IV
MOVEMENT

REVELATION 22:18–21

Come, Lord Jesus

The seal on the canon, the last promise, the last prayer, the last word: grace

> *"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. 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."*
>
> REVELATION 22:18–21

ἐπιθῇ · ἀφέλῃ

EPITHĒ · APHELĒ · "ADDS" · "TAKES AWAY"

A matched pair, each turned back on the offender. *Epitithēmi* (G2007), to lay on: if anyone lays words on the book, God will lay on him its plagues. *Aphaireō* (G851), to remove: if anyone removes words from it, God will remove his part from the tree of life. The formula is Moses' (Deuteronomy 4:2; 12:32), echoed by Agur in Proverbs (30:6). Strictly the warning guards "the prophecy of this book," but placed where God placed it — on the last page of the Bible — it stands as the fitting seal on the whole canon. (Where the KJV reads "book of life" in v. 19, the Greek manuscripts read "tree of life.")

Ἀμήν

AMĒN · "TRULY · SO BE IT"

Amēn (G281) is Hebrew carried straight into Greek — from *'aman*, to be firm, reliable, the root of *emunah*, faithfulness. In the Gospels Jesus puts it at the front of a sentence ("Truly, truly I say to you"); here John puts it at the end, the church's "yes" to Jesus' "Yes" (*Nai*). Jesus Himself is "the Amen, the faithful and true Witness" (3:14). The final "Amen" after verse 21 is missing from some early manuscripts (SBLGNT ends at *meta pantōn*, "with all").

ἔρχου, κύριε Ἰησοῦ · Μαράνα θά

ERCHOU KYRIE IĒSOU · MARANA THA · "COME, LORD JESUS"

The last prayer in the Bible is the Greek of the oldest Christian prayer we have. Paul left it untranslated in Aramaic at the end of 1 Corinthians: *Marana tha* (G3134), "Our Lord, come!" (16:22). Gentile churches in Corinth prayed in the language of the first Jewish disciples, and the *Didache*, an early church manual, puts the same word at the close of the Lord's Supper prayers. Divided differently, *maran atha* means "our Lord has come" — the NASB leaves it as "Maranatha." Revelation 22:20 is that prayer in Greek: Jesus says "I am coming"; the church says "Come."

ὁ μαρτυρῶν

HO MARTYRŌN · "HE WHO TESTIFIES"

Martyreō (G3140), to bear witness, runs through the last verses like a signature: the angel was sent "to testify" (22:16), "I testify" (22:18), "He who testifies to these things" (22:20). The book began the same way — John "testified to the word of God and to the testimony of Jesus Christ" (1:2) — and Jesus is "the faithful witness," *ho martys ho pistos* (G3144, 1:5). A witness speaks under oath. Many readers hear Jesus Himself in verse 18 as in verse 20, which makes the warning against adding and taking away sworn testimony rather than an editor's note. His last words are the oath's content: *Nai, erchomai tachy* — "Yes, I am coming quickly."

ἡ χάρις

HĒ CHARIS · "GRACE"

Charis (G5485), God's undeserved favor, appears only twice in Revelation — at the front door, "Grace to you and peace" (1:4), and on the last line, "The grace of the Lord Jesus be with all" (22:21). The book of seals, trumpets and bowls is framed as a letter, and it closes the way Paul's letters close ("The grace of our Lord Jesus Christ be with you all," 2 Thessalonians 3:18). Manuscripts differ on the final words — "with all" (SBLGNT), "with all the saints," or "with you all" (KJV) — but none differs on the gift. The Bible's last word is grace.

AMIR TSARFATI · Behold Israel

Tsarfati's whole ministry is built on the conviction that the rapture could happen any day — the title of one of his books — and he reads verse 20 as the church's answer to the promise: if He says "I am coming quickly," the only right response is "Amen. Come." The warning of verses 18–19 is pastoral, not academic: the prophetic word is to be taught whole, neither embroidered with speculation nor cut short because it is uncomfortable. He also insists that the hope can only be enjoyed by someone who knows the Promiser personally. That is why the last line of the Bible is grace — the waiting church lives on the same grace that saved it.

MARK HITCHCOCK · Bible prophecy · DTS

Hitchcock's pretribulational case rests on imminence: the belief that Jesus could come at any moment to take His people to be with Him, with no prophesied sign standing in the way. The exact day and hour cannot be forecast, but the expectation is meant to shape daily life — the "blessed hope" of Titus 2:13. Revelation 22:20 is that hope in a single sentence. Verse 18's warning places the whole timeline he has traced — rapture, tribulation, return, kingdom, eternal state — under God's own seal; nothing may be added to it or taken from it. Then the book, the Bible, and the prophetic plan end where every one of them began: with grace.

