

Period of Consolidation

A survey paper on the New Testament (Includes book summaries, chapter titles and five eternal truths)

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Part 1 - Chapter Titles

I TIMOTHY

- CHAPTER 1- *Greeting, Correct False Teachers, Paul & Mercy, Benediction, Fight*
- CHAPTER 2- *Pray For Officials, Women To Behave Honorably*
- CHAPTER 3- *Overseers "Above Reproach," Deacons And Their Wives*
- CHAPTER 4- *Important Warnings To Teach, Call To Diligence*
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- CHAPTER 6- *Slaves To Masters, Conceit vs. Contentment, Good Fight, Rich, Guard*

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- CHAPTER 3- *Respect Authorities, Call To Humility, No Divisiveness, Help The Called*

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- CHAPTER 5- *Shepherd Faithfully, Humility And Self-Controlled, Benediction, Close In Peace*

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- CHAPTER 13- *Lives Of Love and Contentment, Sacrifices Of Praise, Prayer Request, Benediction, Closing Comments*

JUDE *Greetings, Resist Deceivers, Historical Deliverance & Judgment, Godless Exposed, Persevere In Faith & Love, Benediction*

I JOHN

CHAPTER 1- *Heard, Seen, Touched The Word; God's Holiness & Forgiveness*
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CHAPTER 4- *Knowing False Spirits, Love's Litmus Test, No Fear In Love*
CHAPTER 5- *Born Of God, God's Testimony Of His Son, Confidence In The Son*

II JOHN *Greetings In Grace, Reminder To Love, Disassociation With False Teachers, Hope Of Visit & Close*

III JOHN *Prayer For Health, Commendation For Hospitality, Diotrephes' Folly, "Imitate What Is ...Good," Demetrius Commended, Hope Of Visit, Closing*

REVELATION

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CHAPTER 3- *To Sardis (Dead), Philadelphia (Weak), Laodicea (Lukewarm)*
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CHAPTER 5- *Scroll With Seven Seals, Lamb Worthy To Take Scroll, New Song*
CHAPTER 6- *Scroll Opened, Four Horsemen, Souls, Earthly Catastrophe*
CHAPTER 7- *144,000 Jews Sealed, Tribulation Martyrs Before Throne*
CHAPTER 8- *Silent Seventh Seal, Censer To Earth, First Trumpet (Fire/Blood), Second Trumpet(Mountain), Third Trumpet(Wormwood), Fourth Trumpet(1/3 Atmosphere Destroyed)*
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CHAPTER 11- *Temple Measuring, Two Witnesses Prophecy, Earthquake, Seventh Trumpet(Worship/Temple & Ark)*
CHAPTER 12- *Woman, Dragon, Birth; Dragon Thrown Down, Dragon Wars Against Woman & Offspring*
CHAPTER 13- *Anti-Christ & His War, False Prophet Appears, Mark Of The Beast*
CHAPTER 14- *Song Of 144,000, 3 Angels Proclaim, Harvest And Wine-Pressed Blood*
CHAPTER 15- *Seven Angels, Singing Beside Sea, Seven Bowls Of Wrath*
CHAPTER 16- *Bowl One(Sores), Bowl Two(Bloody Seas), Bowl Three(Bloody Springs), Bowl Four(Sun's Heat), Bowl Five(Darkness), Bowl Six(Euphrates Dries), Bowl Seven(Thunder/Quake/Hail), Men Curse God*
CHAPTER 17- *Mystery Of "Babylon" The Great Prostitute, Mystery Explained & Destruction Foretold*
CHAPTER 18- *Babylon's Fall Proclaimed & Mourned, God's People Called Out*
CHAPTER 19- *Rejoicing Over Babylon's Fall, Wedding Prepared, King Jesus Rides, Beast & False Prophet Captured, Beast's Army Massacred*
CHAPTER 20- *Satan Imprisoned 1,000 Years, Martyrs Reign, Satan Released, Armageddon & Satan's Final Doom, Great White Throne Judgment*
CHAPTER 21- *New Heaven & Earth, New Jerusalem's Measurements & Commerce*
CHAPTER 22- *Tree & River Of Life, No More Curse, "Coming Soon!," Warnings, Amen*

Part 2 - Summary

Period of Consolidation

Jesus' arrival during the period of **expectation** played out on the stage which had been set during the period of 400 years of **preparation** (also known as the **inter-testamental** period) (Marty 2-39). His divinely-timed coming as the promised *Mashiach*--Messiah began to open the door into the very heart of God the Father, as for the first time, we as human beings could actually see, hear, and touch God in the "flesh," through the person of his son, Jesus Christ (Mark 1:14, Stern JNT 381).

