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Revelation / Revelation 22:6–21

Introduction

Back in March of 2025 we started this adventure. On the very first night of this study, before we had opened a single seal or heard a single trumpet, I told you what this book was actually about. I said the book's central message is clear: Jesus Christ is Lord, He will return, evil will be defeated, and God's people will be vindicated.

Tonight we finish it.

We have walked through seven churches and their letters. We have watched seals broken and trumpets sounded. We have sat with bowls of wrath poured out on a world in rebellion. We have watched Babylon fall while heaven shouted hallelujah. We have watched the beast and the false prophet and the dragon thrown into a lake of fire. We have stood before the great white throne and watched Death and Hades follow them in. We have seen a new heaven and a new earth, a city descending like a bride, and a tree of life standing open with no flaming sword left to guard it.

Every single one of those scenes, as different as they were from each other, was building toward the same conclusion. Not a new point, introduced at the very end to surprise you. The same point, stated in March, proven across twenty-two chapters, and now arriving at its final verses.

Tonight, in these last sixteen verses of Revelation, the book itself closes the loop. An angel confirms that everything shown to John is trustworthy and true. Jesus speaks directly, three separate times, saying the same four words: I am coming soon. And the last invitation in the entire Bible goes out, open to anyone who will take it. This is not a book that ends in fear. It never was. It ends exactly where it started, with Jesus at the center, and hope as the last word standing.

Let's read where we're headed tonight.

Revelation 22:6–21 BSB

⁶ Then the angel said to me, “These words are faithful and true. The Lord, the God of the spirits of the prophets, has sent His angel to show His servants what must soon take place.”

⁷ “Behold, I am coming soon. Blessed is the one who keeps the words of prophecy in this book.”

⁸ And I, John, am the one who heard and saw these things. And when I had heard and seen them, I fell down to worship at the feet of the angel who had shown me these things.

⁹ But he said to me, “Do not do that! I am a fellow servant with you and your brothers the prophets, and with those who keep the words of this book. Worship God!”

¹⁰ Then he told me, “Do not seal up the words of prophecy in this book, because the time is near.

¹¹ Let the unrighteous continue to be unrighteous, and the vile continue to be vile; let the righteous continue to practice righteousness, and the holy continue to be holy.”

¹² “Behold, I am coming soon, and My reward is with Me, to give to each one according to what he has done.

¹³ I am the Alpha and the Omega, the First and the Last, the Beginning and the End.”

¹⁴ Blessed are those who wash their robes, so that they may have the right to the tree of life and may enter the city by its gates.

¹⁵ But outside are the dogs, the sorcerers, the sexually immoral, the murderers, the idolaters, and everyone who loves and practices falsehood.

¹⁶ “I, Jesus, have sent My angel to give you this testimony for the churches. I am the Root and the Offspring of David, the bright Morning Star.”

¹⁷ The Spirit and the bride say, “Come!” Let the one who hears say, “Come!” And let the one who is thirsty come, and the one who desires the water of life drink freely.

¹⁸ I testify to everyone who hears the words of prophecy in this book: If anyone adds to them, God will add to him the plagues described in this book.

¹⁹ And if anyone takes away from the words of this book of prophecy, God will take away his share in the tree of life and the holy city, which are described in this book.

²⁰ He who testifies to these things says, "Yes, I am coming soon." Amen. Come, Lord Jesus!

²¹ The grace of the Lord Jesus be with all the saints. Amen.

Section 1: The Angel's Confirmation

Revelation 22:6–7 BSB

⁶ Then the angel said to me, "These words are faithful and true. The Lord, the God of the spirits of the prophets, has sent His angel to show His servants what must soon take place."

⁷ "Behold, I am coming soon. Blessed is the one who keeps the words of prophecy in this book."

V.6 — Trustworthy and True

These words are trustworthy and true.

