



## The Return of the King

November 12, 2023

Revelation 19:1-21

BI – King Jesus returns and brings perfect Justice

Intro – the world is just. We were told to wait for God's Justice – when is it coming?

### **Anxious for the return of Jesus and perfect Justice**

-The war in the Middle East

-Apparent double standards we see in society (stay home not to spread the virus, but large protests are okay – churches not meeting in certain states)

Context – where does this passage fit into the overall flow of Revelation –

It's a heavenly scene – after judgments have been leveled against Babylon (representing the world system led by the beast of Rev 13:1-10 who stands opposed to God and His Kingdom). It's the end of the age of the Gentiles, as God is bringing human History as we know it to a close before the transition in the Millennial kingdom of Rev 20 and the eternity seen in Revelation 21 and 22.

This is the moment we have been waiting for since Jesus ascended back into Heaven almost 2,000 years ago; it's the return of the King. King Jesus returns and sets the world straight, bringing Justice and perfect rule with Him. We'll get more of that in the later half of chapter 19.

This chapter is filled with many different things that John heard and saw while he had his vision of Heaven. It gives us a way to break up the chapter; we have the things that John heard (in v1 and 6) and the things that John saw in verses 11, 17, and 19.

### **Things John Heard | Revelation 19:1-10**

#### **Praise for God's True and Righteous Judgments | v.1-5**

***After this I heard something like the loud voice of a vast multitude in Heaven, saying, Hallelujah! Salvation, glory, and power belong to our God,***

This verse begins with the word after, John is looking back at the destruction of Chapters 17 and 18 with the collapse of the world economic, political, and religious system represented by the city of Babylon. In last week's sermon, Pastor Steve spoke about the seven-bowl judgment poured on the world.

The scene of this chapter has shifted back from Earth to a heavenly one, and John is seeing and hearing different events taking place in Heaven (at least for the first 10 verses in this chapter).

John hears a great voice from the vast multitude scene earlier in Heaven. Scholars think this voice is from another angel inside the vast multitude pictured here calling out.

There is some question on who this vast multitude is. An argument is being made that it's the group from Rev 7:9, but it seems to be more especially an alluding to those martyred saints of Rev 6:9 mentioned in the 5<sup>th</sup> seal judgment. The vast martyred group of saints from the tribulation (the Greek here is the same as in 7:9) makes sense. This group has been waiting for God to bring Justice to the system that martyred them.

This large multitude calls out – Hallelujah.

That's a church word we always use, but have you ever thought about what it means? This word is only used 4x in the NT, which is all right here in this chapter (v1,3,4,6). This Greek word is a transliteration of a Hebrew word. A translated word means they take the word in some different language and move over into

that current language. The word amen is a transliterated word from Greek into English. Anyways, the Hebrew word is a compound word, halal, which means to praise, and yah (like Yahweh) means God, so this group of people is praising God.

This group praises God, for He is the only one who can bring salvation. Glory and power belong to Him and Him alone.

Does that bring the question? What has God done that the group is praising Him for?

***<sup>2</sup> because his judgments are true and righteous, because he has judged the notorious prostitute who corrupted the Earth with her sexual immorality; and he has avenged the blood of his servants that was on her hands. <sup>3</sup> A second time they said, Hallelujah! Her smoke ascends forever and ever!***

The reason for the praise to God in verse 1 is given here in verses 2-3. This group of believers martyred for their faith by the antichrist system is praising God for the judgment that God has brought onto the system and its leader that led to their martyring.

This group acknowledges that the judgments of God are true and righteous. When God brings judgment, it's perfect and righteousness. He is the perfect judge, bringing and dispensing perfect Justice because His judgments are based upon His perfect, holy character.

This group of martyred saints was waiting for God to bring Justice, avenging them. God does this in His own perfect time.

Think about this concept in our case. However, have we been on the receiving end and cried out, God, what will you do about it? We need to rest in His perfect timing. He will bring perfect Justice in His timing, not ours.

This multitude praises God because He has judged the corrupt world system that stood against Him, headed by the Antichrist and False Prophet. This system will spread and corrupt the whole Earth, yet in the final form, it will be judged and destroyed by God through His righteous judgment. Part of bringing judgment is avenging the blood of His saints that the world system martyred.

