

Prayer:

Where does one start with the book of Revelation – perhaps by first studying the other 65 books of the Bible, as Revelation is the CAPSTONE of all the Scriptures, tying all the prophetic themes together to a climactic consummation.

Of the 404 verses in [Revelation], 278 allude to OT Scriptures. No other NT writer uses the OT more than this. – ***Robert Thomas***

What begins in Genesis finds consummation in Revelation.

Slide # 1

Genesis and Revelation

- Genesis is the book of beginnings. Revelation is the consummation of all things begun.
- In Genesis, we see the commencement of heaven and earth. In Revelation, we have the consummation.
- In Genesis is the entrance of sin and death. In Revelation, the end of sin and death is in view.
- In Genesis is the dawn of Satan and his activities. In Revelation is his doom.

Slide # 2

Genesis and Revelation

- In Genesis, the tree of life is relinquished. In Revelation, it is regained.
- In Genesis is the beginning of man's city - Babylon. In Revelation, it is destroyed.
- In Genesis is the beginning of Jerusalem – God's city. In Revelation, the New Jerusalem emerges as the eternal city.
- Genesis opens with a universal view of God creating the heavens and the earth.

Revelation concludes with eternity in view, with the creation of a new heaven and a new earth.

Often initial clues to proper understanding in Revelation are found in Genesis, and then sprinkled throughout the rest of the Scriptures are the development of these clues. It's like working on a giant **jigsaw puzzle** rightly dividing putting all the pieces of God's revelation together.

Every major theme of prophecy is treated to some extent in this book, with special attention to completion or fulfillment of the prophetic program of God. For this reason the book of Revelation cannot be understood apart from the sixty-five books which precede it, although it is in itself a Bible in miniature. **-John Walvoord**

For this reason, too, Revelation has been called the most difficult book of the Bible to teach and understand. It requires a thorough study of the WHOLE Bible! However, a basic understanding of the Book is not really hard to grasp.

I have a theory about the Book of Revelation that runs counter to popular opinion. It is usually met with a "what's-that-again?" response. I believe that the Book of Revelation is no more difficult to understand than any other book of the New Testament when it is approached properly.

Unfortunately, people have been conditioned to believe either that the book is totally incomprehensible or that it is decipherable only by a select few who have special insight into prophecy. Now, doesn't it seem a bit strange that God would veil the final chapter of human history [called Revelation] so that only a few pundits could discover how it will all turn out? ... There is a simple way to prove that the fundamental truths of Revelation are not difficult. For the moment, put away all your curiosity about the details, get comfortable, and read it through in one sitting, which will take about an hour. Then take a piece of paper and write down the basic themes of the book from memory.

I'll miss my guess if you don't include, most of the following: the need for believers to remain faithful in these perilous times, the vicious activity of Satan against the people of God, the sovereignty of God as He guides the world to its conclusion, the return of Christ to vindicate His followers, the punishment of the wicked, and the blessedness of the eternal state when all sin will have been removed. This is the message of Revelation. It is almost impossible to miss unless undue concern for detail has dulled our normal sense of what is significant. – **Robert Mounce**

Don't miss the obvious!

Where does one start with Revelation – perhaps with the book of Daniel which serves as a fitting introduction to Revelation.

Daniel emphasizes 1) the SOVEREIGNTY of God over history; 2) the Times of the Gentiles during which the Gentile powers of the world oppress God's people the Jews; 3) The Seventy Weeks of Daniel involving 490 years of special disciplinary dealings with Israel; and 4) the fact that Israel is central in God's plan for world history.

Throughout the book of Daniel, it looks to the END, which will finally bring an end to Gentile oppression and the restoration of God's people, Israel. However, at "the time of the end," before the restoration, Daniel is very clear that first will come a time of unparalleled trouble for Israel.

Daniel repeatedly wanted to KNOW MORE about this.