For about thirty-three years, Jesus taught his chosen disciples, instructing them to "follow," and to remain "in Him," as only through His righteousness could anyone gain direct access to the Father (Mark 1:17, John 14:6; 15:4). Twelve men would remain beside Him until the time of His sacrifice; eleven would continue after his ascension, through the empowerment of His Holy Spirit, to follow and preach His word, during the periods of **establishment**, **extension**, and **expansion** of His church (Marty 50-57, 100-132).

Beginning in Jerusalem, and with the Jewish people, the Gospel would then spread into the surrounding regions, and eventually (with the help of a Jewish persecutor-turned-apostle, named Paul) to the Gentile people, and into the rest of the known world.

The period to follow (A. D. 62-96) would come to be known as the period of Messianic Jewish and Christian Gentile **consolidation**. In the face of persecution, and threat of heresy, the church would become united in belief (which now included, equally, the writings of the Old Testament--*Tanakh*, the "life and teaching of Christ," and the teachings of the Apostles)--one universal Body of Christ! (Marty 211, Stern JNT x)

Book Summaries

I Timothy

Author: The Apostle Paul*

Date: approx. 66 A. D.+

Audience: Timothy*

Place of Writing: Unknown (after being released from house arrest)*

Theme: “The Church Is The Household Of God“*

Purpose: To give believers guidance on appropriate conduct and church administration*

Summary of Content:

In greeting Timothy, who has been described as “his special representative” to the church at Ephesus, Paul launches in, and writes didactically concerning the importance of correcting false teachers (1:1-11). He recounts God’s testimony of mercy in his life, and after offering a brief benediction, charges Timothy not to give up on his faith, as “some” have done (1:12-20).

Timothy is then encouraged to pray for those in government, carrying over the idea of submission into the church, illustrating how honorable women are to present themselves (2:1-15). Furthermore, he gives practical guidelines for identifying and choosing those who would serve as overseers and deacons, drilling down even to lay out the proper treatment each is to have with his wife (3:1-16).

Paul warns the importance of sound teaching, and a call to diligence in promoting loving treatment of the needy in the Body of Christ (4:1-5:2). Paul speaks in the context of “family,” when he lays out how members are to care for widows, older men and women, younger men and women, elders, slaves and masters. Those who are rich are instructed not to trust in their riches, but instead in the knowledge of Christ (5:3-6:10, Marty 221).

Finally, Timothy is instructed to choose contentment over conceit, as in using his own example, Paul once more encourages him to fight “the good fight,” and to “guard” that faith which he’s been given (6:11-21).

* Marty 211-215

+Zodhiates 1392

Titus

Author: The Apostle Paul*

Date: approx. 64 A. D.+

Audience: Titus, a young Greek minister, “very helpful to Paul”*

Place of Writing: City of Nicopolis (Macedonia)+

Theme: “Believers Should Be Devoted To Doing What Is Good (3:8)”*

Purpose: “To urge believers to live in a way that makes Christ appealing to unbelievers”*

Summary of Content:

Paul opens with what has been called a “doctrinal introduction,” having two distinguishing features: the “hope of eternal life,” which comes by the “hope based on the integrity of God (He “does not lie”) (1:1-4, Marty 227).

This established, he gives brief criteria for appointing elders, presenting tests to determine “scriptural, doctrinal, and moral” authenticity, while rebuking “unethical and immoral Jews, who claim to know Jesus, but deny Him by their actions” (1:5-16, Marty 227).

Encouraging Titus to “teach what is in accord with sound doctrine,” Paul lays out moral guidelines for the behavior of “older men,” women, “young men,” and slaves, describing in greater detail correct practice of “sound doctrine,” under the authority of God’s grace (2:1-15, Marty 228).