This is not the first time this exact phrase has appeared in the closing chapters of this book. We heard it in chapter 21, when the voice from the throne told John to write down what he had seen because those words were faithful and true. Now, as the entire book draws to its close, the same guarantee is stated one final time. What John has seen and recorded across twenty-two chapters is not speculation. It is not a collection of loosely connected symbols left open to whatever interpretation feels most comfortable. It is trustworthy. It is true.

The angel identifies the source of this vision plainly: the Lord, the God of the spirits of the prophets, sent his angel to show his servants what must soon take place. That phrase, "the God of the spirits of the prophets," ties this entire vision directly to the whole prophetic tradition standing behind it. Across this study we have walked through Daniel, Ezekiel, Isaiah, and Zechariah, all of them supplying the images and the patterns John builds on throughout Revelation. This closing statement confirms what we have seen all along. This is not a book detached from the rest of Scripture, inventing its own symbols out of nowhere. It is the same God, speaking through the same prophetic Spirit, bringing every earlier thread to its conclusion.

V.7 — Blessed Is the One Who Keeps the Words

Behold, I am coming soon. Blessed is the one who keeps the words of the prophecy of this book.

This is the first of three times, across these final fourteen verses, that Jesus says almost the identical phrase: I am coming soon. We are going to see it again in verse 12, and a third time in verse 20. It's worth tracking all three together as a single thread rather than treating each one as an isolated statement, because by the time we reach the third and final one, the accumulated weight of hearing it three times in one passage is meant to be part of the point itself.

Here, in its first appearance, the promise of Jesus's coming is paired directly with a blessing rather than a warning. Blessed is the one who keeps the words of this prophecy.

This connects to something worth mentioning briefly here and developing more fully when we reach verse 14. Scholars have counted seven distinct blessings pronounced across the book of Revelation: in 1:3, on the one who reads and keeps what is written, in 14:13, on those who die in the Lord, in 16:15, on the one who stays awake and keeps his garments, in 19:9, on those invited to the marriage supper of the Lamb, in 20:6, on those who share in the first resurrection, in 22:7, the verse in front of us tonight, and in 22:14, which we will reach shortly. Seven blessings, a number this entire book has used again and again to signal completeness. This is the sixth of the seven, and it deliberately echoes the very first one, back in chapter 1, where John told his readers, "blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, for the time is near."

That connection matters more than it might first appear. The blessing that opened this entire book, spoken before a single seal was broken, before John had even begun describing what he saw, is now spoken again as the book closes. Nothing about that blessing has changed across twenty-two chapters. The one who keeps these words was blessed at the beginning, and is blessed still, now that everything these words described has been fully shown.

Section 2: John's Response and the Angel's Correction

Revelation 22:8–9 BSB

⁸ And I, John, am the one who heard and saw these things. And when I had heard and seen them, I fell down to worship at the feet of the angel who had shown me these things.

⁹ But he said to me, “Do not do that! I am a fellow servant with you and your brothers the prophets, and with those who keep the words of this book. Worship God!”

Vv.8-9 — Worship God

Some of you will remember this happening before. Back in chapter 19, at the announcement of the marriage supper of the Lamb, John did exactly this same thing. Overwhelmed by the vision in front of him, he fell down to worship the angel who had been showing it to him. It happens again, right here, in the closing verses of the entire book.

The angel's response is immediate and firm both times. You must not do that. I am a fellow servant with you and your brothers the prophets, and with those who keep the words of this book. Worship God.

Notice exactly what the angel says about himself. Not "I am beneath you." Not "I am unworthy of your worship for some technical reason." He says, I am a fellow servant. Whatever glory and power this angel displays, whatever role he has played in showing John this entire vision, he places himself in the same category as John, as the prophets, as everyone who keeps the words of this book. A servant. Nothing more, and nothing less honored than that.