JOHN MACARTHUR · Grace to You

MacArthur hears the warning of verses 18–19 from the Lord Jesus Himself, and by implication it extends to all of Scripture, as Deuteronomy 4:2 and 12:32 and Proverbs 30:5–6 already guarded God's word. With Revelation finished at the end of the first century, the canon was closed. Those who add to it — the Montanists in the early church, Joseph Smith and Mary Baker Eddy in recent times — will have the plagues added to them; those who take away, like Marcion and modern liberal critics, will lose the blessings of heaven. Yet he is careful: "No true believer would ever deliberately tamper with Scripture." Believers can misjudge or misinterpret; the warning is aimed at deliberate falsifiers, those Paul said were "peddling the word of God" (2 Corinthians 2:17). Those who love God say with the psalmist, "O how I love Your law!" (Psalm 119:97).

DAVID JEREMIAH · Turning Point

Jeremiah points out that in Bibles which print Christ's words in red, the final red-letter words are these: "Yes, I am coming quickly." The believer's heart answers with John: "Amen. Come, Lord Jesus." For him the promise is imminent in the strict sense — nothing in God's prophetic program must take place before the rapture, and no signs will precede it — so "He could come today! Are you ready?" When it happens there will be no opportunity to decide. Verses 18–19 he reads as God's blessing on all who read the book and His curse on all who would tamper with it. And he frames the last page with the first: Genesis opens with a place where God and people meet, Revelation closes with it restored, and Jesus' final words end the earthly story while pointing to an eternal one.

V
THEME

CROSS-REFERENCES

The Passage in the Whole Bible

Where the sealed book, the star, the invitation and the prayer were first heard

> *"But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase."*
>
> DANIEL 12:4

> *"I see him, but not now; I behold him, but not near; A star shall come forth from Jacob, A scepter shall rise from Israel, And shall crush through the forehead of Moab, And tear down all the sons of Sheth."*
>
> NUMBERS 24:17

> *"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."*
>
> ISAIAH 11:1, 10

> *"Ho! Every one who thirsts, come to the waters; And you who have no money come, buy and eat. Come, buy wine and milk Without money and without cost."*
>
> ISAIAH 55:1

> *"You shall not add to the word which I am commanding you, nor take away from it, that you may keep the commandments of the LORD your God which I command you."*
>
> DEUTERONOMY 4:2

> *"For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord."*
>
> 1 THESSALONIANS 4:16–17

> *"For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus,"*
>
> TITUS 2:11–13

> *"But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day. The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance."*
>
> 2 PETER 3:8–9

> *"If anyone does not love the Lord, he is to be accursed. Maranatha."*
>
> 1 CORINTHIANS 16:22

AMIR TSARFATI · Behold Israel

Read Daniel and Revelation together and the sealed book becomes an open one: what Daniel was told to close until the end, John is told to leave open because the end is at the door. Numbers 24 and Isaiah 11 are Israel's own promises — a star out of Jacob, a root out of Jesse — and Revelation 22:16 says they are kept in Jesus. For Tsarfati, 1 Thessalonians 4 is the event the church is waiting for, the catching up of the bride before the wrath, and 2 Peter 3 is the answer to everyone who mocks the delay: the Lord is not slow, He is patient, and every day of waiting is another day of grace for the lost.

MARK HITCHCOCK · Bible prophecy · DTS

Hitchcock reads these passages as the skeleton of the timeline. 1 Thessalonians 4:16–17 is the rapture, the next event on the prophetic calendar; Titus 2:13 is the posture it produces — looking, not calculating. 2 Peter 3:8–9 explains why "quickly" can stand for two thousand years without failing: God's clock is not ours, and His delay is mercy. Deuteronomy 4:2 shows that the closing warning of Revelation is the same guard God put around His word from the beginning. And 1 Corinthians 16:22 proves that "Come, Lord" was the church's prayer from its first generation — imminence is not a new doctrine but the oldest Christian hope.

JOHN MACARTHUR · Grace to You

MacArthur ties the closing warning to the guard God set around His word from the start — Deuteronomy 4:2 and 12:32, Proverbs 30:5–6 — and reads it as covering the whole canon. For verse 11 he points to Hosea 4:17 (“Ephraim is joined to idols; let him alone”) and to Jesus' “Let them alone” of the Pharisees (Matthew 15:14): God may give hardened people over to what they have chosen. The fragrance of 2 Corinthians 2:15–16 explains why one message softens some and hardens others. And he distinguishes the event of 1 Thessalonians 4:17, when Christ meets His saints in the air to take them to heaven before the seven-year tribulation, from the second coming in judgment; there is, he writes, not a hint of judgment in the passages that describe the rapture.

