

I Intro. (July 30, 2006)

The book of Revelation is not to be a sealed book, and people are to be permitted to make decisions and then face the consequences (Rev. 22:10-13). The victorious will be rewarded by partaking of the tree of life and prominence in the city (vs. 14). Victorious believers stand in contrast to the unbelievers (vs. 15).

II Living in Light of the End (Rev. 22:10-15)

A. People will be recompensed for how they respond to the Revelation (Rev. 22:10-13).

1. (vs. 10) Revelation is to be made known: “And he said to me, ‘Do not seal up the words of the prophecy of this book, for the time is near.’” (Καὶ λέγει [“The angel resumes as in 19:9.”<sup>1</sup>] μοι μὴ σφραγίσῃς [“fig...seal up τὶ someth. in order to keep it secret”<sup>2</sup>; “Prohibitive Subjunctive... This is the use of the subjunctive in a prohibition—that is, a negative command. It is used to forbid the occurrence of an action. The structure is usually μή + aorist subjunctive, typically in the second person. Its force is equivalent to an imperative after μή; hence, it should be translated *Do not* rather than *You should not*. The prohibitive subjunctive is frequently used in the NT.”<sup>3</sup>; “the divine is not to seal his prophecy, i.e., keep it secret.”<sup>4</sup>; “Once only {10:4} was John directed to seal and not to write.”<sup>5</sup>] τοὺς λόγους τῆς προφητείας [“the utterance of the prophet, prophetic word, prophecy...of utterances by Christian prophets...the words of prophecy in this book”<sup>6</sup>] τοῦ βιβλίου τούτου ὁ καιρὸς [“one of the chief eschatological terms. ὁ καιρὸς the time of crisis, the last times”<sup>7</sup>] γὰρ ἐγγύς [“of time near...of the future”<sup>8</sup>; “near, nigh, frequently rendered ‘at hand,’ is used”<sup>9</sup>] ἔστιν).

As Swete says, “The Angel continues...His instruction is exactly the reverse of that which is

given to Daniel (8:26..., which see, ed.). But the circumstances are different—indeed, they are reversed; as Milligan well says, ‘it was not a time’ now ‘for sealing up,’”<sup>10</sup> meaning to “keep it secret,”<sup>11</sup> “but for breaking seals”; the end was not, as in Daniel’s case...far off, but at hand, almost within sight. Therefore the prophecy of this book is to be left open for all who will to read; nay, the hearing and reading of the book (1:3, 22:7), and so far as may be, the study of its mysteries (13:18, 17:9), are to be warmly encouraged.”<sup>12</sup> Constable confirms that view; “He was not to close it because the fulfillment of the events predicted was near, and people needed to be aware of them (cf. 1:11). God had told Daniel to seal his prophecy, evidently because there was more prophecy to come (Dan. 8:26; 12:4, 9–10; cf. Rev. 10:4). As an artist covers his work when it is under construction until it is complete, so God covered His picture of the future until He finished it.”<sup>13</sup>

Of course, we are still left to struggle, as we have before, with the meaning of the word, “near (ἐγγύς).” It can indeed mean either near in the sense of not very far in the future, or “at hand”<sup>14</sup> with the sense of imminency. I lean toward the latter meaning, but nothing is far in the future from God’s perspective (2Pt. 3:9).

2. (vs. 11) This verse has proven to be difficult for some: “Let the one who does wrong, still do wrong; and let the one who is filthy, still be filthy; and let the one who is righteous, still practice righteousness; and let the one who is holy, still keep himself holy” (ὁ ἀδικῶν [“intrans...do wrong of any violation of human or divine law...ὁ ἀδικῶν the evildoer”<sup>15</sup>] ἀδικησάτω [“to be unrighteous, or do unrighteousness”<sup>16</sup>; “to do wrong”<sup>17</sup>] ἔτι [“yet, as yet, still, is translated ‘still’...Rev. 22:11 {four times}, where the word indicates the permanent character, condition and destiny of the unrighteous

1Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

2Bauer, 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.

3Wallace, Daniel B., *Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament*, (Garland, TX: Galaxie Software) 1999, c1996.

4Kittel, 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.

5Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

6Bauer, 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.

7Bauer, 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.

8Bauer, 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.

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

10The Apocalypse of St. John. Ed. Henry Barclay Swete. 2d. ed. New York: The Macmillan company, 1907. 301.

11Bauer, 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.

12The Apocalypse of St. John. Ed. Henry Barclay Swete. 2d. ed. New York: The Macmillan company, 1907. 301.

13Tom Constable. Tom Constable’s Expository Notes on the Bible. Galaxie Software, 2003; 2003. Re 22:10.

14Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

15Bauer, 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.

16Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

17Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

and the filthy, the righteous and the holy”<sup>18</sup>] καὶ ὁ ῥυπαρὸς [“pertaining to being morally impure or filthy - ‘morally impure, morally filthy, morally perverted.’...‘whoever is morally filthy must go on being filthy’”<sup>19</sup>; “dirty...fig., in a moral sense *unclean, defiled* {Dionys. Hal. et al. use the word for ‘sordidly avaricious’...}”<sup>20</sup>; “dirty...metaphorically, of moral defilement”<sup>21</sup>] ῥυπανθήτω [“to live in a degenerate manner - ‘to live in moral filth, to live a completely bad life.’...‘whoever is morally filthy must go on being filthy’”<sup>22</sup>; “befoul, soil, {make} dirty fig...defile, pollute pass...let him who is defiled continue to be defiled or be defiled more and more”<sup>23</sup>; “to make filthy, defile...is used in the Passive Voice, in an ethical sense, in Rev. 22:11...‘let him be made filthy,’ R.V.”<sup>24</sup>; “The ironic command also occurs in the Apocalypse {22:11 says, ‘Let the evildoer still do evil and let the filthy still be filthy!’}”<sup>25</sup>; “The language is probably ironical, with a reminder of Dan. 12:10, in no sense a commendation of their lost estate...It is the hopelessness of the final state of the wicked which is here pictured...It is the time when Christ has shut the door to those outside who are now without hope...The states of both the evil and the good are now fixed forever. There is no word here about a ‘second chance’ hereafter.”<sup>26</sup>] ἔτι καὶ ὁ δίκαιος δικαιοσύνην [“i n a moral and religious sense: *uprightness, righteousness*, the characteristic required of men by God...*righteousness, uprightness* as the compelling motive for the conduct of one’s whole life”<sup>27</sup>; “An unusual meaning in Rev. 22:11 is ‘to exercise righteousness.””<sup>28</sup>] ποιησάτω [“active...do, make...do, keep, carry out, practice, commit...do, practice

18Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

19Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

20Bauer, 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.

21Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

22Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

23Bauer, 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.

24Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

25Wallace, Daniel B., *Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament*, (Garland, TX: Galaxie Software) 1999, c1996.

26Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

27Bauer, 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.

28Kittel, 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.

virtues”<sup>29</sup>] ἔτι καὶ ὁ ἅγιος ἁγιασθήτω [“to cause someone to have the quality of holiness - ‘to make holy.’...‘whoever is holy must keep on being holy’”<sup>30</sup>; “*treat as holy, reverence* of pers...ἁγιασθῆναι *keep oneself holy*”<sup>31</sup>; “to hallow, sanctify, in the Passive Voice, to be made holy, be sanctified, is translated ‘let him be made holy’ in Rev. 22:11, the aorist or point tense expressing the definiteness and completeness of the Divine act; elsewhere it is rendered by the verb to sanctify”<sup>32</sup>; “The holy will be holy still {Rev. 22:11}—not self-sanctified, but sanctified by God.”<sup>33</sup>] ἔτι).

This verse has been the source of no small amount of confusion because of its commands to do evil, that is, to “do wrong (ἀδικησάτω)” and to “be filthy (ῥυπανθήτω).” Some solve the problem by saying that the verse is merely speaking in irony, that is, it is not really to be taken as a command, but that there is “a deliberate contrast between apparent and intended meaning.”<sup>34</sup> Others see this as a description of the final state: “It is the hopelessness of the final state of the wicked which is here pictured...The states of both the evil and the good are now fixed forever.”<sup>35</sup> Others like Swete see it as a time in this life when someone cannot get saved: “It is not only true that the troubles of the last days will tend to fix the character of each individual according to the habits which he has already formed, but there will come a time when change will be impossible—when no further opportunity will be given for repentance on the one hand or for apostasy on the other.”<sup>36</sup>

Daniel’s similar verse of Dan. 12:10 is probably in John’s mind. It reads, “Many will be purged, purified and refined; but the wicked will act wickedly, and none of the wicked will understand, but those who have insight will understand.” Of course, John states the matter

29Bauer, 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.

30Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

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.

32Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

33Kittel, 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.

34The American Heritage® Dictionary of the English Language, Third Edition copyright © 1992 by Houghton Mifflin Company. Electronic version licensed from InfoSoft International, Inc. All rights reserved.

35Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

36The Apocalypse of St. John. Ed. Henry Barclay Swete. 2d. ed. New York: The Macmillan company, 1907. 301.

more aggressively here. We should probably bear in mind that the imperative in Greek is not always as strong as a command, but can be a simple granting of permission, which the translation of the NASB reflects. There is no reason in the text to see the reference as the eternal state. It is soon to arrive, but is not yet here in the context (vs. 12). John certainly is not saying that certain individuals come to the place in this life where they cannot get saved. Nothing could be further from his mind in vs. 17. The final phases of human history must remain a time of human responsibility and free decision making for which actions people will bear the consequences. Those who do “wrong (ἀδικῶν ‘of any violation of human or divine law’<sup>37</sup>)” must be permitted “still (ἔτι ‘the word indicates the permanent character, condition and destiny of the unrighteous and the filthy, the righteous and the holy’<sup>38</sup>)” to “do wrong (ἀδικησάτω ‘to be unrighteous, or do unrighteousness’<sup>39</sup>).” John added, “Let the one who is filthy (ῥυπαρὸς ‘morally impure... ‘morally perverted.’”<sup>40</sup>),” be permitted to “still be filthy (ῥυπανθήτω ‘to live in a degenerate manner - ‘...to live a completely bad life.’”<sup>41</sup>).” On the other hand, John said that “the one who is righteous (δίκαιος),” should “still” be permitted to “practice (ποιησάτω) righteousness (δικαιοσύνην ‘An unusual meaning...to exercise righteousness’<sup>42</sup>),” and “the one who is holy (ἅγιος),” should be permitted to “still keep himself holy (ἀγιασθήτω ‘to...have the quality of holiness’<sup>43</sup>).”

Those who fail to heed the prophecy of this book, “will continue in their wickedness...On the other hand those who do heed the prophecy will continue to do what is right.”<sup>44</sup> Elsewhere in another context about our Lord’s return, John said, “And everyone who has this hope *fixed* on Him purifies himself, just as He is pure” (1Jn. 3:3).

At the very bottom of things, this verse “is a guarantee of personal responsibility for one’s decisions.”<sup>45</sup>

3. (vs. 12) The coming of our Lord is imminent, which should motivate the righteous to be righteous: “Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done” (Ἴδου ἔρχομαι ταχύ καὶ ὁ μισθός [“a recompense based upon what a person has earned and thus deserves, the nature of the recompense being either positive or negative - ‘reward, recompense.’...‘behold, I come quickly, and my reward is with me’ Re 22.12. In the context of Re 22.12, μισθός may be understood as either a positive or negative reward.”<sup>46</sup>; “pay, wages...fig., the recompense given {mostly by God} for the moral quality of an action...*reward or punishment* as the case may be”<sup>47</sup>; “primarily wages, hire, and then, generally, reward...to be received hereafter”<sup>48</sup>; “2 Jn. 8 and Rev. 11:18 both express expectation of reward. But there may also be reward in the sense of punishment for the wicked {Rev. 22:12}.”<sup>49</sup> μου μετ’ [“with genitive: *with*...denoting the company within which someth. takes place...w. gen. of the pers. in company with whom someth. happens...esp. εἶναι μ. τινος *be with someone, in someone’s company*...lit., of close association...Of things...ὁ μισθός μου μετ’ ἐμοῦ {sc. ἔστιν}”<sup>50</sup> ἐμοῦ ἀποδοῦναι [“render, reward, recompense, in good and bad senses”<sup>51</sup>; “signifies to give up or back, to restore, return, render what is due, to pay, give an account...frequently of recompensing or rewarding”<sup>52</sup>; “To repay as reward or punishment”<sup>53</sup> ἐκάστῳ ὡς [“as a comparative particle, indicating the manner in which someth. proceeds *as, like*...special uses...ἐκάστος ὡς *each one as or according to*

37Bauer, 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.

38Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

39Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

40Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

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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.

43Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

44Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary*, (Wheaton, Illinois: Scripture Press Publications, Inc.) 1983, 1985.

45Tom Constable. Tom Constable’s Expository Notes on the Bible. Galaxie Software, 2003; 2003. Re 22:11.

46Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

47Bauer, 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.

48Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

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51Bauer, 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.

52Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

53Kittel, 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.

what<sup>54</sup>; “sometimes rendered ‘according as,’<sup>55</sup> τὸ ἔργον [‘*deed, action...deed, accomplishment...of the deeds of men, exhibiting a consistent moral character...The collective τὸ ἔργον is used for the pl.*’<sup>56</sup>] ἐστὶν αὐτοῦ).

These are the directly quoted words of Jesus, which may “continue through verse 19,”<sup>57</sup> though few Bibles show all those verses in red font. They all certainly reflect His will! First our Lord calls for our attention, “behold (Ἰδοὺ),” just as He did in the similar Rev. 22:7. He again announced, “I am coming quickly (ταχύ),” which does not mean “soon” as man measures such things, but “according to God’s clock.”<sup>58</sup> Or perhaps the meaning is that when these things begin to happen it will be, “with speed.”<sup>59</sup> This fits with BDAG’s view, “pert. to a very brief period of time, with focus on speed of an activity or event...mostly in the neut. sing. as adv...without delay, quickly, at once,”<sup>60</sup> that is, when He does come, it will be instantaneous.

He will not return empty handed by His own word: “My reward (μισθός) is with Me.” This reward is essentially equal to a paycheck if you please: It is, “a recompense based upon what a person has earned and thus deserves, the nature of the recompense being either positive or negative - ‘reward, recompense.’...In the context...μισθός may be understood as either a positive or negative reward.”<sup>61</sup> That is precisely the way our Lord describes it in the verse itself. His purpose is “to render (ἀποδοῦναι)” or “render what is due, to pay”<sup>62</sup>; “as reward or punishment”<sup>63</sup> “to every man according to what he has done,” or literally, “as his work is.” So when Jesus comes we will meet up with what we did in exact ratio in the reward that is received. The lost too will meet up with these same realities meeting

it in terms of the degree of punishment, we on the other hand in terms of reward or bliss in heaven.

4. (vs. 13) Jesus speaks as the Creator here: “I am the Alpha and the Omega, the first and the last, the beginning and the end” (ἐγὼ [“In Revelation the main thrust of the I-sayings is the union of God and Christ. OT I-sayings are borrowed for this purpose, as in 1:8, 17 {cf. Is. 44:6}. 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>64</sup>; “The Divine attributes are likewise indicated or definitely predicated of Christ”<sup>65</sup>] τὸ ἄλφα [“the first in a series, with implications of significance or importance - ‘alpha, the first, the beginning.’ ἐγὼ εἰμι τὸ Ἄλφα καὶ τὸ Ὡ ‘I am the alpha and the omega’ Re 1.8. This expression is explained in some manuscripts as ‘the beginning and the end’ and in others as ‘the first and the last’ and in Re 22.13 as both ‘the first and the last’ and ‘the beginning and the end.’ The combination of alpha and omega in secular literature came to designate the entire universe and all kinds of divine and demonic powers, so that in Revelation this title could refer to Christ’s dominion over the universe. In the use of such an expression as ‘the alpha and the omega,’ there is obviously also an important element of status.”<sup>66</sup>; “alpha first letter of the Gk. alphabet...As a symbolic letter A signifies the beginning, Ω the end...In the expr. ἐγὼ εἰμι τὸ ἄλφα καὶ τὸ Ὡ the letters are explained as *beginning* and *end* Rv 1:8 t.r...as *first* and *last*”<sup>67</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...Revelation probably took the expression from Palestinian Judaism.”<sup>68</sup>; “description of the eternity of

54Bauer, 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.

55Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

56Arndt, William, 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.

57Tom Constable, *Tom Constable’s Expository Notes on the Bible*, Galaxie Software, 2003; 2003. Re 22:12.

58Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

59Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

60Arndt, William, Frederick W. Danker and Walter Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000. 993.

61Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

62Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

63Kittel, 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.

64Kittel, 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.

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

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67Bauer, 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.

68Kittel, 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.

God...and of Christ”<sup>69</sup>; “Applied to God in 1:8; 21:6, and here alone to Christ, crowning proof in this book of Christ’s deity.”<sup>70</sup> καὶ τὸ ᾧ ὁ πρῶτος [“πρῶτος *first* of several, but also when only two persons or things are involved...of time *first, earliest, earlier* adj...On the self-designation of the Risen Lord”<sup>71</sup>] καὶ ὁ ἔσχατος [“of time *least, last*, coming last or the last of someth. that is left...w. ref. to a situation in which there is nothing to follow the εἶ...As a self-designation of the Risen Lord ὁ πρῶτος καὶ ὁ ἔσχατος. *the first and the last*”<sup>72</sup>] ἡ ἀρχὴ [“fig., of pers...W. τέλος of God or Christ”<sup>73</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>74</sup>; “of Christ as the Eternal One”<sup>75</sup>; “the last in a succession or series”<sup>76</sup>; “In Rev. 21:6; 22:13 τέλος, with ἀρχή, denotes eternity and majesty.”<sup>77</sup>]).

Here Jesus refers to Himself in terms that can only refer to God, “the Alpha and the Omega, the first and the last, the beginning and the end.” In fact, the expression, “Alpha and the Omega,” is “Applied to God in 1:8; 21:6, and here alone to Christ, (and is, ed.) crowning proof in this book of Christ’s deity.”<sup>78</sup> As such, He, “God begins and ends all things.”<sup>79</sup> The expression is a “description of the eternity of God...and of Christ.”<sup>80</sup> The “title stresses His eternality and sovereignty.”<sup>81</sup> The expression, “the first and the last” “emphasizes that God is the cause and goal of history.”<sup>82</sup> Finally, the phrase, “the beginning and the end,” “means that He finishes what He starts,”<sup>83</sup> while

again denoting His, “eternity and majesty.”<sup>84</sup> The three descriptions are three ways of saying essentially the same thing.

In the context, the verse stresses that what Jesus promised in vs. 12, He has the wherewithal to do.

#### B. The victorious believers’ reward (22:14)

1. (vs. 14) There are two aspects to the reward: “Blessed are those who wash their robes, that they may have the right to the tree of life, and may enter by the gates into the city” (Μακάριοι [“This is the last beatitude of the book and ‘deals with the issues of the higher life’ {Swete}.”<sup>85</sup>; “of human beings...with a more obvious relig. connotation...As a predicate w. a subst. or subst. adj. or ptc. μ. ὁ *blessed is he who*”<sup>86</sup>] οἱ πλύνοντες [“wash...fig. in the sense *free from*...i.e. from the impurity of sin; the original mng. of πλ., however, is still felt.”<sup>87</sup>; “is used of washing inanimate objects, e.g...garments, figuratively”<sup>88</sup>; On Rev. 7:14, WP says, “‘Milligan remarks that robes are the expression of character and compares the word *habit* used of dress’ {Vincent}...In the blood of the Lamb...There is power alone in the blood of Christ to cleanse from sin {I John 1:7}, not in the blood of the martyrs themselves. The result is ‘white,’ not ‘red,’ as one might imagine.”<sup>89</sup>] τὰς στολὰς [“robe...esp. a *long, flowing robe*”<sup>90</sup>] αὐτῶν ἵνα [“Very oft. the final mng. is greatly weakened or disappears altogether. In this case the ἵνα—constr. serves...as a substitute for the inf. of result...In many cases purpose and result cannot be clearly differentiated, and hence ἵνα is used for the result which follows according to the purpose of the subj. or of God. As in Jewish and pagan thought, purpose and result are identical in declarations of the divine will {here the lit. on ‘causal’ ἵνα, which is allowed at least for Rv 22:14 and perh. 14:13}.”<sup>91</sup>; “in final sense to denote purpose, aim, or goal *in order that*,

69Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

70Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

71Bauer, 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.

