

I Intro. (Apr. 2, 9, 2006)

Here we turn the corner and head into the future with the great white throne judgment having been completed. The present earth and heaven having been done away, John observed a new heaven and earth with the holy city coming down out of heaven (Rev. 21:1-2). Then great plans are revealed for God to enjoy intimate fellowship with His people (21:3-5). Then follows the contrast of the victorious believer with the doomed unbeliever (21:6-8).

## II A Perfect Future (Rev. 21:1-8)

A. New heaven, new earth, new Jerusalem (21:1-2)

1. (vs. 1) We learn something about the new heaven and new earth: “And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea” (Καὶ εἶδον οὐρανὸν [*“heaven...as a part of the universe...w. the earth...standing independently beside the earth or contrasted w. it...will give way in the last times to the οὐρ. καινός and the γῆ καινή”*<sup>1</sup>]; “probably akin to *ornumi*, to lift, to heave, is used in the N.T...the eternal dwelling place of God...The present heavens, with the earth, are to pass away, 2 Pet. 3:10, ‘being on fire,’ ver. 12 {see ver. 7}; Rev. 20:11, and new heavens and earth are to be created”<sup>2</sup>) καινὸν [*“in contrast to someth. old...in the sense that what is old has become obsolete, and should be replaced by what is new. In such a case the new is, as a rule, superior in kind to the old...Esp. in eschatol. usage”*<sup>3</sup>]; “denotes new, of that which is unaccustomed or unused, not new in time, recent, but new as to form or quality, of different nature from what is contrasted as old...denotes the new and miraculous thing that the age of salvation brings. It is thus a key teleological term in eschatological promise: the new heaven and earth”<sup>4</sup>) καὶ γῆν [*“earth...in contrast to heaven...Vanishing w. heaven at the end of time...and replaced by a new earth”*<sup>5</sup>]; “The ancient phrase “heaven and earth” for the cosmos

is common in the NT”<sup>6</sup>) καινήν ὁ γὰρ πρῶτος [*“the new heaven and earth will replace the first”*<sup>7</sup>] οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν [*“go away, depart...Gener. pass away”*<sup>8</sup>] καὶ ἡ θάλασσα [*“is used...chiefly literally...in general”*<sup>9</sup>] οὐκ ἔστιν ἔτι [*“{no} more”*<sup>10</sup>]).

John transitions to a new scene following the great white throne judgment; “And” he said, “I saw a new (καινὸν) heaven (οὐρανὸν) and a new (καινήν) earth (γῆν). In both instances, “new” is to be understood as new “in contrast to someth. old...in the sense that what is old has become obsolete, and should be replaced by what is new. In such a case the new is, as a rule, superior in kind to the old...Esp. in eschatol. usage.”<sup>11</sup> Clearly that is the sense here. “Heaven” here “refers not to the abode of God, but to the earth’s atmosphere and planetary space.”<sup>12</sup> Thus when John explained, “for the first heaven and the first earth passed away,” already alluded to in Rev. 20:11. He was referring to “heaven...as a part of the”<sup>13</sup> known “universe...w. the earth...standing independently beside the earth.”<sup>14</sup> It is this realm of which you and I are presently a part.

What did John mean by the expression, “passed away (ἀπῆλθαν)”? Strangely enough, “Many interpreters take the new earth and heaven as a picture of the present age of the church, but this is unwarranted.”<sup>15</sup> Obviously, in that case the passing away of the old heavens and earth cannot be literally understood in any sense. In fact, it can hardly be figuratively understood! Others take it that at the end of time as we have known it, the present heavens and earth will be renovated. (“See Gale Z. Heide, What Is New about the New Heaven and the New Earth? A Theology of Creation from Revelation 21 and 2 Peter 3,

<sup>1</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>2</sup>Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

<sup>3</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>4</sup>Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

<sup>5</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>6</sup>Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

<sup>7</sup>Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

<sup>8</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>9</sup>Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

<sup>10</sup>Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

<sup>11</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>12</sup>Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary*, (Wheaton, Illinois: Scripture Press Publications, Inc.) 1983, 1985.

<sup>13</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>14</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>15</sup>Tom Constable. Tom Constable’s Expository Notes on the Bible. Galaxie Software, 2003; 2003. Re 21:1.

*Journal of the Evangelical Theological Society* 40:1 [March 1997]:37-56.”<sup>16</sup>) However, the expression, “passed away,” seems to imply much more than that, including the very basic sense of, “go away, depart.”<sup>17</sup> The picture is drawn in Rev. 20:11, where we read, “And I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them.” The dramatic scene in 2Pt. 3:10-13, where the general sense of the passage is one of the disappearance of the present universe to be replaced by a new one, even though Peter seems to compress the events of more than a thousand years into a summary statement. The author to the Hebrews also recognized that this universe is growing obsolete and will need to be totally changed (Heb. 1:10-12).

It is true that OT Isaiah said similar things respecting this eschatology in Is. 65:17; 66:22 in which either “the chronological order is reversed,”<sup>18</sup> or “Isaiah spoke of both the Millennium and the eternal state generally as new heavens and a new earth (Isa. 65:17-66:24), which is accurate since even in the Millennium the world will experience renovation.”<sup>19</sup> “Isaiah’s view of the future was more general while John’s was more specific.”<sup>20</sup> Whatever position we take, it remains clear that in reality the millennium precedes the passing away of the present heaven and earth, and the creation of the new heaven and earth, while at the same time, the present earth will be profoundly different in the millennium from what it is now.

One key feature of the new earth is noted, “there is no longer *any* sea.” “The Sea has fulfilled its last function (20:13).”<sup>21</sup> Swete further notes, “For the ancients generally the Sea possessed none of the attractions which it has for moderns. To undertake a voyage without grave cause was to tempt Providence.”<sup>22</sup> Interestingly there are oceans in the millennium (Ez. 47:8-20), which shows that John is not making reference to it here. This is something different.