Slide # 3

Daniel 7:19 (NKJV)

19 "Then **I wished to know** the truth about the fourth beast, which was different from all the others, exceedingly dreadful, with its teeth of iron and its nails of bronze, which devoured, broke in pieces, and trampled the residue with its feet;

Daniel 8:15 (NKJV)

15 Then it happened, when I, Daniel, had seen the vision and was **seeking the meaning**, that suddenly there stood before me one having the appearance of a man.

Daniel 12:8 (NKJV)

8 Although I heard, **I did not understand. Then I said, "My lord, what** shall be the end of these things?"

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Daniel 8:26 (NKJV)

26 "And the vision of the evenings and mornings Which was told is true; Therefore **seal up the vision, For it refers to many days in the future.**"

Daniel 12:4 (NKJV)

4 “But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase.”

Daniel 12:9 (NKJV)

9 And he said, “Go your way, Daniel, for the words are closed up and sealed till the time of the end.”

In the OT, details about “the time of the end” were not given. Yes, God gave a broad overview outline, but no details. God simply said, “The information you have is enough for now, and the details will apply to a future time at the end.”

But now, as we come to the New Testament, Hebrews 1:2 says that God “has in these last days spoken to us by His Son.” In 1 Corinthians 10:11, Paul says we are those “upon whom the end of the ages have come.” We live at the end! It is the Church Age that will usher in the final pre-kingdom end times.

That’s where we are, and consequently, God has now given much more detailed information about the time of the end and, in doing so, has told us the book is now unsealed.

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Revelation 22:10 (NKJV)

10 And he said to me, “Do not seal the words of the prophecy of this book, for the time is at hand.”

There are four basic approaches to interpreting the book of Revelation.

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Schools of Interpretation of Revelation

- A. Preterist: (Already fulfilled in the 1st century).
- B. Idealist/Allegorical: (Figuratively depicts the ongoing struggle of good and evil).
- C. Historical: (Symbolically is a picture of church history).
- D. **Futurist**: (The bulk of the book relates to the future/end times).

What the Preterist, Idealist, and Historicist views have in common is that they are all heavy on interpreting the book of Revelation in a symbolic or allegorical way. In contrast, the futurist view alone emphasizes a normal/literal hermeneutic consistently in the matter of interpretation.

The early church was unanimous in its belief that it was speaking about future events. Only later did Christian authors begin to propose other ways of interpreting the Apocalypse. – **Edward Hindson**

The early Church held a premillennial return of Christ and that He would come again to literally reign on the earth. However, Origen (185-254 AD) began to “**spiritualize**” the idea of the kingdom and understood it to be realized in the present Church Age (cf. *Ryrie, Basic Theology*, p. 448).

But, it was Augustine (354-430 AD) who systematized an allegorical approach to understanding the kingdom. So, Origen laid the foundation and Augustine systematized a “**spiritual view**” of the kingdom.

Augustine in his famous book “**The City of God**” put forth the idea that the Church was the kingdom of God on earth. When Constantine gave Christianity favored status in the Roman Empire, it gave impetus to the idea that the Church is now the kingdom on earth and that God is now building His kingdom through the Church.

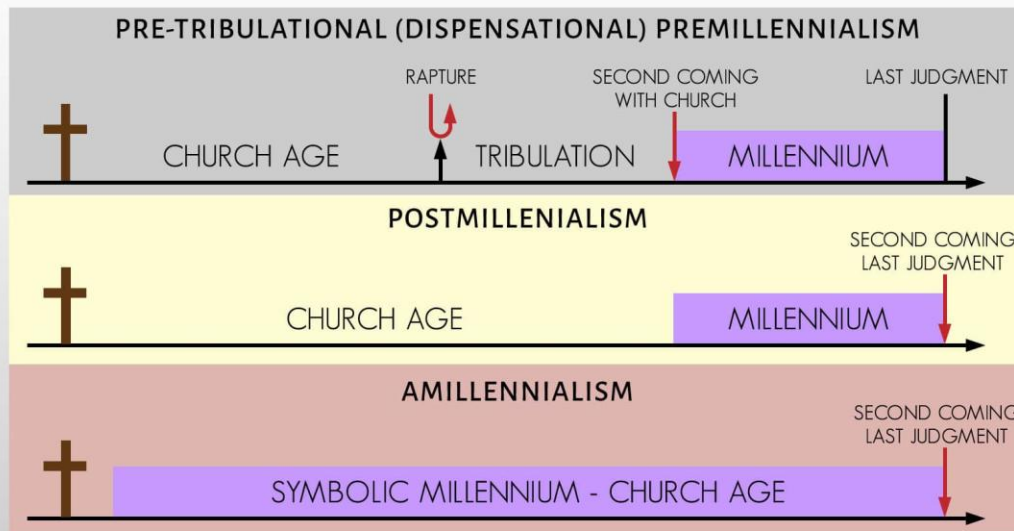
This view that the Church is the kingdom became the doctrine of the Roman Catholic Church. The key Reformers, Calvin and Luther, broke with Roman Catholicism in areas of soteriology (salvation), but they did not essentially break with Roman Catholicism in the area of eschatology (future things).