72Bauer, 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.

73Bauer, 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.

74Bauer, 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.

75Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

76Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

77Kittel, 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.

78Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

79Kittel, 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.

80Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

81Tom Constable. Tom Constable’s Expository Notes on the Bible. Galaxie Software, 2003; 2003. Re 22:13.

82Tom Constable. Tom Constable’s Expository Notes on the Bible. Galaxie Software, 2003; 2003. Re 22:13.

83Tom Constable. Tom Constable’s Expository Notes on the Bible. Galaxie Software, 2003; 2003. Re 22:13.

84Kittel, 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.

85Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

86Bauer, 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.

87Bauer, 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.

88Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

89Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

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.

91Bauer, 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.

that...w. fut. ind...The fut. ind. is also used oft. when ἵνα has no final mng., esp. in Rv<sup>92</sup>] ἔσται ἡ ἐξουσία [*“freedom of choice, right to act, decide, or dispose of one’s property as one wishes...the right to the tree of life”*<sup>93</sup>]; “As regards the church, this derives its authority {or enablement} from Christ. Believers receive their right as such from him”<sup>94</sup>] αὐτῶν ἐπὶ [*“with the accusative...of place...fig...over of power, rule, control over someone or someth.”*<sup>95</sup>] τὸ ξύλον [*“wood, a piece of wood, anything made of wood...is used, with the rendering ‘tree,’ ...of the tree of life”*<sup>96</sup>]; “A share in their fruit is granted to those who are cleansed by Christ and who conquer, but it is withheld from those who reject the prophetic word.”<sup>97</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...is used of life in the blessed period of final consummation, in the foll. pass...The references to future glory include the foll...the tree of life”*<sup>98</sup>]; “for immortality”<sup>99</sup>] καὶ τοῖς πυλῶσιν [*“gate, esp. of the large gate at the entrance of temples and palaces...Of the gates of the heavenly Jerusalem”*<sup>100</sup>]; “primarily signifies a porch or vestibule...then, the gateway or gate tower of a walled town”<sup>101</sup>]; “The dative substantive is used to indicate the means or instrument by which the verbal action is accomplished. This is a very common use of the dative, embracing as it does one of the root ideas of the dative case {viz., instrumentality}.”<sup>102</sup>] εἰσέλθωσιν εἰς τὴν πόλιν [*“of the heavenly city, the New Jerusalem”*<sup>103</sup>]).

92Bauer, 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.

93Bauer, 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.

94Kittel, 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.

95Bauer, 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.

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

97Kittel, 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.

98Bauer, 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.

99Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

100Bauer, 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.

101Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

102Wallace, Daniel B., *Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament*, (Garland, TX: Galaxie Software) 1999, c1996.

103Bauer, 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.

“This is the last beatitude of the book and ‘deals with the issues of the higher life’ (Swete).”<sup>104</sup> The previous beatitude was Rev. 22:7, “Blessed is he who heeds the words of the prophecy of this book.” This vs. sounds a very similar theme. Who are the blessed *here*? It is “those who wash (πλύνοντες ‘in the sense *free from...the impurity of sin*’<sup>105</sup>) their robes (στολὰς This is ‘the expression of character and compares [to] the word *habit* [when] used of dress’<sup>106</sup>; when ‘habit’ is used of one’s attire it is ordinarily, ‘A distinctive dress or costume, especially of a religious order.’<sup>107</sup>.” (Incidentally, the NKJV’s, “Blessed *are* those who do His commandments,”<sup>108</sup> is also clearly a performance - rewards related issue.) Those who wash their robes are simply believers who keep their lives free from sin. This is very similar to the picture drawn of certain saints in Sardis about whom our Lord said, “But you have a few people in Sardis who have not soiled their garments; and they will walk with Me in white; for they are worthy. He who overcomes shall thus be clothed in white garments” (Rev. 3:4-5a). Clean clothes symbolize a clean life, which anticipates a reward of white garments. Here believers who wash their robes will enjoy the “result”<sup>109</sup> of “the right to the tree of life,” which as we saw on 22:2 is a rewards idea. This we gleaned originally from the letter to the Ephesians in Rev. 2, where in vs. 7b, Jesus said, “To him who overcomes, I will grant to eat of the tree of life, which is in the Paradise of God.” Believers who fail to overcome will evidently not eat of the tree of life. This is in contrast to the river of the water of life in Rev. 22:1, 17, which is clearly symbolic for justification salvation.

