

The Apocalypse - Introduction to the Revelation

by Steve Gallagher

Steve Gallagher introduces the Book of Revelation, exploring its structure, historical context, and methods of interpretation to prepare believers for its profound messages.

Duration: 46:04

Scripture: Matthew 6:33, Luke 8:18, Revelation 1:19, Revelation 22:7, Revelation 22:9

Topics: "Apocalypse Study"

Description

In this sermon, the speaker emphasizes the importance of not giving one's heart over to the things of the world. They discuss the battle for people's hearts and how ultimately everyone will worship something or somebody. The sermon also touches on the book of Revelation and its depiction of a global spiritual war. The speaker highlights the need to listen attentively and implement the truths heard into one's life, as well as the urgency of being prepared to meet Christ. Additionally, they mention the unfolding of events such as the rise of the Antichrist, the formation of a one world government, the apostasy of Christians, and the spiritual oppression and physical persecution of God's people in the end times.

Transcript

The following message is provided by Eternal Weight of Glory. For other sermons, teachings, and articles, please visit EternalWeight.com. I'm going to open up with a word of prayer this morning. Lord, I want to lift up this class to you, which however many weeks it turns into, and just all the lessons out ahead, and today's lesson especially.

Lord, I want to just ask you to please bless these lessons through this tremendous book of revelation. I pray, Lord, that you will grant me an anointing that's different than a preaching anointing or a typical teaching anointing, but some kind of an anointing that would breathe life into this book and make it come alive before our eyes. That it wouldn't just be this mysterious book of the Bible that doesn't make any sense and all these different opinions about this or that, but that somehow, Lord, as we go through these different chapters in this book, that you would just make the overall message of the book come alive within our hearts, because that's really all that matters.

Understanding with the mind, there's a blessing involved with that, but we want something much deeper than that, Lord. We want something to be imparted to our spirits, to our hearts. We don't know what the

days ahead are going to be like.

I suspect we may witness these things before it's over. And Lord, my prayer is that you will put something into us through this class that will help to prepare us spiritually for whatever may come our way in the future. I thank you for this book, Lord.

I thank you for what you were able to put into John to prepare him. This dear, dear old man in his 90s in a prison camp, Lord, what did you have to do inside this man spiritually? How many struggles and emotional things did he have to go through down through the years to prepare him to receive such a tremendous series of visions? I just thank you for doing it, Lord. I thank you for giving us a sight of the end and where everything is going.

Thank you for that, Lord. I pray that you will bless this class today and bless the classes in the future, dear Lord. In Jesus' name and for his glory, amen.

Okay, you can see that there is an outline. Those of you listening on the website, you can go to the special page each week and look at the outline. It's meant to just kind of help you to see what's coming out of the book.

What we're looking at here are some relevant subjects that will be addressed through the book of Revelation in the weeks to come, or what are things that are in there. So let's look at the first section here, the layout. And many of you will have Bibles that will lay it out, and you can see in there the way that they are laid out.

But I want you to look at verse 19 in the first chapter. Here's what it says. This is the Lord speaking to John, and he says, Therefore, write the things which you have seen.

And if you look on the layout, you'll see the introduction, what you have seen. So this first chapter covers what's happening right now. This is what has already just now occurred.

And then the letters to the seven churches, which would be chapters two and three, would be, and the things which are. So these are the seven churches in the province of Asia. And I've been to the ruins of all those cities back in 1995.

They're in Asia. And, you know, John is over on the island of Patmos right off the coast there, and he has sent this letter, and there's these seven letters as part of it to be read to these different churches, you know. So that is what is occurring right now to him.

And then the next thing we see in verse 19, and the things which will take place after these things, and that is basically the rest of the book, except for the conclusion, which is the last half of chapter 22. These things that are going to unfold through the church age, but really mostly all at the very last time period. Okay, so that's basically the layout of the book, and there you see it right there in verse 19 of chapter 1. One other thing I want to mention in this big section, the things that will take place later, and that is that a huge part of that whole section will be the different judgments that will come.