DAVID JEREMIAH · Turning Point

Jeremiah calls Daniel and John a two-man team of informants and their books “God’s intelligence manuals” for the last days; a thorough knowledge of Daniel, he says, is critical to rightly understanding Revelation. John 14:3 (“I will come again and receive you to Myself”) and 1 Thessalonians 4:16–17 describe the rapture, which he places as the next event on God’s prophetic timeline, seven years before the second coming; Titus 2:13 is the posture it calls for. 2 Corinthians 5:10 stands behind the reward of 22:12. And Genesis and Revelation are bookends: the sacred space where God walked with people at the beginning is the one restored at the end, and the last page cannot be read without the first.

SECTION II · STUDY HELPS

At a Glance

Four voices, one chapter

The same sixteen verses, read four ways. Tsarfati listens for Israel, the times and the urgency of readiness; Hitchcock places each verse in the sequence of events and answers the views that would move the promise into the past. Together they keep "I am coming quickly" from becoming either a date to set or a phrase to ignore. MacArthur adds the expositor's precision and Jeremiah the pastor's call to readiness — four men who share one framework (a future, literal fulfillment, the church caught up before the wrath) and still hear different notes.

THE MOMENT	TSARFATI · the times	HITCHCOCK · the timeline	MACARTHUR · the text	JEREMIAH · the signs
The witness (22:6–9)	He who promised is faithful; "coming quickly" is spoken to the church; worship God alone.	The epilogue after the eternal state; an A.D. 95 date answers the preterist reading of "soon."	A heavenly attestation; live in expectation without a timetable; "heed" means keep and guard; worship God alone.	The only book promising a blessing for reading; walk submissively; no dates, but always ready.
The open book (22:10–15)	Daniel sealed, John unsealed — the final hour; character becomes fixed; washed in Messiah's blood.	The reward points to the judgment seat after the rapture; praise, privileges, positions; "training time for reigning time."	Character fixed at death or His return; Revelation saves or hardens; Christ is God eternal, source and goal.	Live each day as if He were coming that day; the judgment seat is no entrance exam.
The star and the call (22:16–17)	Jesus signs as David's Root and Descendant; expectancy and evangelism go together.	Coming for His saints, then with them; the Bible's last gospel invitation is free.	The morning star appears right before the kingdom dawns; God's last invitation goes out to sinners.	Jesus our North Star; the Bible ends with an invitation by design; witness urgently.
The last prayer (22:18–21)	Any day now — the right answer is "Amen. Come"; teach the prophetic word whole.	Imminence: no sign must come first; the timeline sealed by God; it ends in grace.	Canon closed; the warning covers all Scripture; aimed at deliberate falsifiers, not honest mistakes.	The last red-letter words; nothing must happen first; "He could come today! Are you ready?"
The whole Bible	Daniel and Revelation read together; Israel's promises kept in Jesus; delay is grace.	1 Thess 4 as the next event; Titus 2:13 as posture; 2 Pet 3 explains "quickly."	Deuteronomy and Proverbs guard the word; Hosea 4:17 on hardening; rapture distinct from the second coming.	Daniel and John as God's intelligence manuals; John 14:3 and 1 Thess 4; Genesis and Revelation as bookends.

REVELATION 22:6–21 · A COMPARATIVE READING

† Key Insights to Carry

- **Three times on one page.** "I am coming quickly" — *erchomai tachy* — in 22:7, 12 and 20. The last promise Jesus speaks in the Bible is the one He repeats most on its last page. TEXT
- **"Quickly" is not a missed deadline.** *Tachy* can mean soon or suddenly; futurists read it as sudden, as measured by God's clock, or as imminent. None of the three lets the promise expire in A.D. 70. HITCHCOCK
- **Seven beatitudes, the last two here.** 1:3, 14:13, 16:15, 19:9, 20:6, 22:7, 22:14. The book begins and nearly ends with the same blessing on the one who keeps its words. TEXT
- **John fell twice before the wrong one.** 19:10 and 22:8–9, the same rebuke in the same words: "Do not do that … Worship God." Even a true vision can pull worship off its target. TEXT