In verse three, we can see the tremendous multitude cry out a second time, praise to God. The smoldering ashes of the system that stands opposed to God are gone. John records this as ascending forever and ever; it's probably best understood that this is not a smoke from the city that burns eternally. The city is gone, but metaphorically, it will be a smolder of ruins, never to be raised again. This marks the final destruction of the last human empire that will oppose God. From this point forward (besides the final rebellion of man at the end of the Millennial kingdom), no world system opposes the Kingdom of Christ and His eternal rule!

***<sup>4</sup> Then the twenty-four elders and the four living creatures fell down and worshiped God, who is seated on the throne, saying, Amen! Hallelujah!***

More join into the worship of God in this scene. The 24 elders and 4 living creatures (Cherubim) of Revelation 4 fall down before the throne of God and worship God. There is some thought that the 24 elders represent the Church, which would further prove that the multitude found in verse 1 is the martyred saints of the tribulation.

***<sup>5</sup> A voice came from the throne, saying, Praise our God, all his servants, and the ones who fear him, both small and great!***

A call is issued from the throne, probably from an angel, that all those who fear God need to praise Him for this act. All great, all small, everyone who fears the Lord is to worship Him.

In these first five verses, we see several things. Heaven is loud! All this noise is directed as worship and praise to God, who is worthy of all praise! We get a glimpse of this sometimes. I think here, when we gather as the local body and through song, bring praise and worship to our King! But it is only a glimpse – this vast multitude bringing praise and worship to God is something I can't wait to see and be a part of!

## **The Marriage Supper of the Lamb | v.6-10 (2 Corinthians 11:2, Ephesians 5:25-27, 32)**

***<sup>6</sup>Then I heard something like the voice of a vast multitude, like the sound of cascading waters, and like the rumbling of loud thunder, saying, Hallelujah, because our Lord God, the Almighty, reigns!<sup>7</sup> Let us be glad, rejoice, and give him glory, because the marriage of the Lamb has come, and his bride has prepared herself.***

John moves into this next section and reports another thing he has heard. This time, what he hears is loud! He mentions that this multitude sounded like the cascading water or the rumbling of loud thunder.

We don't get much water here in the desert, but water can be loud. I spent my middle school through undergrad years up in Oregon. Outside of Portland, just to the east of the city, at the beginning of the Columbia Gorge is a beautiful waterfall called Multnomah Fall. These are some fantastic waterfalls to look at from the distance. The closer you get, the more you get sprayed from the mist of the falls, and the harder it gets to hear people because of the sound of the water hitting the rocks and pool down below.

John also mentions that it was the sound of rumbling thunder. We get this here in Tucson. When the monsoons come, it brings some majestic light shows with the lightning, but if one of those bolts strikes nearby, it is Loud!

This gives an idea of the level of volume that John is experiencing as he stands and listens to this vast crowd sing praise to God. They acknowledge Him as the Almighty, the one who is all-powerful and utterly in control because He is the one who reigns on the throne.

The next thing he hears is a call from the crowd for a time of rejoicing. This is an incredible moment. The crowd calls for rejoicing and gladness because the marriage supper of the Lamb has come, and the bride has prepared herself. The Lamb is the most used title for Jesus in the book of Revelation, used 28 times.

God often uses the image of marriage in scripture to develop and represent His relationship with His people. In the Old Testament book of Hosea, Israel is pictured as the unfaithful wife of Jehovah, one that will be restored because of the goodness and grace of God.

The Church is described as the bride of Christ in several NT passages. In 2 Corinthians 11:2, Paul states, ***"For I am jealous for you with a godly jealousy, because I have promised you in marriage to one husband—to present a pure virgin to Christ."*** This mentions the Church as being the betrothed of Jesus. Paul again speaks of the Church being the Bride of Christ in Ephesians 5. Paul uses the Church and its relationship with Jesus as a metaphor for Husband and wife. He says in Ephesians 5:25:27, 32 – ***"Husbands, love your wives, just as Christ loved the Church and gave himself for her<sup>26</sup> to make her holy, cleansing her with the washing of water by the word.<sup>27</sup> He did this to present the Church to himself in splendor, without spot or wrinkle or anything like that, but holy and blameless.<sup>32</sup> This mystery is profound, but I am talking about Christ and the Church. "***

Wedding customs from the first century differed quite a bit from how weddings in our culture function. There was much more to the process. Looking at and understanding the first-century wedding process will help illuminate this marriage metaphor and the significance of the Marriage Supper of the Lamb.