On 22:1-2, we noted that, “‘By the gates’ is a rewards concept, meaning to enter with honor, since people with glorified bodies do not have to enter the city through constructed openings. To emphasize the contrast of holy versus unholy, only victorious believers are contrasted with

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

105Bauer, 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.

106Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

107The American Heritage® Dictionary of the English Language, Third Edition copyright © 1992 by Houghton Mifflin Company. Electronic version licensed from InfoSoft International, Inc. All rights reserved.

108The Holy Bible, New King James Version, (Nashville, Tennessee: Thomas Nelson, Inc.) 1982.

109Bauer, 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.

unbelievers who do not enter the city at all (vs. 15). Nothing is said about failed believers, though there clearly will be some” as 1Cor. 3:15 seems to make clear enough.

C. Victorious believers contrasted with unbelievers (vs. 15).

1. (vs. 15) There follows this dismal description: “Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying” (ἐξω [“pert. to a position beyond an enclosure or boundary, *outside*...funct. adverbially”<sup>110</sup>; “adv. of place...used as adv...*outside*...w. a verb...The verb is to be supplied”<sup>111</sup>] οἱ κύνες [“an infamous pers., *dog*...in invective”<sup>112</sup>; “Not literal dogs, but the morally impure...Dogs in the Oriental cities are the scavengers and excite unspeakable contempt. The sorcerers {οἱ φάρμακοι...}. As in 21:8, where are listed ‘the fornicators and the murderers and the idolaters,’ all ‘outside’ the holy city here as there ‘in the lake that burns with fire and brimstone, the second death.’ Both are pictures {symbolic language} of hell, the eternal absence from fellowship with God.”<sup>113</sup>; “one who is a sexual pervert or possibly one who is sexually promiscuous - ‘pervert.’...‘but outside are the perverts, those who practice magic, and the immoral’ Re 22.15. It is also possible, however, that in Re 22.15 κύων means ‘a wicked person’ who might have complete contempt for what is holy, a meaning which parallels the significance of the adage in Mt 7.6”<sup>114</sup>; “metaphorical, Phil. 3:2; Rev. 22:15, of those whose moral impurity will exclude them from the New Jerusalem. The Jews used the term of Gentiles, under the idea of ceremonial impurity. Among the Greeks it was an epithet of impudence. Lat., *canis*, and Eng., hound are etymologically akin to it.”<sup>115</sup>; “2 Pet. 2:22 takes up Prov. 26:11 to describe believers who fall back into sin. The influence of the OT may also be seen in Rev.

22:15 with its exclusion of dogs from the holy city, i.e., those who reject the truth and are hardened against grace”<sup>116</sup>] καὶ οἱ φάρμακοι [“one who does extraordinary things through occult means, *sorcerer, magician*”<sup>117</sup>; “one who uses magic and sorcery - ‘sorcerer.’...‘outside {the city} are the perverts, the sorcerers, the immoral, and the murderers”<sup>118</sup>; “an adjective signifying ‘devoted to magical arts,’ is used as a noun, a sorcerer, especially one who uses drugs, potions, spells, enchantments”<sup>119</sup>; “*poisoner...magician*”<sup>120</sup>] καὶ οἱ πόρνοι [“in our lit. quite gener. *fornicator, one who practices sexual immorality*”<sup>121</sup>; “denotes a man who indulges in fornication, a fornicator”<sup>122</sup>] καὶ οἱ φονεῖς [“*murderer*”<sup>123</sup>] καὶ οἱ εἰδωλολάτραι [“*image-worshiper*”<sup>124</sup>; “Late word for hirelings {λατρισ...} of the idols {εἰδωλον...}, so our very word idolater.”<sup>125</sup>; “an idolater {from *eidōlon*, and *latris*, a hireling}, is found in 1Cor. 5:10, 11; 6:9; 10:7; the warning is to believers against turning away from God to idolatry, whether ‘openly or secretly, consciously or unconsciously’ {Cremer}”<sup>126</sup>] καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος [“stigmatized often {2:2; 3:9; 14:5; 21:8, 27; 22:15}. Not a ‘light’ sin.”<sup>127</sup>; “a falsehood...it is...rendered ‘lie’”<sup>128</sup>; “The 144,000 do not lie {14:5}, and lying receives emphasis as the last of the things excluded from the eschatological city”<sup>129</sup>; “*practice (the things that go with) falsehood* {in the relig. sense} Rv 21:27; 22:15”<sup>130</sup>]).