And the layout of them basically works like this. You have the seven seals, and contained within the seventh seal are the seven trumpets, okay? And then contained within the seventh trumpet are the seven bowl judgments. And then contained within the seventh bowl is the entire culmination of mankind's time on earth, including Armageddon.

So, one of the commentators calls it a telescopic arrangement, so you know how you push a telescope out, and you pull out the one section, and then it opens into the next section, into the next section. And it's kind of like that, the layout in the book of Revelation. It's very fascinating how it is.

It's not seven, seven, and then seven. It's not like that. It's, you know, the way I just explained it.

Okay, let's move on. The second section I want to cover is just some observations. Number one is the dating of this book.

The reason we believe it to be at the tail end of the 90s, probably about 95, 96 at the latest, is that two early Christian writers, Irenaeus in the 2nd century was one of them, two different writers said that this revelation came to John during the reign of Domitian. Domitian, his reign lasted up till 96. So we know that it happened in that time frame.

I think he came into office in the mid-80s, if I remember right, and then died in 96. So we know it happened in that time frame because two different Christian writers said it, and it makes sense anyway. Another thing, too, about what was happening in the, you know, the things that are, the spiritual atmosphere in which this tremendous vision came forth was that it was a time of hostility towards Christians.

Now it wasn't a massive persecution, you know, from Rome against all the Christians. It wasn't like that, but there were some definite things they had to deal with. In fact, let me just say this, that I don't believe it was Domitian that sent John to Patmos.

And the reason why I say that is I just read his story. This man was insane. He was a murderous man.

He murdered everyone around him, practically. And he would murder people on the slightest whim. So for a Christian leader to come before him, you know, like it's kind of been presented in the past that Caesar Domitian is the one who sent him to Patmos.

For someone like John to come before him, Domitian wouldn't have thought anything. Kill him! You know, I mean, that was what was constantly coming out of this man, especially towards the end of his life when this vision happened. So I don't think it was like that.

I think it was probably the Roman governor of the Asian province or, you know, someone like that who sent John to Patmos. But there still was a lot of hostility towards the Christians. One source of hostility was the Jewish people.

The Jews saw the Christians as just a thorn in their side. You know, they were an embarrassment. The Jews had worked out a pretty good deal with Rome.

You know, they were able to continue their own worship of Jehovah without being required to participate in the emperor worship, which would have been absolute idolatrous to them, blasphemous. You know, so they were able to get out of that, but they had to pay a price for that. It was very much like how the Nazis exacted huge amounts of money from the Jews in Europe.

It was like that. They had to pay a price to get out of that. But they had, you know, worked out a deal with the Romans, and the Romans were okay with the Jews.

But here you've got this Christian group that, as far as the Romans are concerned, are just a Jewish sect. You know, it was like how the world would see Mormons, for instance, or Jehovah Witnesses. Oh yeah,

they're a Christian sect.

But you know, as we know now, it was much bigger than that. It was much different than that. But that was why the Jews were against the Christians, were because they were making them look bad.

They were causing problems and stuff, and they were getting tied in with the Christians' problems. So that was one thing they had to face, the Christians. But also, there were, in those days, very powerful guilds.

We would compare it to trade unions today. You know, for instance, the tentmakers. If you were a tentmaker, you had to operate within the tentmaker guild of your city.

You know, if you were a carpenter, if you were a dyer of wools, or whatever, you had to operate within those guilds. And each of those guilds were very much tied in with emperor worship. There was an expectation, really a demand, that everyone participate in these things.

And so the Christians, of course, wouldn't do that. So here you are, just a working guy. It'd be like being in a very powerful union, and the union demanding that you do certain things or you're out, you know.

So that was a great pressure placed on Christians in those days. All right, the next thing I'll just mention here is the Old Testament usage throughout the book of Revelation. It's an amazing thing.