2. (vs. 2) The exquisite appearance of the new Jerusalem coming down out of heaven is analogous to a bride: “And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband” (καὶ τὴν πόλιν [“primarily a town enclosed with a wall {perhaps from a root *plē*—, signifying fulness, whence also the Latin *pleō*, to fill, Eng., polite, polish, politic etc.}, is used also of the heavenly Jerusalem, the abode and community of the redeemed, Heb. 11:10, 16; 12:22; 13:14. In the Apocalypse it signifies the visible capital of the Heavenly Kingdom, as destined to descend to earth in a coming age, e.g.”<sup>23</sup>] τὴν ἁγίαν [“adj...of things...in the cultic sense *dedicated to God, holy, sacred*, i. e., reserved for God and his service...of the heavenly Jerusalem”<sup>24</sup>; “fundamentally signifies separated {among the Greeks, dedicated to the gods}, and hence, in Scripture in its moral and spiritual significance, separated from sin and therefore consecrated to God, sacred”<sup>25</sup>] Ἱερουσαλήμ [“In fig. and eschatol. usage ἡ νῦν Ἰ. *the present J.* is contrasted w. the ἄνω Ἰ. *the heavenly J.* Gal 4:25f. For the latter also Ἰ. ἐπουράνιος Hb 12:22 and ἡ καινὴ Ἰ. *the new*”<sup>26</sup>] καινὴν [On Rev. 3:12 WP says, “Not νεᾶς...{young}, but καινῆς...{fresh}.”<sup>27</sup>; “in contrast to someth. old...in the sense that what is old has become obsolete, and should be replaced by what is new. In such a case the new is, as a rule, superior in kind to the old...Esp. in eschatol. usage”<sup>28</sup>; “denotes new, of that which is unaccustomed or unused, not new in time, recent, but new as to form or quality, of different nature from what is contrasted as old.”<sup>29</sup>; “*kainós* denotes the new and miraculous thing that the age of salvation brings. It is thus a key teleological term in eschatological promise: the new heaven and earth in Rev. 21:1; 2 Pet. 3:13, the new

<sup>16</sup>Tom Constable. Tom Constable’s Expository Notes on the Bible. Galaxie Software, 2003; 2003.

<sup>17</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>18</sup>Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary*, (Wheaton, Illinois: Scripture Press Publications, Inc.) 1983, 1985.

<sup>19</sup>Tom Constable. Tom Constable’s Expository Notes on the Bible. Galaxie Software, 2003; 2003. Re 21:1.

<sup>20</sup>Tom Constable. Tom Constable’s Expository Notes on the Bible. Galaxie Software, 2003; 2003. Re 21:1.

<sup>21</sup>The Apocalypse of St. John. Ed. H. B. Swete. 2d. ed. New York: The Macmillan company, 1907. Page 272.

<sup>22</sup>The Apocalypse of St. John. Ed. H. B. Swete. 2d. ed. New York: The Macmillan company, 1907. Page 272.

<sup>23</sup>Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

<sup>24</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>25</sup>Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

<sup>26</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>27</sup>Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

<sup>28</sup>Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

<sup>29</sup>Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

Jerusalem”<sup>30</sup>] εἶδον καταβαίνουσαν [“*come down, go down, climb down...lit...of things etc...come down...Of the New Jerusalem*”<sup>31</sup>; “Eschatological events {cf. the parousia in 1 Th. 4:16 and the new Jerusalem in Rev. 3:12; 21:2, 10} start in heaven and come down.”<sup>32</sup>] ἐκ τοῦ οὐρανοῦ [“as the abode of the divine...The Christian dead also dwell in heaven...In heaven there await them...the New Jerusalem...will come down to earth”<sup>33</sup>; “As God’s throne and the place from which Christ comes and to which he returns, heaven is a focus for present and future blessings in the new aeon, e.g., citizenship {Phil. 3:20}, dwelling {2 Cor. 5:1}, inheritance {1 Pet. 1:4}, reward {Mt. 5:12}, and treasure {6:20}. Being in heaven, these blessings are with God or Christ, with whom believers already are, although incomprehensibly. The new Jerusalem is also present in heaven in the same reality and concealment {Rev. 3:12; 21:2, 10; cf. Heb. 12:22, 25}.”<sup>34</sup>] ἀπὸ τοῦ θεοῦ ἡτοιμασμένην [“*put or keep in readiness, prepare...of pers...Of a bride*”<sup>35</sup>; “to prepare, make ready, is used...with an object, e.g...of human preparation for the Lord”<sup>36</sup>] ὡς νύμφην [“Eng. nymph, a bride, or young wife”<sup>37</sup>; “In the Synoptists, of course, the wedding days are at first the days of Jesus’ earthly life, but in Revelation the consummation is the wedding {19:7ff.; 21:2, 9; 22:17} and the bride is the heavenly Jerusalem {cf. 21:2 and Is. 61:10}. Final fulfilment is depicted here in what is said about the Lamb and his bride.”<sup>38</sup>] κεκοσμημένην [“*adorn, decorate...lit...of pers...Pass...a bride adorned for her husband*”<sup>39</sup>] τῷ ἀνδρὶ [“*man...in contrast to woman...Esp. husband...Even a bridegroom can be so called*”<sup>40</sup>; “Dative of

Interest...Definition...The dative substantive indicates the person {or, rarely, thing} interested in the verbal action. The dative of advantage has a *to* or *for* idea, while the dative of disadvantage has an *against* idea. The dative of advantage occurs more frequently than disadvantage, though both are common enough...Even though both fall under the umbrella of dative of interest, it is important to distinguish between dative of advantage and disadvantage {since the resultant meanings are opposite}...Key to Identification...Instead of the words *to* or *for*, supply *for the benefit of* or *in the interest of* for the dative of *advantage*, and *for/unto the detriment of, to the disadvantage of* or *against* for the dative of *disadvantage*. The translation *for the benefit of* etc. is helpful for getting the sense of the dative, not as a final translation, since it is too awkward...Illustrations...*Advantage* {Commodi}...This is indirect object, but it is for the advantage of the recipients, as the context makes clear...I saw the new Jerusalem ... adorned as a bride for her husband.”<sup>41</sup>; “The fiancé can already be called *anēr*”<sup>42</sup>] αὐτῆς).

The next spectacular scene was one in which John “saw the holy (ἁγίαν) city,” that is, a city “*dedicated to God...reserved for God and his service*,”<sup>43</sup> this “new Jerusalem, coming down out of heaven from God.” If the old Jerusalem was called “holy,” (Mt. 4:5; 27:53), how much more the new Jerusalem deserves that title. Besides the spiritual condition of the old city had deteriorated to the point of being compared with Sodom in Rev. 11:8. Nevertheless, Jesus rules there for the entire span of the millennium.

This “heaven” in view here is heaven proper where God dwells, like “the third heaven” in 2Cor. 12:2. The new Jerusalem comes out of that heaven into the “new heaven” of vs. 1, that is, the new heaven that is the new universe. We are not sure how far it comes down toward the earth, but perhaps it hovers relatively nearby. That it is to come down we already saw in Rev. 3:12 in the letter to the angel of the church in Philadelphia

30Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

31Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

32Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

33Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

34Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

35Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

36Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

37Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

38Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

39Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

40Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

41Wallace, Daniel B., *Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament*, (Garland, TX: Galaxie Software) 1999, c1996.

42Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

43Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

where we learned that the name of the city would be written upon the overcomer.

The city must have been a spectacular sight beyond being compared with any other city in history, having been “made ready as a bride adorned for her husband,” typically the most beautiful day in a woman’s life. “In the bride-husband simile, the city is the bride, and Christ is the husband.”<sup>44</sup> We are probably not to draw conclusions based on this comparison about the city’s relationship with the church from Rev. 19:7. Certainly, “The use of the bride figure to describe the New Jerusalem should not lead us to conclude that the New Jerusalem is identical with the church.”<sup>45</sup> It does seem likely that it is this city to which Christ had reference in Jn. 14:2, “In My Father’s house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you.”

It is possible as per suggestions by “J. Dwight Pentecost (and) F.C. Jennings, William Kelly, and Walter Scott”<sup>46</sup> that “the New Jerusalem is in existence during the millennial reign of Christ, (and) it may have been suspended in the heavens as a dwelling place for resurrected and translated saints, who nevertheless would have immediate access to the earth to carry on their functions of ruling with Christ.”<sup>47</sup> If so then it would, “apparently be withdrawn from its proximity to the earth when the earth will be destroyed at the end of the Millennium, and then will come back after the new earth is created.”<sup>48</sup> That is a very interesting and enticing concept however far fetched it might seem to some, but, “Here, however, the New Jerusalem is described as it will be in the eternal state.”<sup>49</sup> In eternity, will the city somehow stay suspended above the new earth, more or less like a satellite? This is very possible, but Pentecost held that, “when God creates the new earth it will descend out of heaven and be on the surface of the new earth.”<sup>50</sup> McGee said that it would, “be within the transparent sphere of the new earth rather than on its

surface.”<sup>51</sup> All of this is conjecture. All John saw was the city coming down.

Remarkably, Dr. Constable holds that “the New Jerusalem and the new heaven and earth”<sup>52</sup> are “two different figures for the eternal state.”<sup>53</sup> It appears more likely that the new Jerusalem is its own entity to which believers may traverse along with the new heaven and earth in the eternal state. Whatever it is, it will literally be above all that you can ask or think because God is able to do just that. As Paul said in Eph. 3:20-21, “Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us, to Him *be* the glory in the church and in Christ Jesus to all generations forever and ever. Amen.”<sup>54</sup>

B. Great plans are revealed for God to enjoy intimate fellowship with His people (21:3-5).

1. (vs. 3) The plans are initiated with a loud voice: “And I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is among men, and He shall dwell among them, and they shall be His people, and God Himself shall be among them”” (καὶ ἤκουσα φωνῆς [“*sound, tone, noise* the source of which is added...Of the sound caused by spoken words...*voice*...In accordance w. OT and Jewish usage gener...ἀκούειν φωνήν *hear a voice*...φωνῆς w. the same mng.”<sup>55</sup>; “ἀκούω + *genitive indicating understanding*”<sup>56</sup>; “a sound, is used of the voice...of God”<sup>57</sup>] μεγάλης ἐκ τοῦ θρόνου λεγούσης ἰδοὺ [“marker of strong emphasis, *see* used w. a noun without a finite verb, as in our colloquial *see!* what do you know! of all things! wonder of wonders!”<sup>58</sup>] ἡ σκηνή [“*tent, booth, also gener. lodging, dwelling* of the tents of nomads...God has his σκ.=*dwelling* in heaven...and will some time have it among men”<sup>59</sup>; “a tent, booth, tabernacle, is used of...the Heavenly

44Tom Constable. Tom Constable's Expository Notes on the Bible. Galaxie Software, 2003; 2003. Re 21:2.

45Tom Constable. Tom Constable's Expository Notes on the Bible. Galaxie Software, 2003; 2003. Re 21:2.

46Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary*, (Wheaton, Illinois: Scripture Press Publications, Inc.) 1983, 1985.

47Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary*, (Wheaton, Illinois: Scripture Press Publications, Inc.) 1983, 1985.

48Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary*, (Wheaton, Illinois: Scripture Press Publications, Inc.) 1983, 1985.

49Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary*, (Wheaton, Illinois: Scripture Press Publications, Inc.) 1983, 1985.

50Tom Constable. Tom Constable's Expository Notes on the Bible. Galaxie Software, 2003; 2003. Re 21:2.

51Tom Constable. Tom Constable's Expository Notes on the Bible. Galaxie Software, 2003; 2003.

52Tom Constable. Tom Constable's Expository Notes on the Bible. Galaxie Software, 2003; 2003. Re 21:2.

53Tom Constable. Tom Constable's Expository Notes on the Bible. Galaxie Software, 2003; 2003. Re 21:2.

54The New American Standard Bible, (La Habra, California: The Lockman Foundation) 1977.

55Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

56Wallace, Daniel B., *Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament*, (Garland, TX: Galaxie Software) 1999, c1996.

57Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

58Arndt, W., F. W. Danker, & W. Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000. Page 468.

59Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

prototype... {of its future descent}<sup>60</sup>; “God dwells in a tent according to Rev. 21:3. Zech. 2:14-15 and Ezek. 37:27 influence this statement, which is not suggesting that in the eschaton there will be a vast heavenly camp with God’s tent in the middle, but simply offering a vivid metaphor for God’s eternal presence. Emphasis lies on the close relationship between God and his people {‘with men,’ ‘with them’}.<sup>61</sup> τοῦ θεοῦ μετὰ [“with genitive: with...of place with, among, in company with someone”<sup>62</sup>] τῶν ἀνθρώπων καὶ σκηνώσει [“to come to dwell in a place defined psychologically or spiritually {with the possible implication in some contexts of a temporary arrangement} - ‘to take up residence, to come to reside, to come to dwell.’... ‘he will come to dwell with them’”<sup>63</sup>; “live, dwell...μετ’ αὐτῶν with them”<sup>64</sup>; “to pitch a tent {skēnē}, to tabernacle, is translated ‘dwelt’”<sup>65</sup>; “a picture of sacred fellowship, and ‘the further idea of God’s Presence as a protection from all fear of evil’ {Swete} like the overshadowing of Israel by the Shekinah and a possible allusion also to the tents {σκηναι...} of the feast of tabernacles and to the tent of meeting where God met Moses {Ex. 33:7–11}.<sup>66</sup> μετ’ αὐτῶν καὶ αὐτοὶ [“As an Intensive Pronoun...When αὐτός is in predicate position to an articular noun {or to an anarthrous proper name}, it has the force of *himself, herself, itself*, etc. αὐτός can also bear this force when it stands alone, either as the subject of the verb or in any of the oblique cases. In general, the intensive use of αὐτός is intended ‘to emphasize identity. It is the demonstrative force intensified.’”<sup>67</sup>] λαοὶ [“the people of God...of the Christians...Also in pl...λαοὶ αὐτοῦ”<sup>68</sup>] αὐτοῦ ἔσονται καὶ αὐτὸς [“self, intensive, setting the individual off fr. everything else, emphasizing and contrasting; used in all pers., genders, and numbers...used w. a

