

THE BOOK OF REVELATION

"A Conditioned Beatitude"

Revelation 22:13-14

Review

1. Eschatology (doctrine of last things) is openly taught in the Book of Revelation. Indeed, this Book alone provides a chronological statement of things to come. Believers are urged to read it (1:3).

2. In the closing verses of the Book, the Holy Spirit through John the Apostle, affirms the Book to be "faithful and true (22:7, 7), exhorts to "worship God" (22:8, 9), explains "imminence" and "permanence" (22:10, 11), and presents some bold "promises" of our Lord (22:12).

3. Piled on top of these marvelous statements, Scripture demonstrates that what has been noted has divine approval and God Himself controls all future destinies. Alert your heart to these affirmations:

1. IDENTIFICATION

The text of the Bible shows that what is recorded is not the expression of man, but of God Himself. The stuff of the Word has the imprimatur of the Divine.

Note: 1. The emphatic "I" (ἐγώ ego) notes that He alone makes the affirmation. 2. Moreover, by the use of the definite article "the" in each of the categories mentioned, each word is specified. 3. Additionally, the Texus Receptus (TR) includes the present tense verb "to be" (εἶμι eimi) to point out the concept of "being." What an incredible word about our Lord. 4. It is repeated three times in Revelation (cf. 1:8; 2:8; here cf. 1:17) and fully agrees with the O.T. concept of deity (Isa. 4:1:4; 44:6; 48:12). Consider:

a. Alphabets

Our Lord is the "alpha and the omega." These designations represent the first and last letters of the Greek alphabet. He is the A-Z and everything in between.

b. Origins

Our Lord is the beginning ἀρχή arche) and the end (τέλος telos). This is another way to say He is the origin and termination of all things and all between.

c. Numbers

Our Lord is "the first and the last." Hence in matters of time and space He is the initial number and the last and all that is between.

Surely these phrases encompass our Lord's deity and eternity. There must be no diminution of His person, character, or authority.

2. BENEDICTION

a. Stated

There are five beatitudes in the Revelation (1:3; 16:15; 19:9; 20:6; here). Of these, only two are in the plural (μακάριοι makaroi). The others speak about individuals.

b. Detailed

The Majority Greek MSS give the reading of the KJV ("they that do His commandments"). However the Bible is clear that 1) salvation is apart from works (Eph. 2:8, 9; Titus 3:5). 2) It is not by keeping of the Law of Moses (Ro. 3: 19, 30; Gal. 3:11). 3) Nor is it by obedience to the Lord Jesus command – salvation is by grace (unmerited favor) alone (Ro.

11:6). Activity springs from a grace person. It is evidence of real life (James 2:14-26; 1 John 2:3-6). With these facts of Scripture in mind, it becomes clear that an alternate reading to the majority is accepted by many. The alternative has "they that wash their robes." Instead of "doing" (ποιουῶντες ποιούντες) the suggested alternate reading is "washing" (πλύνουντες plunountes). This certainly agrees with a similar earlier expression (7:14). It also upholds the Biblical view that blessing is for those who have been "washed" by the blood (cf. 1 Pet. 1:18, 19).

c. Purposed

Two specifics are recorded which relate to a powerful purpose clause (ἵνα hina) based on the first phrase of the verse (doing or washing).

1) About a Tree Literally, the text reads "that there may be their right." Hence, depending on "doing" or "washing" a right (ἐξουσία exousia) is gained "over" (ἐπί ἐπι) the tree of life (cf. use of ἐπί ἐπι in 6:8; 13:7; 16:9; Luke 9:1). The literal "tree of life" (Gen. 3:22-24) apparently had medicinal capabilities. It will be in the New Jerusalem (22:2-3) and be available for enjoyment to the "blessed ones" (cf. 2:7).

2) About a Gate The attendant purpose realized by the blessed ones is entrance (verb, εἰσελάθωσιν eiselthosin) by the gates (πυλῶσιν pulosin) into the city (cf. 21:12-27).

d. Excluded

A long list of the classes which have no right to the "tree of life" nor any right to enter by the "gates" into the city is recorded. Each class is introduced by a definite article. So it is not ungodly in general, but specific defined classes of men (cf. 21:8). These include:

1) Dogs (οἱ κύνεις hoi kuneis). This refers to unclean and offensive persons (cf. Phil. 3:2; 2 Pet. 2:22).

2) Sorcerers (οἱ φάρμακοι farmakoi). This refers to direct dealers with the Devil and demons.

3) Whoremongers (οἱ πόρνοι pornoi). Fornication or unlawful sexual relations. Being masculine, it could refer to a male prostitute.

4) Murderers (οἱ φονεῖς hoi foneis). These are those who chose hatred, violence, and slaughter.

5) Idolaters (οἱ εἰδωλολάτραι idololatrai). Here are those who worship any creature or creation rather than the Creator (God Almighty).

6) Liars This is a welcome explanation for the word "all liars" (21:8). These are those who consistently "love" (present tense, φιλοῶν filon) and consistently "do" (present tense ποιῶν poion) a lie (ψεῦδος pseudos , a conscious and intentional falsehood).

Conclusion The imminent return of our Lord (Rapture, followed by the Tribulation and Millennial Kingdom) elicits a testimony to the authority for saying this (v. 13). Then the final Beatitude of this Book is announced. Those who are excluded from the blessing are listed thus indicating that there is a condition to the blessing. Oh, may the Spirit of the living God move our hearts to make certain we get the blessing!