There are three parts to the Jewish wedding. The first is the betrothal or engagement period. This is when the marriage contract would be discussed between the families/the father of the kids who would one day be married. This would happen quite often long before the kids would come to adulthood and be able to get married. This arrangement of marriage could occur at such young ages of 2 even. This was when the future husband's family would give the bride's family the dowry. This was a contractual agreement. This payment would be like livestock, hard currency, gold, silver, etc. Whatever the contract would be. As the kids reached marriageable age, this engagement period could only be broken by divorce (Matthew 1:18-19 mentions this with Joseph after discovering that Mary was with Child – he wanted to divorce her quietly).

Next, they would exchange vows, and the groom would leave for a year. This would be a year of preparation, where the groom would prepare a space/house/room for his new bride. The Levitical laws even exempted the new groom from military service for up to a year for this preparation period.

The next step was the groom's return to gather His bride. In this ceremony, the groom and his friends would go to the bride's house and retrieve her. They would host her up a lift and carry her back/escort her to

the groom's house. This is the background of the parable that Jesus tells in Matthew 15:1-13 where the ten virgins are waiting with the lamps for the groom's return, bringing his bride to the third phase of the wedding: the wedding ceremony and celebration.

The final phase of the wedding involved a massive wedding banquet. The husband would bring his new bride to this celebration. This celebration could go on for up to 7 days, depending on the socioeconomic status of the families involved. At the end of the wedding feast, the couple would consummate their union.

There are parallels for the Church here to be found in this Jewish wedding process. In John 14:2-3 Jesus tells His disciples that He will prepare a place for them, that where He is, they may be as well. This is similar to the preparation period, for the Jewish husband would prepare a place for his bride. Jesus tells Bride He is going to prepare a place for them. The language of John 14, at least in this verse, is the language of a marriage. Eventually, Jesus will return for His bride and take the Church to His father's house, just as the Jewish husband would take his bride to his father's house. For the Church, we call this event the rapture. Jesus comes and raptures the Church, bringing them the place He has prepared for them in His Father's house. The final part of this wedding process is the wedding feast celebration, which is what John tells us about in verse 7. The bride, the Church, has been made ready, and Jesus has brought her home. This final step is the party!

Another way to think of this wedding celebration is the reception at our weddings following the service, exchanging vows. The banquet is a time of celebration. A time of great joy and happiness! This a time to rejoice. We will be there in Heaven, in Jesus' presence, forever and ever. We are in the eternal presence of the Lamb, who redeemed us through His sacrifice on the cross.

***<sup>8</sup> She was given fine linen to wear, bright and pure. For the fine linen represents the righteous acts of the saints.***

John speaks about the appearance of the Church here in verse 8. The Church is given clothes of fine white linen to clothe themselves in. These clothes are nothing cheap but would be considered extremely valuable. Liene is an expensive and beautiful cloth. The Greek word for bright can also be translated as glistening or radiant. John clarifies that these fine clothes are given and represent the Church's righteous acts. As part of the process of salvation, there is justification where believers are legally justified before God. The next step is sanctification or being set apart, becoming more like Jesus. These acts must be done, the actions of righteousness done by the Church that are being pictured here (Ephesians 2:10 – the good works done by the saints that God has prepared for His followers).

***<sup>9</sup> Then he said to me, "Write: Blessed are those invited to the marriage feast of the Lamb!" He also said to me, "These words of God are true." <sup>10</sup> Then I fell at his feet to worship him, but he said to me, "Don't do that! I am a fellow servant with you and your brothers and sisters who hold firmly to the testimony of Jesus. Worship God, because the testimony of Jesus is the spirit of prophecy."***

John is commanded to write blessed are those invited to the marriage supper. Think about how blessed it would be for believers to be invited to this wedding feast! He also says that these words of God are true. God will carry what He has promised.

There is a question for you in this room now: will you be invited to this marriage feast? Will you be blessed to be invited to the grand celebration? Will you have a seat at the table for this celebration? The invitation is for those who have put their faith in the atoning work of Jesus on the cross for the forgiveness of their sins. Have you done that?

As this grand vision moves John, he falls to the feet of this angel who called him to record all this, and he is also preparing to worship the angel. The angel stops him and tells him nope, don't worship me. I'm merely a servant just as much as you are. Worship God and God alone!

We transition to another scene here in the final half of this chapter.