subject {noun or pron.}...or otherw. exactly designated αὐ. ὁ θεός”<sup>69</sup>; “As an Intensive Pronoun...When αὐτός is in predicate position to an articular noun {or to an anarthrous proper name}, it has the force of *himself, herself, itself*, etc. αὐτός can also bear this force when it stands alone, either as the subject of the verb or in any of the oblique cases. In general, the intensive use of αὐτός is intended ‘to emphasize identity. It is the demonstrative force intensified.’”<sup>70</sup>] ὁ θεὸς μετ’ αὐτῶν ἔσται [αὐτῶν θεός]).

From the beginning of time, God has desired and endeavored to enjoy fellowship with His creation human beings. In the garden of Eden, He came “walking in...the cool of the day” (Gen. 3:8a), but having sinned, Adam and Eve were not only completely unprepared to meet Him, they rather, “hid themselves from the presence of the LORD God among the trees of the garden” (3:8b). Strangely man has been fleeing the presence of God ever since, but He on the other hand has relentlessly pursued man for the purpose of a restored relationship by grace alone through faith alone in Christ alone, and ongoing fellowship thereafter. The heart cry of God to this moment of *our* lives will still be going forth at that time in the announcement via “a loud voice,” (“the last of 20 times”<sup>71</sup> for this expression in Rev.) we are not told whose, but Vine says that it is, “the voice...of God,”<sup>72</sup> whereas Constable says it is, “probably (the) angelic voice”<sup>73</sup> of Rev. 19:5, which voice here comes, “from the throne,” which is not quite the throne of judgment of Rev. 20:11-15. The voice was “saying, ‘Behold (ἰδοὺ)’” a word that was a “marker of strong emphasis...see! what do you know! of all things! wonder of wonders!”<sup>74</sup> Then follows the truth to be so emphasized, “the tabernacle (σκηνή lit., “tent”) of God is among men,” an expression that is, “a vivid metaphor for God’s eternal presence. Emphasis lies on the close relationship between God and his people.”<sup>75</sup> When

60Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

61Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

62Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

63Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

64Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

65Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

66Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

67Wallace, Daniel B., *Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament*, (Garland, TX: Galaxie Software) 1999, c1996.

68Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

69Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

70Wallace, Daniel B., *Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament*, (Garland, TX: Galaxie Software) 1999, c1996.

71Tom Constable. Tom Constable's Expository Notes on the Bible. Galaxie Software, 2003; 2003. Re 21:3.

72Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

73Tom Constable. Tom Constable's Expository Notes on the Bible. Galaxie Software, 2003; 2003. Re 21:3.

74Arndt, W., F. W. Danker, & W. Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000. Page 468.

75Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

people are tenting or camping, one's neighbors are nearby and usually many enjoyable conversations develop. This intimacy is further described in the words, "and He shall dwell (σκηνώσει lit., 'tent') among them, and they (αὐτοὶ 'themselves') shall be His people, and God Himself shall be among them (some texts add, 'and shall be their God.')." Ironically, the "tabernacle" here "evidently" stands for "the entire New Jerusalem,"<sup>76</sup> which will finally be in proximity to the people of God on earth.

2. (vs. 4) Here we learn of further benefits that come to every believer in the age to come: "and He shall wipe away every tear from their eyes; and there shall no longer be any death; there shall no longer be any mourning, or crying, or pain; the first things have passed away" (καὶ ἐξαλείψει ["in accordance w. the basic mng...wipe away"<sup>77</sup>; "from *ek*, out, used intensively, and *aleiphō*, to wipe, signifies to wash, or to smear completely. Hence, metaphorically, in the sense of removal, to wipe away, wipe off, obliterate...of tears"<sup>78</sup>] πᾶν δάκρυον ["tear"<sup>79</sup>; "*Absence of the Article...Clarification...It is not necessary for a noun to have the article in order for it to be definite. But conversely, a noun cannot be indefinite when it has the article. Thus it may be definite without the article, and it must be definite with the article...A definite noun lays the stress on individual identity. It has in view membership in a class, but this particular member is already marked out by the author. Definite nouns have unique referential identity...With a Pronominal Adjective...Nouns with πᾶς, ὅλος, etc. do not need the article to be definite, for either the class as a whole {'all'} or distributively {'every'} is being specified. Either way, a generic force is given to such constructions."<sup>80</sup>] ἐκ τῶν ὀφθαλμῶν ["lit., as an organ of sense perception"<sup>81</sup>] αὐτῶν καὶ ὁ θάνατος ["lit...death*

is thought of as a person"<sup>82</sup>; "Believers still die, except for those alive at Christ's coming {1 Th. 4: 15ff.}. But they will finally overcome death at the resurrection {1 Cor. 15:26; Rev. 21:4}, so that even now death has lost its sting {1 Cor. 15:55}."<sup>83</sup>] οὐκ ἔσται ["as predicate to be...of phenomena, events, etc. *take place, occur*"<sup>84</sup>] ἔτι οὔτε ["and not. οὔτε. . . οὔτε *neither. . . nor...before {and after}*"<sup>85</sup>] πένθος ["grief, sadness, mourning"<sup>86</sup>; "mourning"<sup>87</sup>; "Only the death and resurrection of Christ, which overcome the alienation of sin and replace death with life, can rob pagan lamentation of its point. Grief at parting remains, but it is now illumined by the assurance of new life with God {Rev. 21:4}."<sup>88</sup>] οὔτε κραυγὴ ["to weep or wail, with emphasis upon the noise accompanying the weeping - 'to weep, to wail, to lament, weeping, crying.'... 'there will be...no more grief, no more crying'"<sup>89</sup>; "lit...*shout{ing}*, *clamor*...Also *crying* in grief or anxiety"<sup>90</sup>; "an onomatopæic word... 'crying.'"<sup>91</sup>; "it is the anxious crying that is banished from God's eternal kingdom"<sup>92</sup>] οὔτε πόνος ["the experience of pain, normally involving both continuity and intensity - 'pain, suffering.'... 'there will be no more death, no more grief, crying or pain'"<sup>93</sup>; "*pain, distress, affliction*"<sup>94</sup>; "denotes...the consequence of toil, viz., distress, suffering, pain"<sup>95</sup>] οὐκ ἔσται ἔτι [ὄτι] τὰ πρῶτα ["first, is translated 'former'"<sup>96</sup>] ἀπήλθαν ["go away, depart...fig., of diseases, etc...Gener. *pass*

76Tom Constable. Tom Constable's Expository Notes on the Bible. Galaxie Software, 2003; 2003. Re 21:3.

77Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

78Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

79Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

80Wallace, Daniel B., *Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament*, (Garland, TX: Galaxie Software) 1999, c1996.

81Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

82Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

83Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

84Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

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89Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

90Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

91Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

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93Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

94Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

95Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

96Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

away”<sup>97</sup>; “It is used for the end of the first and fallen creation”<sup>98</sup>]).

What an incomparable time it will be as God, “shall wipe away every tear from their eyes,” after which moment no believer will ever shed another tear; “and there shall no longer be *any* death,” probably primarily physical death is in view, but all death because of sin is eradicated. Jesus “abolished (καταργήσαντος ‘to render powerless’) death, and brought life and immortality to light through the gospel” (2Tm. 1:10b), by dying Himself and rising again. Now that abolishment becomes actual, as “death is swallowed up in victory” (1Cor. 15:54b). With the annihilation of death, it follows that “there shall no longer be *any* mourning (πένθος ‘grief, sadness’<sup>99</sup>), or crying (κραυγή ‘to weep or wail, with emphasis upon the noise [“an onomatopœic word”<sup>100</sup>] accompanying the weeping’<sup>101</sup>), or pain (πόνος ‘distress, affliction’<sup>102</sup>; ‘denotes...the consequence of toil, viz., distress, suffering’<sup>103</sup>),” which naturally leads to death. All of these things having to do with the miseries brought on men as the natural consequences of sin will be utterly wiped out as a part of the application of the ultimate sweeping mercy of God. What joy it will be! For “the first things,” the things of this present life in which you and I now participate, “have” literally “passed away (ἀπῆλθαν, lemma, ἀπέρχομαι),” just as the “first heaven and the first earth passed away (ἀπῆλθαν, lemma, ἀπέρχομαι)”

3. (vs. 5) God who is seated on the throne now announces that we can rest assured that He is making all things new: “And He who sits on the throne said, ‘Behold, I am making all things new.’ And He said, ‘Write, for these words are faithful and true’” (Καὶ εἶπεν ὁ καθήμενος [“The name of God is not mentioned, but the Almighty Father sits upon the throne”<sup>104</sup>] ἐπὶ τῷ θρόνῳ ἰδοὺ καινὰ [“in

contrast to someth. old...in the sense that what is old has become obsolete, and should be replaced by what is new. In such a case the new is, as a rule, superior in kind to the old...Esp. in eschatol. usage”<sup>105</sup>; “The new things that are to be received and enjoyed hereafter are: a new name, the believer’s, Rev. 2:17; a new name, the Lord’s, Rev. 3:12; a new song, Rev. 5:9; a new Heaven and a new Earth, Rev. 21:1; the new Jerusalem, Rev. 3:12; 21:2; ‘And He that sitteth on the Throne said, Behold, I make all things new,’”<sup>106</sup>; “denotes the new and miraculous thing that the age of salvation brings. It is thus a key teleological term in eschatological promise: the new heaven and earth in Rev. 21:1; 2 Pet. 3:13, the new Jerusalem in Rev. 3:12; 21:2, the new wine in Mk. 14:25, the new name in Rev. 2:17; 3:12, the new song in Rev. 5:9, the new creation in Rev. 21:5.”<sup>107</sup> ποιῶ [“active...do, make...of actions that one undertakes, of events or states of being that one brings about do, cause, bring about, accomplish, prepare etc...w. a double accusative, of the obj. and the pred...make someone or someth. {into} someth...The predicate acc. is an adj.”<sup>108</sup>] πάντα [“subst...without the art...πάντα all things, everything. In the absolute sense”<sup>109</sup>] καὶ λέγει γράψον [“In Revelation the writing is by divine direction”<sup>110</sup>] ὅτι οὗτοι οἱ λόγοι [“speaking...of revelation by God...of the divine revelation through Christ and his messengers”<sup>111</sup>] πιστοὶ [“pass. trustworthy, faithful, dependable, inspiring trust or faith...of things, esp. of words”<sup>112</sup>; “Passive, faithful, to be trusted, reliable, said of God”<sup>113</sup>] καὶ ἀληθινοὶ [“true, in accordance w. truth”<sup>114</sup>; “denotes true in the sense of real, ideal, genuine; it is used...God’s words”<sup>115</sup>; “With

97Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

98Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

99Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

100Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

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102Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

103Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

104Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

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115Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

reference to words it means ‘true’ or ‘correct’ {Jn. 4:37; 8:16}, ‘sure and certain’<sup>116</sup>] εἶσιν).

Even if it were an angel speaking thus far, now there is no question that when “He who sits on the throne,” speaks, God is speaking. He “said, ‘Behold (ἰδοὺ one of the, “prompters of attention, which serve also to emphasize the following statement – look, listen, pay attention, come now, then.”<sup>117</sup>), I am making all things new.’” That is something worthy of our attention! It is not hyperbole, and it is not an understatement either. God is literally going to make all things new, not merely renovate what currently exists. This is not difficult for God to do inasmuch as He, “gives life to the dead and calls into being that which does not exist” (Rm. 4:17). Because God has infinite power, that is, He is omnipotent, then He will feel no power go forth from Himself in the process of the new creation. Thus He will not feel tired, nor even short of breath! In an instant there will be a new universe and a new earth. All things will be new (καὶνὰ), meaning new, as we saw before, “in contrast to someth. old...in the sense that what is old has become obsolete, and should be replaced by what is new...superior in kind to the old.”<sup>118</sup> So we will have “a new name, the believer’s, Rev. 2:17; a new name, the Lord’s, Rev. 3:12; a new song, Rev. 5:9; a new Heaven and a new Earth, Rev. 21:1; the new Jerusalem, Rev. 3:12; 21:2; (and here) ‘all things new.’”<sup>119</sup>

“And He,” God further, “said” to John, “Write (γράφον *aorist, active, imperative*), for (ὅτι) these words are faithful (πιστοὶ)” that is, they are, “trustworthy...dependable, inspiring trust or faith”<sup>120</sup> so they are words “to be trusted, reliable,”<sup>121</sup> “and true (ἀληθινοί)” “in the sense of real, ideal, genuine,”<sup>122</sup> being exactly what words from God “should be.”<sup>123</sup> Not that any of God’s words are less than that, but this statement emphasizes characteristics of His word here. So

we had better believe that God *is* going to make all things new.