You can see this quote from Robert Thomas, one of the scholars that I refer to a lot. This is what he said, of the 404 verses in the Apocalypse, the book of Revelation, 278 of them allude to Old Testament scriptures. That's amazing.

No other New Testament writer uses the Old Testament more than this, yet the book is marked by an entire absence of formal quotations from the Old Testament. You know, in other words, like Jesus even would say, the prophet Isaiah said, you know, or Paul would quote someone or whatever, but there was none of that. It was just these vague allusions, but they are everywhere in this book.

And that's important because this book was such a phenomenal new thing, and it was completely built on the Old Testament. Very strong support of the Old Testament scriptures. The last thing I'll mention is that this came forth as a gift of prophecy.

You know, the apostle John had the gift of prophecy. But this is a particular kind of prophecy. It's what is called an apocalyptic prophecy, and I'm not going to get into what that exactly means.

Maybe I'll touch on it another time, but it's a type of prophecy, and apocalyptic prophecy comes forth more as a series of visions, you know, and that's certainly what is here. In these visions that John relates to the reader, some of them he's actually participating in. He's actually a player in some of these visions.

Others, he's just watching them unfold. You know, he's witnessing these different scenes play out before him. Okay, so those are just some observations that I've made about the book of Revelation.

The next thing I want to touch on are different ways of studying this book. You can study it inductively, and I have done that. You can study it by reading through it with different translations and paraphrases, and I have done that.

You know, I list some of them there that I've used. You can use commentaries, and there's different kinds, you know. There are those that are more spiritually focused, then there are those that are more scholarly,

you know, with their emphasis, and then there are some that are contemporary, and then there are some that are what I would call the old time, like Matthew Henry, Albert Barnes, pulpit commentary, and so on, and I have used all of these.

I have gone through this book with all of these commentaries. I think I've, you know, I've said it somewhere else that back in '93, I spent, I think it was 1,200 hours studying the book of Revelation. That was my first major study, and I know I have spent more than that in this book since then.

So, you know, at the minimum 2,500 hours I've spent studying this book, and I am still fascinated by it. I'm still excited to go into this book again and to, you know, unearth more powerful truths that are in this book. And of course, also, just simply reading the book is important, too.

Rex Andrews says that you should read it through at least 10 times, preferably 20 times, and do it worshipfully. K. Arthur would tell you, read it 5 to 10 times, you know, chapter by chapter, looking for the five W's and an H, you know, in other words, who, what, where, when, and why, and how, you know, and you go through it looking at who the recipient is, who the writer is, who's the main people, what are the main subjects, all those kinds of things, you're looking for those. That's the inductive way of reading.

I would say another good way of doing it is through different translations and paraphrases because it gives fresh expression to different things that are written in there. So those are some different ways of reading the book. Let me just touch on one more thing before we move off of this section, and it's kind of been touched on here a little bit, the spiritual versus the scholarly.

To look at a book like the book of Revelation from a spiritual perspective, and I almost hate saying spiritual because it makes it sound like scholarly people can't be spiritual, and that's not true, but primarily from a spiritual mindset, is very subjective. Now, you know what subjective means. It means that your interpretation of what is being expressed in that book is really just coming through your own opinion or your own perspective or so on.

So it's very subjective. And of course, Rex Andrews in his meditations in the Revelation, I mean, if you can be an objective person, you have to acknowledge that his interpretation of what is meant in the book of Revelation is highly subjective. But then on the other side is the more academic approach or the scholarly approach where everything is focused on, okay, how does this interrelate with other scriptures and, you know, what are the main themes and, you know, inductive is very much that way also, you know, where everything is almost an academic approach to it.

All I will say is that they all have something to offer to the studying of the book, and I appreciate all of them. I had never really gone through it from the scholarly approach up until this last few months, and I have really enjoyed it. It's been a blessing.