In chapter three, Paul urges respect and cooperation with earthly authorities, while issuing a call to humility within the Body of believers, avoiding divisiveness (3:1- 11). Wrapping up, he asks help with the needs of those called to minister to Titus, and to his congregation (3:12-15).

Paul concludes in “grace,” with greetings from those ministering together with him.

* Marty 223-225

+ Zodhiates 1402

II Timothy

Author: The Apostle Paul*

Date: approx. 66 A. D.+

Audience: Timothy*

Place of Writing: Mamertine prison in Rome*

Theme: Perpetuation Of Christian Faith Is Each Generation's Responsibility*

Purpose: "To...exhort Christians to pass their faith on to the next generation"*

Summary of Content:

Paul's greeting begins with him grateful, as he remembers Timothy's growth in faith, chiding him to guard the teaching he's gained, offering a prayer for another faithful brother, Onesiphorus, who "refreshed" Paul, while he was in Rome (1:1-18). The intent here is to reaffirm to Timothy the "absolute assurance" he has "in the confidence of God," giving him no reason "to be ashamed" when testifying "about Christ, or of Paul, as a prisoner" (Marty 234).

Timothy is then encouraged to continue in strength and endurance, to rightly divide God's truth, while fleeing the follies of youth. To illustrate this, Paul uses seven "figures of speech":

"a faithful teacher... a single minded soldier... a disciplined athlete...
a hard working farmer... a diligent workman... a sanctified vessel...
[and]... a gentle servant."
(2:1-26, Marty 234)

In predicting apostasy to come, Paul encourages trust in God's tried truth of Scripture, "emphasizing...[they]...are a revelation inspired (*theopneusto* literally means God-breathed) by God" (3:1-17, Marty 235).

Finally, as Paul expresses his readiness to depart this life (this would be his final letter written before he is executed by "cruel and sinister" Emperor Nero), Timothy is instructed to be prepared in all seasons to preach the Word faithfully (4:1-8, Marty 230).

He closes with a few special requests (which includes an urgent plea for Timothy to come to him "before winter"), and final greetings, before expressing the desire for Timothy to enjoy, in his spirit, the grace only God can provide (4:9-22).

* Marty 230-232

+Zodhiates 1398

I Peter

Author: The Apostle Peter*

Date: approx. 61-64 A. D.*

Audience: “Churches scattered throughout...northern and central Asia Minor“*

Place of Writing: “Babylon“: “perhaps...an allusion to Rome”*

Theme: Suffering According To Christ’s Example For The Cause Of Righteousness*

Purpose: To encourage Christians to endure the...difficult times ahead+

Summary of Content:

Peter opens this epistle with greetings and praise, confirming salvation as the foundation for holiness (1:1-25). Growing in faith, as we submit rightly before both each other, and to those in authority around us, we demonstrate genuine devotion to Christ; that which is solid, real and beyond reproach (2:1-25).

He goes on to outline God’s concept of submission, as defined in our “Christian Life-Style,” by presenting the testimony of Christ as it is fleshed-out between wives and husbands (3:1-7).

Turning next to a concept of right suffering, Peter encourages us to “live in harmony with one another,” and not to “be frightened” by what unbelievers fear, always “prepared to give an answer to everyone who asks” the reason for our hope, found in Jesus Christ, Lord of all (3:8-22).

Being therefore done with sin, we are reminded of Jesus’ command to “love each other,” and to suffer not for doing wrong, but instead as unto God (4:1-19).

Instruction is given to church elders and young men, to shepherd and learn from each other faithfully, in humility, self-controlled (5:1-9).

Finally, prior to closing in a blessing of peace, Peter offers a benediction of strength, made “steadfast” in suffering (5:10-14).

* Marty 240
+Zodhiates 1427

II Peter

Author: The Apostle Peter*

Date: approx. 66 A. D.*

Audience: “Churches scattered throughout...northern and central Asia Minor“*

Place of Writing: Unknown

Theme: “Knowledge Is...Means Of Growth...Antidote To Heresy, And” Key To Readiness*

Purpose: “To inform his readers about the danger and deception of false teaching”*

Summary of Content:

Peter begins with “encouragement” for “Christian development,” by urging us through God’s grace to add more “qualities” of the Spirit (1:1-9, Marty 249). He also reminds believers that the “prophecy of Scripture” is trustworthy, by giving eyewitness testimony to Jesus’ transfiguration (the only reference to the life of Christ in the New Testament) (1:10-21, Marty 251, Matt. 17:1-13).