So, Augustine’s rejection of a literal, coming earthly kingdom of the Messiah has influenced the Church (in the broadest definition of the word) for about 1,600 years.

Even to this day, the effects of an allegorical/spiritualized approach to prophecy and the kingdom (versus a literal approach) is still felt and in general is the majority view in Christendom broadly speaking.

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Comparison of Christian Millennial Teachings



Again, what the postmill and Amill camps generally have in common is a symbolic or allegorical treatment of large sections of the book of Revelation. Only the premill position is consistently literal/normal in its method of interpretation.

Now indeed there is much symbolism in the book, but a proper interpretation is tied to a literal normal hermeneutic and not an allegorical interpretation, unless the text clearly calls for it.

It is a book of signs and symbols. About half of the symbols are explained in the book itself. Lamps for example, represent assemblies of God's people; stars represent angels; incense odors represent the prayers of saints. Where the symbols are not explained, other parts of the Bible must be searched for clues. It is an axiom of hermeneutics that God is His own interpreter. – **John Phillips**

I say that the Book of Revelation is to be taken literally. And when a symbol is used, it will be so stated. Also it will be symbolic of reality, and the reality will be more real than the symbol for the simple reason that John uses symbols to describe reality. – **J. Vernon McGee**

Some have been critical of the book of Revelation for being too hard to understand because of all the symbolism, etc. But in reality the Book of Revelation is one of the most orderly books in the Bible.

The Old Testament prophecies are scattered throughout the books of Moses and the various prophets and writings. It would have been impossible to develop these prophecies into any chronological sequence of events. The value of the book of Revelation is not that it provides new information, but rather that it takes the scattered Old Testament prophecies and puts them in chronological order so that the sequence of events can be determined. – **Arnold Fruchtenbaum**

Key to proper understanding the book of Revelation is realizing that the text itself gives us an inspired outline as seen in Revelation 1:19.

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Inspired Outline: (Based on Rev. 1:19)

Revelation 1:19 (NKJV)

19 Write the things which you have seen, and the things which are, and the things which will take place after this.

Chp. 1 “Have seen” – **Past** – Vision of the Eternal Christ

Chps. 2-3 “Are” – **Present** – Church Age

Chps. 4-22 “After this” – **Future** - Following the Church Age

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Outline of Revelation

Chp. 1 – Vision of Christ

Chps. 2-3 Church Age

Chps. 4-5 Throne Room in Heaven

Chps. 6-18 Tribulation Period

Chp. 19 Second Coming

Chp. 20 Millennial Kingdom

Chps. 21-22 Eternal State

Revelation 1:1–3 (NKJV)

1 The Revelation of Jesus Christ, which God gave Him to show His servants—things which must shortly take place. And He sent and signified it by His angel to His servant John,

The Revelation of Jesus Christ. Here we have the title of the book. It is a revelation about Jesus and from Jesus.

Certainly it is ABOUT Jesus as He is the centerpiece in all the Scriptures.

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The Centerpiece is Jesus!