I've gone through three huge tomes, books, volumes, and, you know, it's these people I mention right here, George Alden Ladd, Robert Thomas, and Grant Osborne, and I have really been blessed by that, you know, and they all have something to contribute to the studying of this book. All right, let's look at methods of interpretation. I listened to a Joel Beeky sermon the other day.

He's teaching through it, so I listened to his introductory message, and I was really surprised that a pastor of however big his church is, and he's going through this series, that he would actually preach a sermon on this right here, the methods of interpreting the book of Revelation. You know, of all the things he could

have focused on, that that was his focus just astonished me. You know, it really did.

I mean, but these are important to understand somewhat, and I'll just, I'm going to blow through them pretty quickly just so you have a comprehension of them, and you see I have a little write-up on each of them. The idealist is a way of approaching, interpreting the Scripture, and the idealist, in other words, he is looking at the symbolism and all the different spiritual truths. He's basically looking at it from the standpoint of, you know, whatever this stuff means, these are truths that can be applied to any Christian at any time, to a third century Christian, to a seventeenth century Christian, to an end times Christian.

There's something to be derived for all believers, and there's truth to that. But to make that your whole perspective, you know, I struggle with that. And this is Joel Beeky's preferred method of interpretation, I'll tell you that.

But the struggle I have with it is I believe the reader would lose the main thrust of the book, which is to reveal the way that God is going to bring all things under the feet of Jesus Christ in the end times. So to make it this textbook of spiritual lessons, I just think that that's lacking something. The preterist basically believes that everything being discussed, with the exception of the last couple of chapters, occurred in the first century, or at least by the end of the Roman Empire.

And I will say this, that the symbols and the teaching can be seen in the light of the first century believer. You know, this was written to people who were alive at that time, especially to the believers in those seven churches. This was written to them, and there were symbols that they would have understood in a certain way.

You know, they would have seen the beast as being Nero or Domitian or whoever. They would have seen it that way, and so on. So there's some value to that, but if you just limit it to that method of interpretation, then what about everyone since then? Does that mean the book doesn't really have anything for us? We know that's not true.

The historist believes that the symbols of the book all represent different periods of church history, you know, have unfolded down through the ages. And I don't have anything positive to say about this method, because it's just not true. It's not reality, you know.

You can stretch it and try to make it look a certain way and so on, but it's just not realistic to think that way. So let's move on. The futurist, which is what the Hal Lindsey's, Tim LaHaye, people like that, they would all fit in with the futurist perspective, and they believe that most of what occurs in the book of Revelation is a description of the end-time events.

And within that are two subgroups, dispensationalists that have it all laid out exactly how they see it's going to happen, and, you know, different dispensations of God's dealings with people. And then the classical premillennialists, I would identify myself as this, a classical premillennialist, meaning that you are a futurist. You do see this as primarily describing the end-time events, but the biggest difference between, for instance, myself and the dispensationalists is they, one of the main things is they believe in the rapture, and I don't tend to believe in it.

You know, that's one of the main things, but it's more than that. It's also just the way they've got it all cut up and so on that I just don't particularly believe in. But anyway, the futurist definitely is a good method, but in and of itself it doesn't take into account other biblical factors.

The last one is the eclectic, which simply means that you're taking something from different ones, and I believe I have the quote here from Osborne, and this is what he said, which I felt like he just expressed it very well. The solution is to allow the preterist, the idealist, and futurist methods to interact in such a way that the strengths are maximized and the weaknesses are minimized. In other words, the preterists saw things like the Roman Empire and saw Nero and so on.

You know, he sees that as a major emphasis. Well, we in the 21st century can look back and see them. We can see Nero as a type of the Antichrist.

See what I mean? We can see the Roman Empire as a type of Babylon and the Babylonian system of the end times. Not necessarily that it's the whole enchilada, but it definitely presents a first century type of what would occur in the end times. So I see a value in the preterists.

I see a value in the idealist in the fact that I agree that there are spiritual truths contained throughout this book. You know, yeah, I definitely believe that. I just don't believe that's everything.