We then see the nature and fate of false teachers, dangerous because they deny “the sovereign Lord who bought them” (2:1-22, Marty 252). The church is assured (and all imposters warned) God “knows how to deliver the righteous and judge the wicked” (Marty 252).

Lastly, Peter shares knowledge regarding the events of the last days; specifically presenting those “scoffers” who would deny “the second coming of Christ” (influenced perhaps by “Epicureanistic” beliefs--stating there is no life after death) (3:1-12, Marty 252).

We are, therefore, encouraged to live “spotless” lives, and to be on our guard against false doctrine (Paul’s teaching is also given equal standing with the “Scriptures” of the Old Testament) (3:13-18, Marty 252).

* Marty 248-249

Hebrews

Author: Unknown

Date: approx. 62 A. D. “sometime prior to the destruction of Jerusalem in” 70 A. D.*

Audience: “Primarily Jewish converts”*

Place of Writing: Unknown

Theme: “The Superiority Of Jesus Christ”*

Purpose: “To reassure Jewish believers that their faith in Jesus...was secure”+

Summary of Content:

The question facing these believers was “How can I balance Jesus Christ and Judaism?” The writer of Hebrews answers their question with another: “Why the balance at all?” He proves throughout the book that there is “no person or institution greater than Jesus Christ (Marty 254). He begins by showing that God speaks through His son, then zooms in closer to reveal the nature of the Son; his “superiority...over the prophets...the angels...Moses...[and]...Aaron”; our holy Priest forever (1:1-7:17, Marty 259-261).

In doing so, he encourages believers to hold onto the truth of their salvation, that God’s word is an “active” word, while showing the contrast between backsliding versus productivity (2:1-4; 4:12-15; 6:1-12).

Because Jesus is our high priest in heaven, he “serves in a better tabernacle...mediates a better covenant...[having]...made a better sacrifice...[‘once for all’]” than that of God’s first covenant, which now stands obsolete (8:1-10:39, Marty 262).

We are presented through “examples of faith,” and in “exhortations to faith,” that the Law confidently points to Christ; the “superiority of the Christian’s walk by faith” (11:1-13:25, Marty 263). The writer urges us to keep meeting in corporate fellowship, urging us to persevere, though we may not see physical evidences of what we “hope for,” reinforcing this idea with examples both of victory and graphically-violent martyrdom in the name of Christ (10:19-11:40).

As the epistle moves to its close, there is a call to reverence God’s holiness, and to live our lives in love and contentment, “continually” offering to Him sacrifices of praise (12:14-13:17).

A request for prayer, and a brief benediction, then the writer closes in a final word of “grace” (13:18-25).

* Marty 255-256

+Zodhiates 1407

Jude

Author: “Jude, the brother of James”*

Date: either 68 or 67 A.D. +

Audience: Either “believers in the churches of Asia Minor,” or “believers in Palestine”+

Place of Writing: Unknown

Theme: “Fight For The Faith,” And Beware “Of Apostasy”*

Purpose: To “contend for the faith that was once for all entrusted to the saints”+

Summary of Content:

“Considered one of the most beautiful doxologies in all of the Bible,” Jude gives what might be called a brief, synoptic summary of both the Old and New Testament (Marty 267). He begins with a grand salutation and blessing of “mercy, peace and love...in abundance” upon his reader, launching immediately into a plea for believers to resist deceivers, and so avoid the dangers of apostasy (1-16, Marty 269).

Stern writes it is clear in these passages (especially verse 4) that “what ungodly people do is not merely pass on mistaken information, but pervert God’s grace into a license for debauchery and disown our only Master and Lord” (JNTC 781).

In so doing, we are treated to a historical cyclorama of God’s deliverance vs. judgment, exposing the godless (11-16).

Finally, Jude urges us to persevere in faith and love, as we “wait for the mercy of our Lord Jesus Christ” to carry us home with Him eternally (17-23).