This matters enormously for the original readers of this book. The Roman Empire, in John's day, was saturated with intermediary figures demanding devotion. The emperor himself claimed divine titles. Imperial messengers, officials, and representatives carried an aura of authority that could easily bleed into something approaching worship, particularly for a population conditioned to honor power wherever it appeared. Into that world, John shows his readers a scene where even a genuine angel, sent directly from the throne of God, refuses worship outright and redirects it immediately to God alone. If an angel who has just unveiled the entire future of the world will not accept worship, no emperor, no official, no impressive human power ever deserves it either.

This is the second and final time this exact correction appears in Revelation, and its placement here, in the very last chapter of the book, is not incidental. The book that opened by showing John thrones, living creatures, and elders falling before God in ceaseless worship closes by making sure that worship has stayed exactly where it belongs the entire time. Twenty-two chapters of overwhelming visions, staggering angelic displays, and cosmic drama, and not once does this book allow worship to drift toward anyone but God Himself.

Section 3: The Command Not to Seal, and the Final Division

Revelation 22:10–15 BSB

¹⁰ Then he told me, “Do not seal up the words of prophecy in this book, because the time is near.

¹¹ Let the unrighteous continue to be unrighteous, and the vile continue to be vile; let the righteous continue to practice righteousness, and the holy continue to be holy.”

¹² “Behold, I am coming soon, and My reward is with Me, to give to each one according to what he has done.

¹³ I am the Alpha and the Omega, the First and the Last, the Beginning and the End.”

¹⁴ Blessed are those who wash their robes, so that they may have the right to the tree of life and may enter the city by its gates.

¹⁵ But outside are the dogs, the sorcerers, the sexually immoral, the murderers, the idolaters, and everyone who loves and practices falsehood.

V.10 — Do Not Seal the Words

Do not seal up the words of the prophecy of this book, for the time is near.

Many weeks ago, in chapter 10, when the mighty angel with the little scroll appeared to John. Seven thunders sounded, and John was about to write down what they said, when a voice from heaven stopped him: seal up what the seven thunders have said, and do not write it down.

At that time, we connected that command to Daniel chapter 12, where Daniel receives a vision and is told something almost identical. Shut up the words and seal the book, until the time of the end. Daniel's vision was sealed because its fulfillment belonged to a distant future, a time Daniel himself would not live to see.

Here, at the very close of John's own book, the angel says the opposite. Do not seal up the words of this prophecy, for the time is near. What was true for Daniel is deliberately reversed

for John. Daniel's book was sealed because its time was far off. John's book is left unsealed because its time is near. This is not a contradiction between two prophets. It is a signal about where each of them stood in God's unfolding plan. Daniel stood centuries before the events he described. John, and the church that would carry this book forward, stood on the edge of their fulfillment already beginning to unfold.

V.11 — Let the Evildoer Still Do Evil

Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy.

This verse deserves careful, honest handling, because on the surface it can sound like permission to keep sinning. It is not that. Read in context, right after being told the time is near, this verse is describing the nearness of final judgment rather than issuing an invitation to moral indifference. A moment is coming after which change is no longer possible. What a person is found to be at that moment is what they will remain.

There is a distant echo here of Daniel chapter 12 as well, where the wicked are described as continuing in wickedness while the wise continue in understanding as the end draws near. The point in both passages is not to endorse continued sin. It is to state plainly that a line exists, and that line is approaching. What you are becoming now is not neutral. It is heading somewhere permanent.

V.12 — Jesus's Second "I Am Coming Soon"

Behold, I am coming soon, bringing my recompense with me, to repay each one for what he has done.

This is the second appearance of the threefold "I am coming soon" running through this closing section, following verse 7 and preceding verse 20.

It's worth being precise here, consistent with what this church holds: reward according to deeds is never the basis of salvation. It is the evidence of it, and the measure of it. What a person has done in this life is not what saves them, but it is not irrelevant either. Jesus Himself says He is bringing recompense, tied directly to what each person has done, and that promise stands alongside, not against, everything this study has already said about grace.

V.13 — Alpha and Omega

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

This is now the third time this exact title appears across the entire book of Revelation. It appeared first in chapter 1, verse 8, at the very opening of this whole vision. It appeared again in chapter 21, verse 6, as God spoke from the throne of the new creation. And here, in the very last chapter, Jesus claims the title Himself, directly, as His own.