O.T. - Preparation
 Gospels - Manifestation
 Acts – Propagation
 Epistles – Explanation
 Revelation – Consummation

Slide # 11

Luke 24:27 (NKJV)

27 And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

Revelation 19:10 (NKJV)

10 And I fell at his feet to worship him. But he said to me, “See that you do not do that! I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit [Focal Point] of prophecy.”

Revelation is first and foremost a revelation about Jesus Christ (1:1). The book depicts Him as the risen, glorified Son of God ministering among the churches (1:10ff), as “the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth” (1:5), as “the Alpha and the Omega, the Beginning and the End” (1:8), as the one “who is and who was and who is to come the Almighty” (1:8), as the First and the Last” (1:11), as the Son of Man (1:13), as the one who was dead, but now is alive forevermore (1:18), as the Son of God (2:18), as the one who is holy and true (3:7), as “the Amen, the Faithful and True Witness, the Beginning of the creation of God”

(3:14), as the Lion of the tribe of Judah (5:5), as the Lamb in heaven, with authority to open the title deed to the earth (6:1ff), as the Lamb on the throne (7:17), as the Messiah who will reign forever (11:15), as the Word of God (19:13), as the majestic King of kings and Lord of lords returning in glorious splendor to conquer His foes (19:11), and as “the Root and the Offspring of David, the Bright and Morning Star” (22:16). – **John MacArthur**

The gospels reveal the historical “humiliation” of Christ – but Revelation presents Him in all His coming glory.

So, while certainly it is ABOUT Jesus, the emphasis here in Revelation 1:1 is that this REVELATION is FROM Jesus. This is Christ’s revelation. It is what He is revealing about the future. Christ was the divine author – John was the human author.

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Apokalypsis – Greek
Apocalypse - Transliteration
Revelation - English

Meaning: To unveil, disclose, reveal what is hidden.

Note it is REVELATION (singular) not Revelations (plural). This is the REVELATION of Jesus Christ.

A retired preacher came to me when I was a pastor in downtown Los Angeles to make an attack upon my interpretation of the Book of Revelation. He said, “You just don’t know anything about Revelations,” using the plural. I replied, “Brother, you are absolutely accurate in that I know nothing about the Book of Revelations. I have never even seen that book.” – **J. Vernon McGee**

God the Father gave Jesus this message to show to His servants. The word “servants” here is the Greek word “doulos” which more literally means “slaves”. In the NT, believers, those who belong to Christ, are consistently said to be His slaves.

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1 Corinthians 7:22–23 (NKJV)

22 For he who is called in the Lord while a slave is the Lord's freedman. Likewise he who is called while free **is Christ's slave**.

23 You were **bought at a price**; do not become slaves of men.

The concept of a slave is one who has a master. The master owns the slave. Christ bought us with His blood. He now owns us. He is our Master. This ends the Lordship debate. Christ is our Lord, meaning Master, and we are His slaves.

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This message is for all of Christ's people – for all true believers. Yes, he goes on to say this is addressed to the seven churches in Asia (v. 4), but more personally, it is also addressed to every single believer, to all who know Christ as Master.

And then immediately, the SUBJECT of the book is stated. This revelation, now given to the slaves of Christ, is about “***things which must shortly take place.***” That is the subject of the book!

These things MUST take place. God has ordained it! There is no out or other option. History MUST unfold in this way to bring about the fulfillment of all that God has foreordained and prophesied.

And it MUST “shortly (Gk. en tachei) take place.” Scholars debate what this means. It can have the nuance of suddenly or soon. The word “shortly” literally means “speedily” (cf. Rev. 2:16; 22:6-7, 12, 20; also Dan. 2:28-29, 45; and Acts 12:7; 22:18; 25:4). So note the two ways this can be understood.

- 1) It may mean “suddenly” as in the sense that when these prophetic things begin to unfold, they will do so rapidly in a rapid-fire fashion. Suddenly, the Church Age will end with the Rapture, which will suddenly usher in the Tribulation Period involving a whole host of sudden developments climaxing in the Second Coming and the setting up of the kingdom.

When Christ comes, it will be sudden and unexpected as a thief in the night.