110Arndt, William, Frederick W. Danker and Walter Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000. 354.

111Bauer, 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.

112Arndt, William, Frederick W. Danker and Walter Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000. 579.

113Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

114Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

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

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.

117Arndt, William, Frederick W. Danker and Walter Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000. 1050.

118Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

119Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

120Bauer, 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.

121Bauer, 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.

122Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

123Bauer, 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.

124Arndt, William, Frederick W. Danker and Walter Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000. 280.

125Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

126Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

127Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

128Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

129Kittel, 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.

130Bauer, 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.

The contrast here is essentially the same as in Rev. 21:7-8. There the overcomers are contrasted with the unsaved with no mention being made of lukewarm Christians. Interestingly, there is a distinction allowed for between those who drink “from the spring of the water of life without cost” in vs. 6b, and “He who overcomes” and will “inherit these things” in vs. 7. There is no reason to dismiss that concept here. For the sake of emphasizing the contrast, John juxtaposes victorious believers with those, “Outside” the city who have no admittance because they are, “the dogs (κύνες)” a term referring to “an infamous pers.,”<sup>131</sup> perhaps, “one who is a sexual pervert or possibly one who is sexually promiscuous (or the term might mean, ed.) ‘a wicked person’ who might have complete contempt for what is holy.”<sup>132</sup> They are also “sorcerers (φάρμακοι);” “one who does extraordinary things through occult means”<sup>133</sup>; “especially one who uses drugs, potions, spells, enchantments.”<sup>134</sup> They are further described as “the immoral persons (πόρνοι),” that is, a “*fornicator, one who practices sexual immorality*,”<sup>135</sup> and “the murderers (φονεῖς),” those who take other human lives without justification, “and the idolaters (εἰδωλόατραι),” literally, “hirelings (λατρις) of the idols (εἰδωλον),”<sup>136</sup> as would millions do in selling themselves out to the antichrist for selfish gain in order to be able to buy and sell (13:3-4, 8, 17), “and everyone who loves and practices lying.” Those from the tribulation believed the ultimate lie that the antichrist is the Christ (IITh. 2:11), and they “did not receive the love of the truth so as to be saved (vs. 10b). It should surprise no one that these people smuggled up to and trafficked in lies as a way of life. It should also be noticed that lying is the last sin specifically named in the Bible. That is probably because lying is fundamentally opposed to the book of Revelation itself, which is *truth*. No sin is more fundamentally opposed to God than lying. In fact, all other sins arise from

the lie that somehow one is going to benefit from such things. Instead, the wages of sin is death.

### III Conc.

You and I have the unsealed revelation of Revelation. We would do well to take advantage of it practicing righteousness and holiness as a way of life. Then the reward will be ours, which Jesus is authorized to “pay” us. Holy living will give us the legal right to the tree of life, and we will have a prominent place in the city (gates). What a contrast to the unsaved outside!

131Arndt, William, Frederick W. Danker and Walter Bauer. A Greek-English Lexicon of the New Testament and Other Early Christian Literature. 3rd ed. Chicago: University of Chicago Press, 2000. 579.

132Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

133Arndt, William, Frederick W. Danker and Walter Bauer. A Greek-English Lexicon of the New Testament and Other Early Christian Literature. 3rd ed. Chicago: University of Chicago Press, 2000. 1050.

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

135Bauer, 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.

136Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.