Three appearances, spanning the entire book from its first page to its last. The same title claimed by God the Father in chapter 1 is claimed by Jesus Himself in chapter 22, without any sense of correction or distinction being needed between them. The first and the last has been speaking this entire book, under different voices, but always as the same eternal God.

Vv.14-15 — Blessed Are Those Who Wash Their Robes, and the Final Exclusion

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

This connects directly to two things already developed in real depth across this series. First, the promise given to the overcomer in the Ephesus letter, back in chapter 2, that they would eat from the tree of life in the paradise of God. Second, the tree of life itself, which we spent significant time on just two weeks ago in chapter 22 verse 2, tracing it all the way back to Genesis 3, where a cherubim and a flaming sword guarded the way to that tree after man's sin. This verse is the third and final confirmation of that same promise, closing the loop that opened in chapter 2 and reached its fullest description in chapter 22 verse 2.

"Washed their robes" is worth remembering from chapter 7 as well, where the great multitude was described as having washed their robes and made them white in the blood of the Lamb. The washing is never self-accomplished. It happens through the blood of the Lamb, and the result of it is the right to the tree of life.

Outside are the dogs and sorcerers and the sexually immoral and murderers and idolaters, and everyone who loves and practices falsehood.

This is the second and final appearance of the exclusion pattern we handled back in chapter 21, verse 8. That list and this one are not two separate warnings. They are the same warning, stated once as the New Jerusalem was first introduced, and stated again as the entire book closes, confirming that nothing about who is kept outside the city has softened or changed between then and now.

Section 4: Jesus's Self-Identification and the Final Invitation

Revelation 22:16–17 BSB

¹⁶ “I, Jesus, have sent My angel to give you this testimony for the churches. I am the Root and the Offspring of David, the bright Morning Star.”

¹⁷ The Spirit and the bride say, “Come!” Let the one who hears say, “Come!” And let the one who is thirsty come, and the one who desires the water of life drink freely.

V.16 — The Root and Descendant of David, the Bright Morning Star

I am the root and the descendant of David, the bright morning star.

In the letter to Thyatira, back in chapter 2, Jesus told the overcomer, I will give him the morning star. At the time, we developed what that phrase actually meant. The Greek is *aster proinos*, referring to the planet Venus, the brightest object in the sky visible just before dawn, the star that announces the coming of day after a night has run its full course. We noted then that this reward was different in kind from the authority over the nations promised in the same letter. That first promise was about external rule. The morning star was about something more intimate: Jesus giving Himself. Personal communion with Christ, not simply a position under His authority.

Here, in the very last chapter of the book, Jesus claims that title for Himself directly. I am the root and the descendant of David, the bright morning star. The promise made to the overcomer in chapter 2 was never a created reward handed out separately from Jesus. The reward was always Him. What was promised as a gift turns out to be a person.

Notice also the first half of this verse: the root and the descendant of David. Two claims held together that would be contradictory for anyone but Jesus. A root produces the tree; a descendant comes from it. Jesus is claiming to be both David's source and David's offspring, both older than David and born from his line. Only someone who existed before David, and who also entered history through David's family, could rightly claim both titles at once. This is the same claim, stated differently, that this entire book has made about Him from its opening verses: eternal, and yet born into the story He was always writing.

V.17 — The Spirit and the Bride Say, Come

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 desires take the water of life without cost.

This is the last invitation in the entire Bible, and it is built with real care. Three voices, one after another, each one widening the circle further than the last.

The Spirit says, Come. The invitation begins with God Himself, not with a person asking to be let in. The Spirit speaks first.

The Bride says, Come. This is worth pausing on, given everything we have already built across this series. The Bride is the New Jerusalem, the redeemed people of God, the very community we spent an entire teaching developing: twelve gates, twelve foundations, the people themselves as the city. What is happening here is that the redeemed, now fully glorified, do not simply receive the invitation and stop there. They take it up themselves and extend it further. The very people who were once thirsty and were brought in are now the ones inviting others to come and drink.