He ends in a wonderful benediction, giving us a vision of the “glory, majesty, power and authority” of God “through Jesus Christ our Lord. before all ages, now and forevermore! Amen” (24-25).

* Marty 266-267

+Zodhiates 1445

I John

Author: The Apostle John*

Date: approx. 90-95 A.D.*

Audience: “Mostly Gentiles in Asia Minor”*

Place of Writing: Ephesus*

Theme: “The Encouragement Of Christian Fellowship”*

Purpose: “To warn believers concerning indifference to immorality and sin”+

Summary of Content:

Amidst critical debate and doubt (much of which rages on still today), John begins his epistle by evaluating the “evidence” presented about Jesus Christ, not from stories and hearsay, but from his own “eye-witness account” (1:1-4, Marty 272). God’s holiness and forgiveness is examined in the “fellowship” we have with Christ (1:5-2:27, Marty 276).

From here, John then springboards into the idea of our “sonship” in Christ, and as we “remain” in Christ, the truth of God’s love may be seen in us (2:28-3:10, Marty 277). True discipleship is revealed in the power of God’s love, which “casts out fear,” and gives us discernment against false spirits; a spiritual litmus test, of sorts (3:11-4:21).

Our “sonship” is further tested by both our belief in Jesus as “the Christ,” and by our love for others “born of God,” but most importantly, by the testimony of Jesus from both the Father and the Holy Spirit (5:1-12).

We can have confidence in the Son, presented as “the true God,” thereby recognizing Jesus’ divine equality in the triune relationship within the Godhead (5:12-20).

John closes this epistle by a warning, since our hope in all this is actual, and real in Christ, we are to avoid any counterfeits (“idols”) (5:21).

* Marty 273

+Zodhiates 1437

II John

Author: The Apostle John*

Date: approx. 90-95 A.D.*

Audience: “The Elect Lady-‘and her children’ ...somewhere in Asia Minor”*+

Place of Writing: Unknown

Theme: Truth*

Purpose: “To warn against false teachers”+

Summary of Content:

After greetings in grace, the recipients are urged to take the love they already practice, and strive for even deeper levels of that love (1-6).

John urges disassociation with false teachers “who commonly traveled from church to church, spreading heresy. John declared that these people should not even receive ordinary hospitality from those in the church” (7-11).

Finally, this short epistle closes with John’s hope of his next visit, the very reason for “the brevity of the letter” (12-13).

* Marty 280

+Zodhiates 1442

III John

Author: The Apostle John*

Date: around the same time as I and II John (90-95 A.D.*)

Audience: Gaius, “a leader in the congregation of a church John...helped to establish”+

Place of Writing: Unknown

Theme: Truth*

Purpose: To encourage Gaius to continue to help those who were spreading the gospel+

Summary of Content:

John opens by offering Gaius a prayer for “good health,” commending him also for his hospitality to “the brothers” (1-8).

Then, perhaps knowing his letter might be read by Diotrephes himself, John then expresses “his displeasure about...[his]...offensive behavior...[refusing]...to accept John and was mistreating other believers” (9). Perhaps Diotrephes receives a shudder down his spine when he reads John’s intention to visit and personally, publicly “reprove this proud, selfish, and indifferent man” (10).

Gaius is encouraged not to follow Diotrephes’ folly, but instead to “imitate what is good” (11).

Demetrius, perhaps another member of the church, is commended and “well spoken of” (12).

John closes in the hope of his next visit, and with greetings from other “friends” (13-14).

* Marty 285

+Zodhiates 1443

Revelation

Author: The Apostle John*

Date: approx. 95 or 96 A.D.*

Audience: “Seven churches in Asia Minor”*

Place of Writing: The island of Patmos (located at the mouth of the Aegean Sea)+

Theme: “Jesus Consummates All Of God’s Purposes In History And Redemption”*

Purpose: “A revelation concerning Jesus Christ and the climax of redemptive history”+

Summary of Content:

John opens his apocalyptic epistle with greetings, and as if setting the stage for the great program to come, gives us his location, in exile, on Patmos, perhaps an island “penal colony,” located about 80 miles to the west of the coast of Asia, and more than a hundred miles east of Achaia and Macedonia (1:1-9). This, however, is where the waking world abruptly stops, and together with John, we are suddenly “projected into a different world,” as we are confronted in a vision both by the voice, and the person of the “triumphant” Jesus Christ (1:10-18, Marty 292).