And also, the futurist, which is the main thing I believe anyway, is that it's primarily describing what's going to happen in the end times. So I agree with that, you know, I put myself there as an eclectic interpretation in that it's, you know, using different ones. Okay, let's talk about the themes in the book.

For all its symbolism and the mysterious language that it employs, Revelation is for the most part a story. Actually it's the final scenes of a very long story. That's really what we're seeing.

You know, if you had the timeline of 6,000 years of mankind and even actually before that, before the beginning of earth and all of that, you'd see this section of this very tale in 7 years or 10 years or 20 years, whatever it is, that's what this covers. So this long story of Lucifer and the fallen angels, you know, rebelling against God in heaven and then you see things unfolding in the Garden of Eden and man sinning and the curse coming upon the earth and all of that and then you see the entire history of God with the Jewish people in the Old Testament times and then the New Testament, first century church and church history and then all the way up to this story here. So whatever else Revelation may be, it is a story and it's the story of what's going to happen at the end.

And you can see some bullets I've got listed there. It begins with God allowing His Son to begin the process of bringing the world into subjection to Himself and we see that unfold in chapters 4 and 5. And then we see the growing power and pervasiveness and intensification of evil. You know, you get hints of it here and there throughout this book and of course that's in other books as well in the New Testament.

You get the hints of the great apostasy, of Christians who have professed to be followers of Christ, giving over. Before it's all over with they are worshiping the Antichrist. Just amazing, amazing.

You see the rise of the Antichrist and the eventual formation of a one world government. That's where we get that. It's here in this book.

You see the spiritual oppression and physical persecution of God's people in the end times. You see the upheaval of nature and the punishing judgments of God upon earth. I mean, man, even in our own day we're starting to get foreboding sense of what's to come.

You know, with this wild nature that's happening. Things are just not the way they've always been in the past. You see God using these judgments to make one final appeal to mankind to repent.

And you see their stubborn refusal to repent, at least most of them. You see the destruction of Satan, Babylon and the earth dwellers who rejected God and then finally the creation of the new earth. Praise the Lord.

So that's the story that unfolds in the book of Revelation. I want to read a quote to you from the Believer's Bible. Let me just read this.

Not only does Revelation look forward to the future consummation of all things and the eventual triumph of God and the Lamb, but it also ties up the loose ends of the first 65 books of the Bible. The characters, symbols, events, numbers, colors and so forth are nearly all previously encountered in the Word of God. Some have appropriately called the book the grand central station of the Bible because it is here that the trains, quote unquote, of thought begun in Genesis and the following books come in.

You know, and so different concepts and teachings and truths and so on that were introduced way back in the book of Genesis or, you know, in Deuteronomy or the prophets or the New Testament, whatever. They are just streaming forth and they all reach a consummation in the book of Revelation. Let me give you some examples.

You've got them right there on your notes. This is just comparing the book of Genesis to Revelation. In Genesis, we see the creation of the heavens and earth.

In Revelation, we see the destruction of the heavens and earth in chapter 20, but we also see the creation of the new heavens and new earth in chapter 21. In Genesis, we see the beginning of Satan's reign on earth, but in Revelation, we see him cast into the lake of fire, chapter 20. We see in Genesis the entrance of sin into mankind.

In chapter 21 of Revelation, we see sin banished once and for all. In Genesis, we see the pronouncing of the curse on creation. In Revelation, we see the curse removed in chapter 22.

In Genesis, we see the right to the tree of life forfeited by man. And then in the book of Revelation, we see the access to the tree of life restored in chapter 22. In Genesis, we see the eviction from the Garden of Eden.

In Revelation, we see the man welcomed back to paradise in chapter 22. In Genesis, we see sin, sorrow, and death entering into the world. And in Revelation, we see them forever removed in chapter 21.

And finally, in Genesis, we see the marriage of the first Adam. In Revelation, we see the marriage of the last Adam. Praise the Lord.