3. (vs. 6) Here, God speaks as the final authority, announcing that the thirsty will be given from the water of life freely: “And He said to me, ‘It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost’” (καὶ εἶπεν) [“What God says in 21:6, Christ can say in 22:13. Yet Christ is not replacing God, nor are the two commingled, nor are there two different gods. Christ has been instituted the bearer of the divine office for the whole of this world and its history.”<sup>124</sup>] μοι γέγοναν ἐγὼ [εἶμι] τὸ ἄλφα [“In the expr. ἐγὼ εἶμι τὸ ἄλφα καὶ τὸ ὦ the letters are explained as *beginning* and *end*”<sup>125</sup>; “Peculiar to Revelation, this expression is used by God for himself in 21:6 {cf. 22:13}, and by Christ in 1:17 {cf. 2:8}. Its use with ‘first and last’ fixes its meaning: God begins and ends all things...In view of the link with ‘first and last’ and the reference to Is. 44:6 {in the Hebrew rather than Greek text}, Revelation probably took the expression from Palestinian Judaism.”<sup>126</sup>] καὶ τὸ ὦ ἢ ἀρχὴ [“beginning...fi g., of pers...W. τέλος of God or Christ”<sup>127</sup>] καὶ τὸ τέλος [“end...the last part, close, conclusion esp. of the last things, the final act in the cosmic drama...In contrast to ἀρχή...Of God”<sup>128</sup>; “signifies...the last in a succession or series”<sup>129</sup>; “τέλος, with ἀρχή, denotes eternity and majesty.”<sup>130</sup>] ἐγὼ τῷ διψῶντι [“fig. of thirst for the water of life”<sup>131</sup>; “figuratively, of spiritual thirst”<sup>132</sup>] δώσω ἐκ τῆς πηγῆς [“Quite symbolic...is its usage in some NT pass...the spring of the water of life”<sup>133</sup>; “a spring or fountain, is used of...metaphorically, eternal life

116Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.  
117Louv, J. P., & E. A. Nida. *Greek-English Lexicon of the New Testament: Based on Semantic Domains*. electronic ed. of the 2nd edition. New York: United Bible societies, 1996, c1989. Vol. 1, Page 811.  
118Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.  
119Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.  
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122Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.  
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129Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.  
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132Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.  
133Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

and the future blessings accruing from it”<sup>134</sup>; “Jesus compares the water that he gives to that which comes from Jacob’s well. As well as quenching thirst eternally, this water will become a spring welling up to eternal life. The idea is not that the recipient controls the water, but is brought into eternal life by fellowship with the indwelling Christ. The expression ‘fountain of {water of} life’ is not used here but it occurs in Rev. 21:6 {cf. 7:17; 22:1, 17}, where it denotes the consummation that Christ will give at the last day.”<sup>135</sup>] τοῦ ὕδατος [“fig. The transition to this sense is marked by J 4:10f, where {τὸ} ὕδωρ {τὸ} ζῶν...is partly spring water and partly a symbol of the benefits conferred by Jesus...*water of life*”<sup>136</sup>; “‘The water of life,’ Rev. 21:6 and 22:1, 17, is emblematic of the maintenance of spiritual life in perpetuity.”<sup>137</sup>; “The redeemed receive the water of life to drink. The Lamb leads them to fountains of the water of life {7:17}, God gives drink to the thirsty from the fountain of the water of life {21:6}, a river of water of life issues from the throne {22:1}, and the thirsty are invited to take the water of life without cost {22:17}. In this figurative usage the water represents true life in fellowship with God. In John’s Gospel Jesus at the well offers the true water that quenches the thirst for life by giving life {Jn. 4:13-14}. The gift that becomes a well of water is his word or Spirit or he himself {8:37; 7:39; 6:56}. To drink is to believe {7:38}. The living water of 4:10-11; 7:38 is not running water {the traditional sense} but the water that mediates life.”<sup>138</sup>] τῆς ζωῆς [“of the supernatural life belonging to God and Christ, which the believers will receive in the future, but which they also enjoy here and now...The discussion now turns naturally to the life of the believers, which proceeds fr. God and Christ...ζ. {and ζ. αἰώνιος...} is used of life in the blessed period of final consummation...The references to future glory include the foll.

concepts...ὑδωρ {τῆς} ζωῆς”<sup>139</sup>] δωρεάν [“acc. of δωρεά used as adv...*as a gift, without payment, gratis...receive, give without payment*”<sup>140</sup>; “Every anarthrous instance of δωρεάν in fact is best treated as an adverbial accusative {each time indicating manner}”<sup>141</sup>; “lit., as a gift, gratis, {connected with *dōron*, a gift}, is rendered...’freely”<sup>142</sup>; “The basic sense is ‘for nothing’”<sup>143</sup>]).

Again, God continues to speak saying “to” John, “It is done (*γέγοναν perfect, active, indicative*).” What is done? Constable says, “The judgments of the Tribulation (cf. 16:17) and of the whole old creation stood accomplished (cf. v. 5).”<sup>144</sup> Dr. Swete says, “Not only are these sayings true; they have come to pass (cf. 16:17 *γέγονεν*). They have found a fulfilment already in the regeneration of life and thought which exists within the present Church, and the larger fulfilment which awaits the Parousia is potentially realized in the Divine foreknowledge.”<sup>145</sup> Believer’s Bible Commentary says, “The ushering in of the Eternal State marks the conclusion of God’s purposes for the earth on which we live.”<sup>146</sup> J. B. Smith says it, “signifies the ultimate end of God’s revelation to man. None of the words following, to the close of the book, pertain to things after what is here revealed.”<sup>147</sup> Leon Morris says the reference is “probably...to all the events that had to take place.”<sup>148</sup> Alford strangely says the meaning is, “I have become...the Alpha and the Omega.”<sup>149</sup> Finally, Walvoord says, “The reference is to the work accomplished throughout the whole drama of human history prior to the eternal state.”<sup>150</sup> We certainly do not lack for different views! A discussion with Dr. Sellers on Apr. 5, 06, also suggested a backward look as well. However, the context seems to suggest otherwise, as if to say that what God has planned

134Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

135Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

136Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

137Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

138Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

139Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

140Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

141Wallace, Daniel B., *Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament*, (Garland, TX: Galaxie Software) 1999, c1996.

142Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

143Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

144Tom Constable. Tom Constable’s Expository Notes on the Bible. Galaxie Software, 2003; 2003. Re 21:6.

145The Apocalypse of St. John. Ed. H. B. Swete. 2d. ed. New York: The Macmillan company, 1907. Page 276.

146William MacDonald; edited with introductions by Arthur Farstad, *Believer’s Bible commentary: Old and New Testaments [computer file]*, electronic ed., Logos Library System, (Nashville: Thomas Nelson) 1997, c1995 by William MacDonald.

147Smith, J. B., *A Revelation of Jesus Christ*, (Scottsdale, PA, Mennonite Publishing House) 1971. Page 284.

148Morris, Leon, *The Revelation of John*, (Grand Rapids, MI, The Tyndale Press, 1980)

149Alford, Henry, *Alford’s Greek New Testament*, (Grand Rapids, MI, Baker Book House) 1980. Page 738.

150 Walvoord, John, F., *The Revelation of Jesus Christ*, (Chicago, IL, Moody Press) 1989, Page 316.

is as good as done with the perfect bearing a rather future sense in one regard. Obviously, the other perspective is valid insofar as it is a reality that what is recorded regarding the judgments of this book and the passing away of the present heavens and earth.

That God is “the Alpha and the Omega,” explained as meaning, “the beginning and the end,” likewise includes all of human history, from the beginning of it to the end of it. One could easily extend that statement to the span from eternity past into eternity future. For God is the beginning and end of absolutely everything good.

Thus He alone is qualified to “give to the one who thirsts from the spring of the water of life without cost.” It appears that there are three categories of people in the immediate passage. In this verse, the reference is to the saved. In the next the reference is to the victorious believer, the overcomer. In vs. 8, the reference is to the unsaved person. It appears that in the book of Revelation, to drink “from the spring of the water of life” is the same thing as believing the gospel. This seems to be confirmed by the unmistakable phrase, “without cost.” The same thing is reiterated in Rev. 22:17, which see. It certainly does not seem to be the same thing as eating from the tree of life, which is primarily a rewards concept, as is clear from Rev. 2:7. One condition for eating of the tree of life is to have washed one’s “robes” (Rev. 7:14; 22:14). Whatever the washing of the robes is, it is a prerequisite for eating of the tree of life. If the washing of the robes is equivalent to justification, as appears to be the case from 7:14, then eating of the tree of life obviously comes later. Indeed there may be other qualifications beyond having one’s robes clean.

Interestingly on Rev. 7:17, it may be noted that the term “water” is “waters (ὕδατων),” pl., in the original, as is “springs,” of course, and apparently points to blessings beyond initial salvation in heaven above, and is rewards oriented, whereas “water (sing.) of life” may be limited in its meaning to initial salvation only, and thus is partaken of by grace alone through faith alone in Christ alone on earth alone.

C. Contrast of the victorious believer with the doomed unbeliever (21:7-8).

1. (vs. 7) The overcomer will enjoy a special relationship with God as His son: “He who overcomes shall inherit these things, and I will be his God and he will be My son” (ὁ νικῶν [“intr. *be victor, prevail, conquer...* in a battle or contest...The Christian as ὁ νικῶν *he who is victorious*”<sup>151</sup>] κληρονομήσει [Note this error: “Inheritance is not acquired but rests on filial relationship to God”<sup>152</sup>; “that which is received on condition of obedience to certain precepts, 1 Pet. 3:9, and of faithfulness to God amidst opposition”<sup>153</sup>: “*acquire, obtain, come into possession of τὶ someth...ταῦτα all this*”<sup>154</sup>] ταῦτα καὶ ἔσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι υἱός [“in the usual sense...fig...of those who are bound to a personality by close, non-material ties...In a special sense the devout, believers, are sons of God”<sup>155</sup>; “The Apostle John does not use *huios*, ‘son,’ of the believer, he reserves that title for the Lord...Rev. 21:7 {*huios*} is a quotation from 2 Sam. 7:14.”<sup>156</sup>]).

Here we have the category of the successful or victorious believer “who overcomes (νικάω)” in his conflicts with all the forces in his life which are contrary to the word of God. The word for “overcome” appears twenty-eight times in the NT, only four of which are not used by John. Of John’s twenty-four uses, seventeen of them are in the book of Revelation, of which five are clearly connected with the believer’s victory by faithful living in this world (Rev. 2:7; 3:5; 12:11; 15:2; 21:7 [John’s last use of the word]).

In contrast to the water of life which is received without cost in the previous verse which is for salvation, there is a reward for overcoming in this verse, a rewards concept. Thus the one who overcomes, “shall inherit (κληρονομήσει [The Majority Text has δωσω.]) these things.” Inheriting is conditioned upon overcoming. If one does not overcome, one does not inherit. Vine says the reference is to, “that which is received on condition of obedience to certain precepts, 1 Pet.

151Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

152Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

153Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

154Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

155Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

156Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

3:9, and of faithfulness to God amidst opposition.”<sup>157</sup> Dr. Dillow says, “The *things* which the overcomer possesses refer to ownership in contrast to residence in the New Jerusalem. The New Jerusalem will be inhabited by all the saints, but only the overcomers rule there. They are the ones who receive special honor”<sup>158</sup> (italics added).

Further benefits accrue to the account of the overcomer. God says, “I will be his God and he will be My son.” God clearly distinguishes here between those who are God’s children only and those who are His sons. There is a sense in which every believer receives his sonship by position at the moment of faith, but there is another sense in which he is called to *be* a son in practice. This happens by obedience to the will of God in which case God regards this believer as a son indeed as it were, and grants him a position of privilege in the age to come as a reward. See Mt. 5:43-48.