- **Daniel sealed it; John may not.** Daniel 12:4 says seal it "until the end of time"; Revelation 22:10 says "do not seal … the time is near." The difference is the clock. TEXT
- **The reward comes with Him.** "My reward is with Me" — the judgment seat of Christ for believers, about rewards, not admission. "Our lives today are training time for reigning time." HITCHCOCK
- **Wash, not earn.** The earliest manuscripts read "wash their robes" (*plynontes*, a present participle); the later reading is "do His commandments." Access to the tree of life is by washing. TEXT
- **He signs His name as a Jew.** "The root and the descendant of David" — Jesus' last self-description is the Messiah of Israel, source and son of David at once. TSARFATI
- **He says "I come"; we say "Come."** *Erchomai* and *erchou* are the same verb. The Bible's last conversation is a promise and its answer. TEXT
- **Maranatha is the oldest Christian prayer.** Paul kept it in Aramaic (1 Corinthians 16:22); John gives it in Greek (22:20). Any-moment expectation was the church's hope from its first generation. HITCHCOCK
- **Character is being fixed now.** MacArthur reads 22:11 as a verdict, not permission: at death or at the Lord's return, character "will be forever fixed," and *eti* may mean "yet more." The same truths that save some harden others — so they must be preached while there is time. MACARTHUR
- **The warning guards the whole Bible.** For MacArthur, 22:18–19 by implication covers all Scripture and marks a closed canon. Adders like the Montanists and Joseph Smith, and subtracters like Marcion, stand under it — but honest mistakes in interpretation are not its target. MACARTHUR
- **The last red-letter words are a promise.** Jeremiah notes that in red-letter Bibles Jesus' final words are "Yes, I am coming quickly." Since nothing must happen first, the believer lives every day as if He were coming that day, and answers, "Amen. Come, Lord Jesus." JEREMIAH
- **Five ways to wait.** Jeremiah's answer to "What do we do until then?": walk submissively, worship triumphantly, witness urgently, work fervently, watch expectantly. Revelation is given not to satisfy curiosity but to shape the waiting church, and each of the five is meant for today. JEREMIAH

† Questions for the Table

1 **Jesus says three times in sixteen verses, "I am coming quickly." If you truly believed He could come today, what is one thing you would do differently this week?**

Imminence is meant to shape daily life, not just doctrine.

REVELATION 22:7, 12, 20; TITUS 2:11–13

2 **John fell down to worship an angel — twice. What good thing in your spiritual life (a teacher, a ministry, even prophecy) is most at risk of getting worship that belongs to God?**

"Do not do that … Worship God." Even true visions can be misused.

REVELATION 22:8–9; 19:10

3 **Verse 11 says a time comes when the wrongdoer stays wrong and the holy stays holy. What habits are hardening your character right now, for better or worse?**

Character is being fixed day by day; one day it will be final.

REVELATION 22:11

4 **"My reward is with Me." Does the thought of reward motivate you, embarrass you, or neither? How does it change the way you see ordinary faithfulness?**

Rewards are about how we spend eternity, not whether we enter it; seeking them is biblical.

REVELATION 22:12; 2 TIMOTHY 4:8

5 **The Spirit and the bride say “Come” to Jesus, and then say “Come” to the thirsty. Who is one thirsty person you could invite this month?**

Expectancy and evangelism belong together; the water is free.

REVELATION 22:17; ISAIAH 55:1

6 **Can you honestly pray “Come, Lord Jesus” today? If not, what would have to change for you to want Him to come?**

The Bible’s last prayer is a test of the heart: the one who loves His appearing wants it.

REVELATION 22:20; 1 CORINTHIANS 16:22

❖

The book that began with “the things which must soon take place” ends with a promise, an invitation and a prayer. He says, “Yes, I am coming quickly.” The bride answers the only way a bride can: Amen. Come, Lord Jesus.

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

Scripture: New American Standard Bible® (NASB), © 1960–1995 The Lockman Foundation. Used by permission. · The teacher sections are the study author's faithful summaries — not verbatim quotations — of Amir Tsarfati (Revealing Revelation, with Rick Yohn, Harvest House, 2022; Any Day Now, 2022; Behold Israel teaching “The Promise”) and Mark Hitchcock (Could the Rapture Happen Today?; The End; “A Critique of the Preterist View of ‘Soon’ and ‘Near’ in Revelation,” Bibliotheca Sacra 163, 2006; “The Judgment Seat of Christ,” Prophecy Perspectives) as they bear on Revelation 22. Consult each author's own work for his exact words. · Greek text: SBL Greek New Testament. · Smith For Christ deep dive series. · The MacArthur and Jeremiah sections summarize John MacArthur (The MacArthur New Testament Commentary: Revelation 12–22, Moody, as excerpted by Grace to You; his Grace to You sermons “God's Last Invitation” in the series Final Call; Because the Time Is Near) and David Jeremiah (Escape the Coming Night messages “What to Do Until Then” and “The Last Invitation in the Bible”; Turning Point articles and the davidjeremiah.blog and Living in the Age of Signs pages connected with The Book of Signs).