John is commanded to write what he is about to experience, the prologue to which is Jesus’ specific instructions, chastisements, and warnings to the seven churches to which John is writing (1:19-3:22). It is here we are moved from “the things which are” into the realm of “the things which will take place after this,” and John is projected into the very throne room of God, where ceaseless praise turns to worship of the Worthy; Jesus, the “lamb” takes hold of the great scroll from the hand of the Father (4:1-14).

The scroll is opened, seven in all, and God’s perfect judgment upon sinful mankind is released a furious overture of wrath (6:1-8:5). Next, from angels’ trumpets come terrible storms of death, disease, and demonic terror upon creation and mankind (those found without God’s seal “upon their foreheads”--144,000) (8:6-11:19). While in heaven, a “great multitude” of souls slain for Christ’s sake await the culmination of God’s judgment, secure that they will never again suffer (7:9-17).

The “prophecies of tribulation” continue, from earthquakes, to the dragon’s pursuit of the woman, and the rise and deception of the Beast (Antichrist) and his false prophet (10:1-13:18). These horrific visions climax seven-fold, as “bowls” of God’s intensified acts of wrath are poured out, sanctified souls are harvested in joy, while the damned are squeezed like grapes, their blood squeezed out between the holy “rollers” of His winepress (14:1-16:21). The Great Prostitute (representing apostate kingdoms) is presented in all her filth, to be summarily crushed beneath the gavel of God’s judgment (17:1-19:6).

As the redeemed gather for the wedding supper of the Lamb, King Jesus at last rides forth, capturing the Beast and false prophet, laying waste to the army of the Beast, and throwing the Dragon (Satan) into a holding cell for 1,000 years (19:7-20:6). Satan is then released for the last battle at Armageddon, where he is thrown into eternal flame, along with the unholy who’s names are not found “written in the book of life” (20:7-14).

In triumphant conclusion, John describes a new heaven and earth, takes measurements of the new Jerusalem, where the “river of the water of life” flows from God’s throne, bordered on each side by “the tree of life” (21:1-22:2).

With no more curse of sin and death, paradise has once more returned, ever better than it once was in the Garden, and with Jesus’ words of his return, John gives final warnings to readiness, before closing in “grace” to all “God’s people” (22:3-21).

* Marty 290

+Zodhiates 1447, map

5 Eternal Truths:

1. **Revelation 22:12** *"Behold, I am coming soon! My reward is with me..."*

An exciting hope, and a sobering reminder to continue living for and to Him. Every motive, all words and thoughts either keep me watchful, or serve to distract me from the impending weight of Jesus' return...what will I have to offer Him? Will I be bringing anyone else with me?

2. **II Peter 3:9** *"...He is patient with you, not wanting anyone to perish..."*

This is so reassuring, especially to me, a recovering perfectionist. I am much less patient with me than Jesus is; thank you, God! He promises me here that He will continue to place people who need Him in my path. I have only to be continually prepared to meet them where they are, when at last their eyes meet mine.

3. **II Timothy 2:13** *"If we are faithless, He will remain faithful..."*

For everything else, I am held accountable: dying to live, enduring to reign, disowning to then be disowned by Christ. However, isn't it such a comfort to know the very faith I possess neither came from me, nor do I ever have cause to fear I will lose it, for I am promised God "will remain faithful" when I'm not, "for he cannot disown Himself."

4. **Hebrews 11:1** *"Now faith is being sure of what we hope for..."*

It's more than simply trusting a chair I'm sitting in to hold me up, and not collapse, more than just trusting the pilot and plane enough to board. These are things I can already see and touch. The definition of faith involves total trust in something which can neither be explained nor presented in the physical world, and sometimes can be difficult even to explain or understand. It is deciding I will abandon all expected reasoning, in exchange for even just a hair's brush of my finger across the surface of the Sublime. I find then, if only for the tiniest twinkle, Perfection's peace from Truth's treasure store.

5. **Jude 2** *"Mercy, peace and love be yours in abundance."*

My closing salutation to my letters and emails--and my wish for you, too, Melissa!

Kinda says it all, doesn't it?

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