**Things John Saw | Revelation 19:11-21**

**The Return of Jesus | v.11-16 (Acts 1:9-11, Zechariah 14:2-3, Matthew 24:27-31)**

***<sup>11</sup> Then I saw Heaven opened, and there was a white horse. Its rider is called Faithful and True, and with Justice he judges and makes war. <sup>12</sup> His eyes were like a fiery flame, and many crowns were on his head. He had a name written that no one knows except himself. <sup>13</sup> He wore a robe dipped in blood, and his name is called the Word of God.***

This is the climax of redemptive History. We've been waiting for this moment for nearly two thousand years. Heaven opens up, and King Jesus is ready to return to Earth to establish His kingdom. Many parts speak to the return of Jesus and the second coming. In Acts 1:9-11, Luke records after the ascension of Jesus, "**After he had said this, he was taken up as they were watching, and a cloud took him out of their sight. <sup>10</sup> While he was going, they were gazing into Heaven, and suddenly two men in white clothes stood by them. <sup>11</sup> They said, "Men of Galilee, why do you stand looking up into Heaven? This same Jesus, who has been taken from you into Heaven, will come in the same way that you have seen him going into Heaven."** The promise is that Jesus would return in the same way He left. He ascended into the clouds and will return by descending through the clouds.

Jesus was on top of the Mt of Olives when He ascended, and matching the angel's words, the Prophet Zechariah promised that Jesus would return and His first steps back on Earth would be on the Mt of Olives, to the east of the Temple Mt, across the valley. The Prophet Zechariah speaks the 2<sup>nd</sup> coming in Zechariah 14:2-3, "**<sup>3</sup> Then the Lord will go out to fight against those nations as he fights on a day of battle. <sup>4</sup> On that day his feet will stand on the Mount of Olives, which faces Jerusalem on the east. The Mount of Olives will be split in half from east to west, forming a huge valley, so that half the mountain will move to the north and half to the south.**" Jesus even spoke about the second coming in the Olivet Discourse in Matthew 24:27-31. I won't read that one, but I'd encourage you to look it up and study it more in the coming week.

John tells us that Heaven opened, and he saw a white horse. This contrasts the last time Jesus entered Jerusalem on a humble donkey during Passion Week. And that brings up a point here. As we work through the rest of this passage, notice the differences in this coming of Jesus versus the first advent or coming of Jesus. Two thousand years ago, during the first coming of Jesus, He came as meek and in humble condition. The Jews in the first century anticipated the Messiah, and part of that anticipation was a Messiah that would come as a warrior king and kick the Romans out. When Jesus came and didn't meet those expectations, some had difficulty accepting Him as the Messiah in the first century because He wasn't living up to their expectations. That expectation that the Messiah would be a warrior king wasn't wrong, but they had missed reading its timing. Jesus, in the first advent, was the humble suffering servant of Isaiah 53. As we see Him revealed in 19:11, He is the warrior king.

Jesus is seated on a white horse. The white horse is the traditional symbol of those who ride in victory. As they returned through the streets of Rome, the Roman generals would ride white horses on their triumphal parades. Jesus is riding the white horse, coming into power. As John sees Jesus return, he mentions various aspects of Jesus' appearance as He rides the horse and returns to Earth.

John tells us that Jesus is faithful and accurate and comes with perfect Justice to judge and make war. Jesus is called faithful and true. What an appropriate way to describe Jesus. He is faithful and true to what He says He will do. He is faithful to keep His promises (Such as promising to return), and what He tells is true. It's bound up in His character as God. John also mentions that with Justice, He judges and makes war. This starkly contrasts the preceding years of the tribulation (and even human History).

John mentions that He comes to make war. At this point, the Armies of the Antichrist have gathered at Megiddo/the Jezreel Valley (Revelation 16:16) and even around the city of Jerusalem to make war (Zechariah 14:1). The battle of Armageddon is raging on. Jesus is coming to the end of this battle.

John tells us in verse 12 that Jesus' eyes are light flames. This speaks to His righteous judgment upon sin. John mentions that there are many crowns on his head. This crown contrasts the crowns of the 24 elders in Rev 4:4,10. Those crowns are the Greek word *stephanos* – laurel leaf crowns/wreaths – given to the winner in the Olympic games. The word John uses is *diadema* – royal crowns – signifying His power and authority. A title is given to Him here that no one knows. It is so interesting to wonder what it is, but John makes it clear even he, in the vision, has no idea.