Let the one who hears say, Come. A third voice, no longer corporate but individual. Whoever has heard this invitation is now told to carry it forward themselves.

This widening pattern is not new to this book. Back in chapters 4 and 5, worship moved outward the same way, in circles: the living creatures nearest the throne, then the elders, then a vast company of angels, then finally all creation joining in. Here it is invitation rather than worship, but the shape is identical. It begins at the source and spreads outward, circle by circle, until it reaches anyone willing to pick it up and pass it on again.

Then the invitation reaches its final, simplest form: let the one who is thirsty come, let the one who desires take the water of life without cost.

In John chapter 7, standing in the temple courts, Jesus cried out, if anyone thirsts, let him come to me and drink. What He said once, in a specific place, at a specific moment, He says here one final time from the last page of Scripture.

It also closes something that opened just one chapter earlier. In 21:6, God declared from the throne of the new creation, to the thirsty I will give from the spring of the water of life without payment. That promise is repeated here, now framed as an invitation rather than a declaration, and behind both of them stands [Isaiah 55:1](#), where God had already been saying this long before John ever picked up a pen: come, everyone who thirsts, come to the waters.

No payment is asked anywhere in this verse. No qualification beyond desiring to come. The last invitation in the whole Bible asks nothing of the one receiving it except a willingness to come and take what is being freely given.

Section 5: The Warning, the Final Promise, and the Closing Benediction

Revelation 22:18–21 BSB

¹⁸ I testify to everyone who hears the words of prophecy in this book: If anyone adds to them, God will add to him the plagues described in this book.

¹⁹ And if anyone takes away from the words of this book of prophecy, God will take away his share in the tree of life and the holy city, which are described in this book.

²⁰ He who testifies to these things says, “Yes, I am coming soon.” Amen. Come, Lord Jesus!

²¹ The grace of the Lord Jesus be with all the saints. Amen.

Vv.18-19 — Do Not Add or Take Away

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

This is one of the more severe warnings in all of Scripture, and it deserves to be taken at full weight. Adding to this book brings the plagues described within it. Removing from this book costs a person their share in the tree of life and the holy city.

Scripture is God-breathed, carries His own authority, and stands as the final word above tradition, personal experience, or culture. This verse is where that conviction finds its most direct textual anchor. The warning here is specifically about this book, the prophecy John received and recorded. But the church has rightly recognized a broader principle inside it, one that applies to the whole of Scripture as it was finally completed: nothing may be added to what God has spoken, and nothing may be subtracted from it. This verse is the closing seal on the book that closes the entire Bible.

V.20 — Jesus's Third "I Am Coming Soon," and John's Response

He who testifies to these things says, "Surely I am coming soon." Amen. Come, Lord Jesus!

This is the third time in these final fourteen verses that Jesus says this. Once in verse 7, paired with a blessing. Once in verse 12, paired with reward. And now a third time here, as the very last thing Jesus says in all of Scripture. Three times, in one short passage, the same four words. It is the last thing He wants ringing in the ears of everyone who reads this book.

And then something remarkable happens. John's own voice breaks directly into the text. Amen. Come, Lord Jesus.

This is the oldest recorded prayer in the history of the Christian church. Paul closes his first letter to the Corinthians with the same prayer in Aramaic: maranatha, our Lord, come. Long before any of our current church traditions existed, before creeds were written, before councils met, the earliest believers were already praying these exact words. And this is where that prayer comes from. Not a request for relief from hardship. Not a plea for circumstances to improve. A request for Jesus Himself.

This is worth sitting with as we close not just this passage but this entire series. After everything we have walked through together since March 2025, seals and trumpets and bowls, the beast and Babylon, the great white throne and the new creation, the last human word in response to all of it is this simple prayer. Come, Lord Jesus.