You know, so you can just see how the things that began in mankind back in Genesis and how we've had to live with the consequences of that for 6,000 years, the curse upon the earth, sin in our natures, and all that has come forth out of all that, all the wars, all the suffering, all the pain, all the terrible things that have occurred to mankind during these 6,000 years, and we see it all culminating once and for all finally there in the book of Revelation. Praise the Lord. So it's a story, and that's the story that is expressed in this book.

All right, so the other thing I want to touch on here in this section are some of the main sub-themes throughout the book. The sovereignty of God is major. It's a major focal point throughout the book of Revelation.

In fact, right in the first chapter, it's established. Verse 4 speaks of the one who is, who was, and who is to come. Wow, you know, all of time is enclosed within God, and we, similar term for the Lord in verse 8, the alpha and the omega, the beginning and the end.

And then in verse 8, the Almighty, which is used there and many other times throughout the book. So we see God in His sovereignty, in His almighty power, dominating all of the scenes that unfold in the book of Revelation. That is so encouraging and so reassuring to us.

If we are going to have to go through this, isn't it very comforting to know that an almighty God is overseeing all of it, and nothing is going to happen that is outside of His will and His control. We see His throne mentioned 46 times throughout the book, you know, just reinforcing that sense of His dominion over heaven and His dominion over earth and all the major events that will transpire that we'll see in the story. So the sovereignty of God is a major theme.

Theodicy, and that's just a fancy word that means the defense of God's character, that is also seen in this book. In other words, God's justice and righteousness is shown against those who are unwilling to repent. You see the judgment that they have to face, and God will be vindicated by His judgments against them.

You see the vindication of God just simply in the way that sin turns against itself. And we all can look at our own lives and see how that happened in our lives, right? Once you give over to a course of sin, it's only a matter of time before you start paying the price for that sin. Just all of the consequences start coming upon your own head, and that's what you see happening through the book of Revelation, is the culmination of thousands of years of mankind's sin all collapsing, the building collapsing upon itself in a sense.

And also you see the vindication of the saints. God's people are going to suffer. They're going to be ground under the heel of the Antichrist.

In fact, it even says that they will be overcome by the Antichrist. And yet at the same time, it says that they will overcome Him, that they will overcome the devil, you know, that they will conquer through this, not outwardly and physically conquer, but conquering by staying faithful to the Lord through the whole process. All right, another theme throughout is the combat theme.

This is a battle. It's a war. Beyond Armageddon and the physical war that's going to happen there, there is basically a conflict being described here.

When I went through the book of Revelation back in '93, that was the one thing that I walked away from. I could just feel it. It was so real to me.

It wasn't even talked about in those commentaries, not like this. You know, it's just things were discussed here and there, but no one ever came out and said, hey, this is a major theme of the book of Revelation. I never heard anything like that.

But I know that I walked away from that study. It's like I had a sight in my mind's eye of this conflict in the unseen spiritual realm between the forces of good and the forces of evil. And that is a major part of this book.

It's interesting that the Old Testament prophets saw the Messiah as the warrior king. And this is very much the culmination of the messianic wars. You know, that's what the Jews would see this as.

And when they turn to the Lord in the future, that's how they're going to see what's transpiring around them. This is the Messiah's final war against the enemy. Also, the perseverance of the saints.

That's another theme. And you see that throughout, you know, discussing the martyrs and so on. But there's a constant call to believers to endure, to obey God, to stay faithful throughout all of it, no matter what.

You've got to stay faithful to the Lord and you're going to have to endure. But also, it's a warning to the fence sitters, those people who have called themselves believers, but they've had one foot in the world. This is a constant warning.

You better watch out what you're doing and what direction you're headed because this is where it's going to end up and this is how it's going to unfold. The last theme I'll mention is worship. In 1993, when I went through this, one of the ways I studied it, as I said, was inductively.