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Matthew 24:43–44 (NKJV)

43 But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into.

44 Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.

1 Thessalonians 5:2–3 (NKJV)

2 For you yourselves know perfectly that the day of the Lord so comes as a thief in the night.

3 For when they say, “Peace and safety!” then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape.

The coming of Christ will be sudden as a thief in the night as will be the coming of day of the Lord. BOTH the coming of Christ at the Rapture and the coming of the Day of Lord are ushered in quickly as a thief in the night. So indeed, these things will SPEEDILY take place.

- 2) But “shortly take place” can also be understood as soon. This would harmonize with “the time is near” in verse 3. Critics have said this proves Revelation is not accurate because it has been over 2000 years since John wrote this. The Preterist insists that this argues for an allegorical understanding of the book and that it has already been historically fulfilled symbolically in the first century.

Just one problem: They are looking at this from a merely human perspective instead of how God looks at it. The Bible says that with the Lord “one day is as a thousand years, and a thousand years as one day” (2 Pet. 3:8). At that rate we are 2 days into this.

The Bible says our lives are like a vapor in light of eternity (1 Jn. 4:14). For the sake of simplicity, suppose we all live to be a hundred years old – it is but a vapor. 100 times 20 is 2000 so we are looking at the equivalent of 20 vapors. 20 vapors vanish in a very short amount of time! What seems “long” to us is really “short” in terms of God’s reckoning.

Prophetically speaking, time is short. Prophetically speaking, we live at the time of the end where the coming of the Lord is imminent, which will usher in the last days' consummation of all things prophetic (cf. Rom. 6:20).

At the very end of the Book of Revelation Jesus says, "Surely I am coming quickly [or soon]." Immediately, John's response was, "Amen. Even so, come, Lord Jesus!" (Rev. 22:20) John in putting his "Amen" to this most certainly wanted Jesus to come SOON versus merely coming in a rapid motion.

All these things revealed in the book are imminently on the horizon and on God's calendar MUST SHORTLY TAKE PLACE!

There will be no more delay. The Church Age will immediately give way to the Tribulation and all that follows.

Think in terms of a batting arrangement. There is the batter at the plate, but the next batter up must be at the ready. Shortly, it will be his turn. The issue here is arrangement and order. The Church is currently at the plate (so to speak), but shortly the Tribulation and ensuing events will follow.

The presence of *en tachei* [shortly] in 1:1 shows that for the first time the events predicted in Daniel and foreseen by Christ stood in readiness to be fulfilled. Therefore, John could speak of them as imminent, but earlier prophets could not.

– **Robert Thomas**

God's pattern is to prophetically show His people what is going to happen and then bring it to pass exactly as prophesied.

Slide # 16

Amos 3:7 (NKJV)

7 Surely the Lord GOD does nothing, Unless He reveals His secret to His servants the prophets.

This is precisely what the book of Revelation is about. Jesus is revealing to us "the things which are" (the present Church Age) and then "the things which take place after this" immediately following the Church Age, and He presents it in chronological order.

Christ sent this revelation and signified it by His angel. The word signified (Gk. *esemanen*) is the idea "to make known by signs or symbols". This book was "sign-ified" by the angel to John.

In prophecy God often uses signs and symbols to communicate His prophetic message.

We see this emphasis, for example, in Daniel, in Ezekiel, and in Revelation. It's like John had "television" before there was television. He not only heard the message, but he graphically saw it portrayed visibly before him and then wrote down what he saw.

Symbolic language is not weakened by time. It paints an enduring picture in ways that are often more powerful than mere words. Also, it often speaks in a vivid way that makes the point live. For example: If the antichrist were merely described as a **very bad** person, that is one thing – but when the terminology of "**beast**" is applied to him, it leaves the strong impression that his character will be that of a vicious and dangerous person.

God often uses angels in the process of communicating His message. The word "angel" means "messenger". Angels are referred to 67 times in the book of Revelation so they have a prominent "messaging" role (cf. Rev. 22:6-9).