V.21 — Grace Be With All

The grace of the Lord Jesus be with all. Amen.

This is the final verse of the entire book of Revelation, and arguably the final word of the whole Bible. After everything this book has shown us, the judgments, the beast, the lake of fire, the New Jerusalem, every "I am coming soon," the very last word is grace.

Grace was also the first word of this book. In 1:4, John opened his letter to the seven churches with, grace to you and peace from him who is and who was and who is to come. The entire book of Revelation, twenty-two chapters of the most intense, overwhelming, cosmic drama in all of Scripture, is bookended on both ends by grace. It is the first word John writes, and it is the last word he leaves us with.

Section 6: This Is Our Jesus

Sixteen months ago, before we had opened a single seal, I told you what this book was about. I said the book's central message is clear: Jesus Christ is Lord, He will return, evil will be defeated, and God's people will be vindicated.

Everything since then has been the proof of that sentence.

Think back over what we have actually walked through together. We watched Jesus stand among seven lampstands, His eyes like blazing fire, His voice like rushing water, holding seven stars in His right hand. We watched Him take a scroll no one else in heaven or on earth was worthy to open, and heaven fell down before Him and called Him worthy because He was slain. We watched seals broken, one after another, and even in the middle of famine and war and death, we saw a Lamb still standing at the center of it all, still in control of every page. We watched trumpets sound, warning after warning, mercy stretched out again and again toward a world that would not repent, and even there, the point was never simply to frighten. It was to show a God patient enough to warn before He judges.

We watched bowls of wrath finally poured out, and Babylon, the great system of pride and exploitation and idolatry, fall in a single hour. And when she fell, heaven did not weep. Heaven shouted hallelujah, because the same God who judges corruption is the God who has been protecting His people through all of it.

We watched a rider on a white horse, robed in blood, called Faithful and True, ride out to end every rebellion left standing. We watched the beast and the false prophet thrown into a lake of fire. We watched the Satan bound, released, and finally cast into that same lake, done for good. We stood with every person who has ever lived before a great white throne, and watched Death and Hades themselves get thrown in the lake of fire, the last enemy finally destroyed.

And then we watched a new heaven and a new earth. A city descending like a bride. A tree of life, standing open, with no flaming sword left to guard it. A face once impossible to look upon, now seen directly and forever. And in these last sixteen verses, we have heard Jesus say the same four words three times: I am coming soon.

Every single one of those scenes, as different as they felt while we were in the middle of them, week over week, month over month, was building toward exactly the same conclusion I gave you on the very first night. Not a new argument, introduced at the end to surprise you. The

same argument, proven twenty-two chapters over. Jesus is Lord. He will return. Evil has already been defeated. And God's people have already been vindicated.

This is why this study has never centered on decoding timelines or identifying the antichrist or calculating dates. Not because those questions are unimportant, but because they were never the point. Many people come to this book looking for a puzzle to solve, and they walk away more afraid than when they started. That was never going to be true of this room. From the very first night, the aim here was to see Jesus. Majestic in glory. Supreme in power. Infinite in love. Present on every single page, from the lampstands in chapter 1 to the invitation in chapter 22.

This is our Christ. Not a distant figure managing a frightening future from far away. The one who walked among suffering churches and knew each one of them by name. The one who held a scroll no one else could open. The one who rode out to end every evil that has ever hurt the people He loves. The one who will wipe every tear from every face Himself. The one who has said, three times in fourteen verses, that He is coming soon, because He wants that to be the last thing ringing in your ears when you close this book.

Revelation was never meant to be a book that leaves you afraid. It was always meant to be a book that leaves you certain. Certain that Jesus reigns. Certain that evil does not get the last word. Certain that the same grace that opened this letter is the same grace that closes it.

He walked among the lampstands. He held the scroll. He rode out to end the rebellion. He sat on the great white throne. He wiped away the tears. He built the city. And now He says, one final time, before we close the book together: I am coming soon.

Amen. Come, Lord Jesus.