And the last thing that I did, and I don't know where I got the idea to do this, but I printed out the whole book. So each chapter was printed out, and then I color-coded using colored pencils. I think I had five or six different ones, and I don't even remember the themes that I was color-coding.

I remember, like, the Antichrist and the devil was black, and I think the judgments were red. And I included worship in there as green, you know, prayer, worship, I included that as green. But I remember thinking at the time that, you know, this thing is going to be dominated by black and red.

And then I taped the whole thing together so it was, you know, however many pages, 23 at least, pages taped together. It was a long string of papers. And when I taped it all together and I hung it up on the wall and looked at it, the most dominant color was green, worship.

And I was absolutely amazed. Maybe Rex Andrews has something, you know, in that. It just plays a very predominant theme throughout the book.

And, you know, when you study the book, you start to see that at critical junctures in the unfolding of the story, usually right before or right after a crisis, is a scene in heaven of people and angels worshiping the Lord. Just at critical junctures down through the book. And it's very fascinating when you start to see it, how they're connected in with the crises that are going on on earth, that in heaven, everything is stopped and let's praise the Lord.

You know, it's really amazing. One of the things I thought about through this whole thing here was a sermon I used to give in churches back in the early 90s, I guess it was. The title of it was, The Battlefield is the Mind.

And the subtitle was, But the Prize is the Heart. Kathy could probably quote it line by line because she had to sit and listen to it so many times. You know, and my whole point of that message was, don't give your heart over to the things of the world.

And I would talk about television and stuff, you know, in that message. But the point I was making was that there is a battle going on for people's hearts. And that's what it's all about.

You know, you take this massive spiritual war that Revelation describes, global war, cosmic war, and you can get it down to individuals and the decision that they're going to make in their hearts. Because the

bottom line with all human beings is we are going to worship something or somebody. That is an absolute fact.

There is no getting around that. And you can boil it all down to this. You are either going to be a worshiper of self or a worshiper of God.

And if you are a worshiper of self, you are going to be pushed into a corner before it's all over with that you are going to extend that worship to Satan himself. That's where it's going to lead. So there's this huge battle going on, but it's all about this individual hearts.

Satan wants people's hearts and souls for himself. He wants that. And God wants hearts and souls for himself.

And there is this terrific conflict going on. So, you know, even the worship is very much tied in with the whole concept of the conflict that's going on throughout the book. Okay, so the last thing I'll just touch on here real briefly is found in the third verse, chapter one, blessed is he who reads and those who hear the words of the prophecy and heed the things which are written in it for the time is near.

And I'll just say this. We are called to read this book. And there's a blessing promised to those who will read it.

No other book of the Bible extends that promise to you, that promised blessing that if you will just read it, you will be blessed. Something spiritual will be imparted to you into your soul. If you will just read it and blessed are those who keep the words of this book.

It's not enough to just hear. You got to also be a doer, of course, and it ties in with very much with something else. Jesus said, take care how you hear.

Take care how you listen, because it's not enough to just hear it with empty hearing or with superficial hearing or with curiosity hearing or with head knowledge hearing. You've got to implement the truths that you are hearing into your life. They have to become a part of you.

And we're also called and not specifically, but it's inferred. We are called to be prepared to meet Christ. And later on, when we get to the sixth chapter, we'll be looking at the correlation between the Olivet Discourse found in Matthew 24 and 25 and how it correlates perfectly with the different seals.

But anyway, in there is found repeatedly, watch and be ready. Be prepared. That's the urgent warning that comes forth through the Olivet Discourse.

Be prepared for you know not the hour, the Son of Man will appear. And lastly, we are called to be overcomers. And I discussed that in a message I gave not long ago, Cowards and Conquerors in the End Times Church.

We are called to be conquerors throughout the days ahead. That that is the call of this book is that we must conquer. We must be overcomers.

Amen. So, that's the book of Revelation just in a nutshell, just taking a brief glance at it. And we will be dissecting it chapter by chapter in the weeks ahead.

Okay. God bless.

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