John here is also called a "doulos" (literally slave) of Jesus Christ (cf. Rom. 1:1; Phil. 1:1; Titus 1:1; James 1:1; 2 Pet. 1:1; Jude 1).

John is believed to have been the last living apostle at this point. The Roman emperor Domitian had John exiled to the island of Patmos, where he received and wrote the book of REVELATION. Domitian died in A.D. 96. Therefore, John probably wrote the book just prior to that time in about A.D. 95. Following this, it is believed John returned to Ephesus for a short time and then died.

There are five links in the giving of this revelation.

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- God (the Father) to...
- Jesus Christ to...
- His angel to...
- John to...
- Christ's servants/the seven churches (v. 1, 4).

2 who bore witness to the word of God, and to the testimony of Jesus Christ, to all things that he saw.

John likes to speak in threes or in sevens. Here, there is a threefold emphasis to what he bore witness.

This revelation from Jesus is the word of God! Some have questioned whether or not Revelation belongs in the canon of Scripture, but John left no doubt, bearing witness that indeed this is the very word of God.

He affirmed that it is the testimony of Jesus, and he gives us his witness that everything in this book is what he personally saw.

Saw here puts the emphasis on visions.

Most apocalyptic literature in the Bible was revealed in dreams, visions, signs, and symbols (e.g., Daniel and Ezekiel). This is the method chosen by God to reveal His prophetic program to mankind.

– **David Levy**

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

It is amazing that so many of those professing to be God's people have avoided or neglected the book of Revelation, and yet it is the only book in the Bible that promises a blessing to those who read, hear, and keep it. God wanted this message KNOWN and APPLIED by His people!

In the early days of the church, before copies were available, the people were dependent upon the public reading of the Scriptures by which they could learn. A special blessing is pronounced on the reader and on the hearer – those who would take in the message and the one giving it out.

This is the first of seven beatitudes given in the book of Revelation (cf. 1:3; 14:13; 16:15; 19:9; 20:6; 22:7; 22:14). And they serve as bookends for the book.

Slide # 18

Revelation 1:3 (NKJV)

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

Revelation 22:7 (NKJV)

7 “Behold, I am coming quickly! **Blessed** is he who **keeps** the words of the prophecy of this book.”

This is the only book of the Bible where blessing is promised to all who either read it or hear it read. This fact indicates that its meaning and message are clear. A book that could not be understood could hardly be a blessing to anybody. – **Henry M. Morris**

The word blessing is often defined as “happy,” but it is a qualified happiness. It carries with it the idea of God’s favor resting upon the person, which is the cause of their happiness.

But this blessing only applies to those who “keep those things which are written in it”. To KEEP the word means to “take it to heart”, to obey it, to apply it.

Within this awful volume lies
 The mystery of mysteries:
 Happiest they of human race,
 To whom their God has given grace
 To read, to fear, to hope, to pray,
 To lift the latch, to force the way;
 But better had they ne’er been born,
 Who read to doubt, or read to scorn.

– **Sir Walter Scott**

Blessed are those who hear and KEEP the Word! It is not enough merely to hear, it must be applied.

James 1:22 (NKJV)

22 But be doers of the word, and not hearers only, deceiving yourselves.

“A short time ago, I took occasion to go through the NT to mark each reference to the coming of the Lord Jesus Christ and to observe the use made of that teaching about His coming. I was struck anew with the fact that almost without exception, when the coming of Christ is mentioned in the NT, it is followed by an exhortation to godliness and holy living. ... We have missed the whole purpose of the study of prophecy if it does not conform us to the Lord Jesus Christ in our daily living.” – **Dwight Pentecost**

John called this writing “***the words of this prophecy.***”

Prophecy was direct revelation from God. It was “Thus Saith the Lord”. It involved both foretelling and forthtelling. It could be about the future, or it may simply be a message from God involving edification, exhortation, or comfort (1 Cor. 14:3).

The point is that the book of Revelation is a prophetic message (cf. 1:3; 11:6; 19:10; 22:7, 10, 18, 19). It was new revelation directly from Christ communicated through an angel to John.