Verse 13 speaks to the robe Jesus is wearing. He has on a white robe that is dipped in blood. The blood does not represent His blood that was shed on the cross, but rather the blood of His enemies. This echoes what Isaiah writes in Isaiah 63:2-3.

This Jesus is not the Jesus of the first Advent. He is the warrior king coming to end the reign of those who have opposed Him and set up His earthly kingdom. Another title is given to Jesus here: the Word of God. This harkens back to John 1:1,14 and 1 John 1:1. This is the incarnate Logos, the Word of God. He is called the Word of God because He is the Revelation of God. He is God's full expression of mind, will, and purpose, or as the author of Hebrews 1:3 states, "***The Son is the radiance of God's glory and the exact expression of his nature.***"

***<sup>14</sup> The armies that were in Heaven followed him on white horses, wearing pure white linen. <sup>15</sup> A sharp sword came from his mouth, so that he might strike the nations with it. He will rule them with an iron rod. He will also trample the winepress of the fierce anger of God, the Almighty. <sup>16</sup> And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.***

Verse 14 tells us that Jesus isn't coming alone but is bringing an army from Heaven with Him. This army that is following Jesus is on white horses like His and wearing white linen, like the Church at the marriage supper of the lamb from the preceding verses. There are a couple of views on who this army is. Some say it's the Church because of the preceding verses about the white linen and the promises that the Church will reign with Christ (Revel 20:4-6, 1 Cor 6:2). Other says it's a mixed army, that it's the believers and angels. Either the makeup of the military doesn't matter to us here and now. They will not even be doing any fighting. Nothing about this army carrying weapons is mentioned. The fighting is done by Jesus and Jesus alone through His word. Verse 15 speaks to Jesus a sword coming out of Jesus' mouth. This speaks to the power and authority that Jesus has. He fights by saying just a word. He speaks, and it happens. It is like in creation when we were told God spoke the world into motion (Gen 1, Hebrews 11:3, Psalm 33:9).

As Jesus speaks, the battle is over. He strikes the nations gathered for war, and they are done. John tells us that He will rule them with a rod of iron. (Psalm 2:8-9 is a Messianic psalm that speaks to the Messiah ruling with a rod of iron). Ruling with a rod of iron is ruling with absolute authority. The government and humanity will be under God and required to conform to the righteous standards of God.

Trampling them with a winepress of the fierce anger of God is a visual symbol of God pouring out wrath and judgment. This comes from the Old Testament. Grapes bring crush in the wine process, symbolizing the blood of enemies poured out in judgment. Isaiah 63:1-3 and Joel 3:12-14 are examples of this idea.

Verse 16 gives another name found in Jesus, King of Kings and Lord of Lords. No other name is higher. It is the absolute when it comes to sovereignty.

### **The Great Supper of God | v.17-18**

***<sup>17</sup> Then I saw an angel standing in the sun. He called out in a loud voice, saying to all the birds flying high overhead, "Come, gather together for the great supper of God, <sup>18</sup> so that you may eat the flesh of kings, the flesh of military commanders, the flesh of the mighty, the flesh of horses and of their riders, and the flesh of everyone, both free and slave, small and great."***

The scene shifts, and John tells us that he saw an angel standing in the sun. The angel is standing in a place that allows the sun to shine on him and give him more brilliance. The angel speaks with a loud voice, calling to the birds. These birds are invited to a dinner celebration. This dinner celebration is in stark contrast to the previous dinner, the marriage supper of the lamb. The marriage supper of the lamb is one of joy and celebration. This dinner is one of death and destruction. This call to the birds announces the results of the battle before it even happens. Those human armies who have sided with the Antichrist are done. They will be destroyed, as verse 15 mentions by the Word of Jesus. As we read in verse 16, no one is immune from this judgment. All who have sided against Jesus are judged and killed. The kings and great commanders were down to slaves. All are judged and destroyed.

### **The Defeat of the Antichrist | v.19-21**

***19 Then I saw the beast, the kings of the Earth, and their armies gathered together to wage war against the rider on the horse and against his army. 20 But the beast was taken prisoner, and along with it the false Prophet, who had performed the signs in its presence. He deceived those who accepted the mark of the beast and those who worshiped its image with these signs. Both of them were thrown alive into the lake of fire that burns with sulfur. 21 The rest were killed with the sword that came from the mouth of the rider on the horse, and all the birds ate their fill of their flesh.***

Megiddo/planes of Jezeerel location of many battles<sup>1</sup> –

- [Battle of Megiddo \(15th century BCE\)](#): fought between the armies of the Egyptian [pharaoh Thutmose III](#) and a large [Canaanite](#) coalition led by the rulers of Megiddo and [Kadesh](#).
- Period of the Judges – Deborah and Barak fought here as well
- [Battle of Megiddo \(609 BCE\)](#): fought between [Egyptian pharaoh Necho II](#) and the [Kingdom of Judah](#), in which King [Josiah](#) fell.
- [Battle of Megiddo \(1918\)](#): fought during [World War I](#) between Allied troops, led by General [Edmund Allenby](#), and the defending [Ottoman](#) army.