2. (vs. 8) Unbelievers will be in the lake of fire, reiterated from 20:11-15: “But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death” (τοῖς [“It is obvious here that the Lake of Fire is not reserved *only* for those who meet *all* of the “qualifications,” nor for those meeting only one requirement. Overlapping groups is the intended meaning.”<sup>159</sup>] δὲ δειλοῖς [“pertaining to being cowardly - ‘cowardly, coward.’...‘but for cowards and traitors...the place for them is the lake burning with fire and brimstone’”<sup>160</sup>; “cowardly...timid, is used in...Rev. 21:8 {here ‘the fearful’ are first in the list of the transgressors}”<sup>161</sup>] καὶ ἀπίστοις [“*faithless, unbelieving*...Esp. of the heathen...condemned at the Last Judgment...W. the connotation of evil-doing”<sup>162</sup>; “unbelieving, distrustful, used as a noun, ‘unbeliever’”<sup>163</sup>;

“unbelieving”<sup>164</sup>] καὶ ἐβδελυγμένοις [“Old word to make foul, to stink, to have abhorrence”<sup>165</sup>; “to strongly detest something on the basis that it is abominable - ‘to abhor, to abominate.’...‘traitors and the abominable and murderers’...It is possible that in Re 21.8 ἐβδελυγμένοις refers to sexual pervers.”<sup>166</sup>; “*abhor, detest τὸ someth...*The perf. pass. ptc. ἐβδελυγμένος...*abominable*”<sup>167</sup>; “to render foul {from *bdeō*, to stink}, to cause to be abhorred...is used in the Middle Voice, signifying to turn oneself away from {as if from a stench}; hence, to detest”<sup>168</sup>; “Pagan abominations are obviously at issue”<sup>169</sup>] καὶ φονεῦσιν [“*murderer*”<sup>170</sup>] καὶ πόρνοις [“in our lit. quite gener. *fornicator, one who practices sexual immorality...the {sexually} immoral persons in this world* 1 Cor 5:10. W. other sinners”<sup>171</sup>; “denotes a man who indulges in fornication, a fornicator”<sup>172</sup>; “Above all, it is *πόρνῆ* as the center of paganism with its harlot-like apostasy from God. The drink that it offers promises pleasure but it is a cup of divine wrath. In contrast to the great harlot is the bride of Christ to which no unclean person belongs {21:27} because she worships God and the Lamb alone. The second death awaits *πόρνοι* along with idolaters, murderers, and others”<sup>173</sup>] καὶ φαρμάκοις [“originally enchantment...then drug”<sup>174</sup>; “*poisoner...magician*”<sup>175</sup>; “an adjective signifying ‘devoted to magical arts,’ is used as a noun, a sorcerer, especially one who uses drugs, potions, spells, enchantments”<sup>176</sup>] καὶ εἰδωλότραις [“Late word for hirelings {λατρίς...} of the idols”<sup>177</sup>;

157Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

158Dillow, Joseph C., *The Reign of the Servant Kings*, (Miami Springs, FL: Schoettle Publishing Co.), Page 471

159Wallace, Daniel B., *Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament*, (Garland, TX: Galaxie Software) 1999, c1996.

160Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

161Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

162Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

163Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

164Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

165Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

166Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

167Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

168Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

169Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

170Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

171Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

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173Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

174Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

175Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

176Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

177Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

“The words denote a gross sin and come in the lists of vices”<sup>178</sup> καὶ πᾶσιν τοῖς ψευδέσιν [“self-deceived deceivers”<sup>179</sup>; “of persons...false, lying...Subst. the liar”<sup>180</sup>; “liars”<sup>181</sup>] τὸ μέρος [“share...have a share in someth...Place...their place is in the lake”<sup>182</sup>; “a part, portion, of the whole...hence, a lot or destiny”<sup>183</sup>] αὐτῶν ἐν τῇ λίμνῃ [“lake...Of the lake of fire...or of fire and brimstone”<sup>184</sup>] τῇ καιομένῃ [“to be lighted, to burn”<sup>185</sup>] πυρὶ [“In Revelation fire and brimstone denote eternal punishment {14:10}. Hell is the abyss in 20:3 and the lake of fire”<sup>186</sup>] καὶ θείῳ [“sulphur”<sup>187</sup>; “originally denoted fire from heaven. It is connected with sulphur. Places touched by lightning were called *theia*, and, as lightning leaves a sulphurous smell, and sulphur was used in pagan purifications, it received the name of *theion*”<sup>188</sup>] ὃ [“relative pron. who, which, what, that...The neut is employed...when the relative pron. looks back upon a whole clause”<sup>189</sup>] ἐστὶν ὁ θάνατος ὁ δεύτερος [“second d...of that which follows in time”<sup>190</sup>].

This third group of people stands in contrast to all believers of the previous two verses. All these believers, failed and successful, will be in heaven by virtue of a gift. The unsaved however, have no such hope. They are described as “cowardly (δειλοῖς)” or timid and are paralyzed by a fear or terror of God that prevents them believing in God or His Son Jesus, “unbelieving (ἀπίστοις),” without which it is impossible to be saved whatever the reason for the unbelief, “abominable (ἐβδελυγμένοις),” meaning

basically, “to stink, to have abhorrence”<sup>191</sup> and thus, “to strongly detest something on the basis that it is abominable...It is possible that in Re 21.8 ἐβδελυγμένοις refers to sexual perverts,”<sup>192</sup> “murderers (φονεῦσιν),” those who unlawfully take the lives of their fellow men, “immoral persons (πόρνοις),” those who commit sexual acts outside of the proper marriage bond, “sorcerers (φαρμάκοις),” one who is typically involved in things like witchcraft and other demonic activity, “especially one who uses drugs, potions, spells, enchantments,”<sup>193</sup> “idolaters (εἰδωλολάτραις),” people who worship false gods or anything other than the true God, “liars (ψευδέσιν),” those who traffic in falsehoods, particularly the one that says that the antichrist is the Christ.

Obviously all of us committed some of those things and may be guilty of some today. What is the difference between us and them? One thing only, and that is that we have believed in Jesus and they have not. Once one has believed in Jesus, though a liar, he is no longer regarded as one, because the Lamb of God took away that sin as well as all his other ones.

These not having believed and therefore still known before God as liars, etc., will have “their part *will be* in the lake that burns with fire and brimstone, which is the second death.” This is what we saw described in Rev. 20:11-15.

### III Conc.

The present universe as we know it is temporary and will definitely pass away, but it will be replaced by new heavens and a new earth. Accompanying these will be the New Jerusalem coming down out of heaven from God. For God desires to dwell among His people and dwell He will, giving them the benefits herein described in painless perfection and consummate bliss. All things are going to be made known. Then follows the three classes of people, the saved, the victorious saved and the unsaved. In which category are you?

178Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

179Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

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182Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

183Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

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