And the reason those who KEEP it are blessed is because “the time is near.” Near means soon, at hand, or impending. “The time is near” provides the motivation for living in obedience -for keeping those things written in the book.

I believe we have essentially the same nuance here in verse 3 that was made in verse 1.

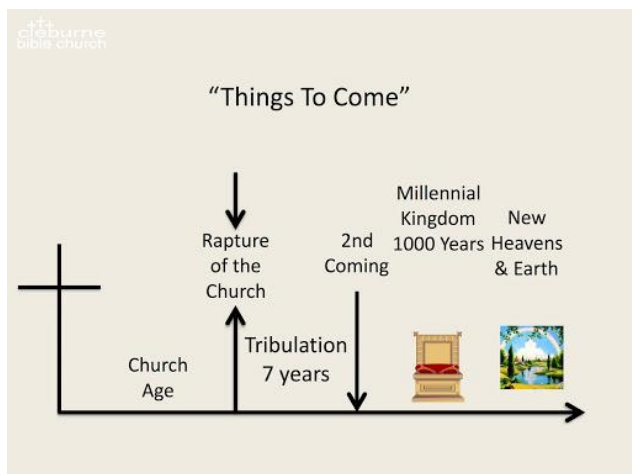
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v. 1 ... shortly take place.

v. 3 ...the time is near.

The time is near means that it is close. Again, this is speaking prophetically. On God’s prophetic calendar the Church Age is very near the Tribulation Period. The next thing on God’s prophetic calendar is the Rapture, which immediately segues into the Tribulation Period. Thus, the time is near in the sense of imminency.

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It is prophetically near in that the Rapture is an imminent event – meaning it could happen at any time. Throughout the NT we consistently see the Church is imminently waiting for the Savior from heaven.

Slide # 21

Titus 2:13 (NKJV)

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

Philippians 3:20 (NKJV)

20 For our citizenship is in heaven, from which we also **eagerly wait** for the Savior, the Lord Jesus Christ,

The Bible is clear we are not to set dates as no man knows the timing of the Lord's return, however we are warned to be prepared (cf. Mt. 24:36, 42, 44).

Blessed are those who take the message to heart and are prepared!
Blessed are those who live with the reality of imminence – knowing the time is near!

Blessed are those who live ready! This is the message!

Throughout the NT there is an urgency. Time is short! We need to live accordingly! That is the message of Revelation. The things which are written in the book are imminent – therefore, we need to live ready!

Imminency does not carry with it a revealed timetable, but it does carry with it a sense of urgency and the necessity of living ready!

This emphasis also serves as bookends to the entire book of Revelation.

Slide # 22

Revelation 1:3 (NKJV)

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

Revelation 22:6 (NKJV)

6 Then he said to me, “These words are faithful and true.” And the Lord God of the holy prophets sent His angel to show His servants the **things which must shortly take place.**

Revelation 22:10 (NKJV)

10 And he said to me, “Do not seal the words of the prophecy of this book, for **the time is at hand.**

There is an imminence to these things – live ready! Keep those things written in the book – the motivation is “the time is near.” 1 John 3:2 says that when we see Christ we shall be like him and then verse 3 adds, “And everyone who has this hope in Him purifies himself, just as He is pure.”

The message is that Jesus is coming again, and we should live every day in anticipation of that coming. – ***Tim LaHaye***

This is no time to be negligent or to be walking carelessly. The warning is strong. The blest are those who take the message to heart and apply the truths of this book to their lives and live ready!

The Old Heirloom Grandfather’s Clock

A couple was sitting watching TV late into the night – essentially oblivious to the friendly heirloom grandfather clock. At midnight, it chimed once, twice....the wife counting along until she counted 13. . At that point, she was startled out of her lethargy and said to her husband, who had fallen asleep – Wake up, honey, it's later than it's ever been before.

John’s gospel was written evangelistically – so we might believe.

John wrote 1st John so that we might be sure.

John’s Revelation was written so we might LIVE READY!!!

Are you ready?

Revelation 1:3 (NKJV)

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

Live ready, my friends – live ready!