The battle isn't even a battle, it seems. Jesus arrives, and it is over before it begins. He speaks with His power and authority, and the armies of the Earth gathered against Him are defeated. Zechariah 14:1-13 speaks more to the details of the battle. The campaign of Armageddon isn't just located in the valley around Megiddo, but also the Antichrist's forces have moved up towards Jerusalem. Jesus rides down, returns to the Mt of Olives, and speaks, defeating the Antichrist's Army.

Verse 20 tells us that the Antichrist and his false Prophet are captured. The Antichrist/Beast mentioned here is the beast from Revelation 13:1-10. This guy is the supreme world leader, given power over all (Rev 13:7). The false Prophet said he is the second beast from Rev 13:11-18. He is the religious leader who can perform signs and wonders, even calling down fire from Heaven. He exercises authority on behalf of the Antichrist – compelling people to worship him.

Notice as these two are seized, they are given an immediate judgment. John sees they are cast alive in the fire lake, which burns with sulfur. This is the first time that the lake of fire has been mentioned in the Bible and contrasts with Hell/Hades. Hades is a temporary place of torment (we see that later in the Great White Throne Judgment at the end of chapter 20, Hell and Hades give up their dead, the second resurrection – and those not found in the book of Life are cast in the lake of fire). The Lake of fire is a permanent place of torment and suffering. It was initially intended for the devil and his demons but will be the place for those who have rejected Jesus (Matthew 25:41).

The Antichrist and the False Prophet are cast alive into this lake. They are the first sent into eternal punishment, even preceding Satan (Rev 20:10). In verse 21, we see that the word from Jesus' mouth destroys

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<sup>1</sup> [Tel Megiddo - Wikipedia](#)

the rest of the Antichrist's Army. None are left standing, and the birds come to eat. And did you catch that final statement? The birds had their fill.

This ends the chapter on a bit of a bitter-sweet note. Jesus has returned as the King. He will establish His kingdom (in Rev 20) and bring perfect Justice. Something that we all long for. There is Hope in this! Christ returns and is the victor of the forces of Evil. Evil will not prevail!

The final battle is a slaughter, and we see eternal punishments begin to be given. We see those who have rejected Jesus (in this case, the Antichrist and the False Prophet) are sent to an eternity of separation from God in a place of torment.

## **Apply It....**

### **We have Hope**

It may seem like Evil prevails and injustice runs rampant in our world. But Christ will return and set things straight. Perfect Justice will be administered. This gives us Hope, and we know that Hope doesn't disappoint – Romans 5:5 tells us that.

### **We have a decision to make – there's still time.**

At the end of Revelation, the sides are drawn. The people on Earth are clearly for Jesus or not, and there is no chance to change sides. At the battle of Armageddon, those people are clear for God or against Him. Their eternity is sealed. They don't have a chance to change their minds about Jesus.

We do! We can decide to follow Jesus now.

That's why Paul says in 2 Corinthians 6:2 that now is the day of salvation!

Those who put their faith in Jesus at this point in History (the church age) will be invited to the marriage supper of the lamb. Recall the angel telling John that those invited to this event will be blessed! If you haven't made a choice, today is the day to respond to salvation.

Admit, Believe, and Choose to follow.

### **Live in Anticipation of Jesus Return**

#### **Are you watching and waiting for the return of Jesus? The Parable in Matthew 25:1-13 tells us to be watching and waiting!**

Peter speaks to how this should motivate us in our lives.

2 Peter 3:11b - it is clear what sort of people you should be in holy conduct and godliness

Since no man knows the hour of Christ's return (Jesus makes that clear in Mathew 24:36), we need to live in holy conduct and godliness, sharing the good news of Jesus with those in our circles who don't know Jesus.

Here's what we do know – we are one day closer today than yesterday.

### **Close in prayer**