

Soon

Description

A biblical and linguistic study of the word “soon” in Revelation, exploring its Greek meaning, theological implications, and how it shapes our understanding of the last days and Christ’s ongoing work in His Church.

Primary Texts

Revelation 1:1–3

Supporting Texts

Mark 1:15 | Daniel 2:28–29 | Acts 2:16–17 | Hebrews 1:2 | Revelation 2:5, 16 | Revelation 3:11 | Revelation 22:7, 12, 20

Explanation of the Context of the Primary Text

Revelation opens by declaring that it reveals “the things that must **soon** take place.” At first glance, this creates tension: John wrote these words around **95 A.D.**, yet nearly 2,000 years have passed.

To understand this, we must examine the Greek language behind the word “soon.”

Two key expressions are used:

- **ἐν τάχει (*en tachei*)** – “with speed” or “in quickness” (**Revelation 1:1; 22:6**)
- **ταχύ (*tachy*)** – “quickly” or “rapidly” (**Revelation 2:16; 3:11; 22:7, 12, 20**)

These words carry two primary meanings:

1. **Speed of Execution:** Once the prophesied events begin, they will unfold rapidly and decisively.
2. **Temporal Imminence:** The events are near in readiness—they can begin at any time.



This dual meaning resolves the tension:

Revelation is not saying everything would happen immediately, but that when God acts, **He acts suddenly—and without delay once it begins.**

Christ at the Center

The word “soon” is not primarily about a timeline—it is about **the active authority of Jesus Christ.**

Christ is not distant or waiting passively. He is:

- Present among His churches
- Actively evaluating, correcting, and refining
- Faithful to act in both **judgment and blessing**

This is seen clearly in Revelation 2–3, where Jesus says:

- “Repent, or I will come to you...”
- “I will war against them...”

Here, the language of **ταχύ (tachy)** carries an immediate, local force—Christ’s **near and present visitation** to His churches. These are real interventions in history where Christ comes in judgment or blessing upon specific assemblies.

This pattern is not new. In Genesis 11, God says, “Come, let us go down...” and **came down at Babel**—a real act of divine visitation that brought judgment without being the final judgment. In the same way, Christ continues to visit His Church, governing and purifying His people throughout this age.

However, this is not the whole picture.

In Revelation 1:1 and 22:6, the phrase **ἐν τάχει (en tachei)** broadens the scope. It does not merely point to immediate visitations, but to the **rapid execution of God’s redemptive plan once it reaches its appointed moment.** This includes the culmination of all things in the **Second Coming of Jesus Christ.**

This creates a layered and unified understanding:

- **Immediate (ταχύ - tachy)** → Christ comes to His churches in history
- **Ultimate (ἐν τάχει - en tachei)** → God’s final purposes, including Christ’s return, will unfold suddenly and decisively

The two are not separate—they are connected.



Why It Matters

“Soon” therefore means:

- Christ is **actively present and working now**
- Christ **can intervene at any moment**
- Christ’s final return will come **suddenly and decisively**

This keeps Revelation from becoming either:

- Only future (detached from present reality), or
- Only immediate (stripped of final fulfillment)

Instead, it centers everything on Christ Himself—

- the One who **came down in judgment,**
- the One who **walks among His churches now,** and
- the One who **will return in glory to rule and reign forever.**

For the First-Century Church:

- They were already in tribulation
- Christ’s warnings were immediate and personal
- His authority over their churches was active

For Us Today:

- We are still living in the **last days**
- Christ is still evaluating His Church
- His intervention can happen at any moment

This is best understood through the “**Already / Not Yet**” framework:

The Already/Not Yet Framework

Already

- The kingdom has been inaugurated (**Mark 1:15**)
- The last days have begun (**Acts 2:16–17**)
- Christ is reigning now



Not Yet

- Christ has not yet returned visibly (but will)
- The kingdom is not fully consummated
- Final judgment has not occurred

This means we live in a period of **constant readiness**.

“Soon” is not meant to confuse—it is meant to **create urgency**.

Personal Reflection

- Do I live with the expectation that Christ is actively involved in His Church today?
- If Christ evaluated my life or my church today, what would He find?
- Am I treating my faith as something passive—or something urgent?
- Do I long for Christ’s return, or am I distracted by the present world?

