

231231-1 Re 21, 1-8, The New Heaven & Earth, & the New Jerusalem—CThurman

At the second coming of Jesus Christ, Satan is bound for a thousand years in the bottomless pit. This is the time of Christ's millennial kingdom when all of the unbelieving shall be removed from the earth, the earth restored to its Edenic state, Israel, the garden of God, becomes the chief nation in the earth, and Christ reigns over the earth and His glorified saints with Him.

The end of the millennium is marked by the release of Satan from the bottomless pit for a short space of time. He rallies together all of the unbelieving which were born during the millennial age against the children of God everywhere, and surrounds Jerusalem, in a final attempt to overthrow Christ. And in one fell swoop God consumes Satan and his armies with fire from heaven. After this the apostle Peter describes the heavens and the earth as passing away with *a great noise and the elements* melting with a fervent heat, the entirety of the heavens and the earth being dissolved into the nothingness from which they were created. (2Pe.3.10) In the synoptic gospels (Matthew, Mark and Luke) each writer records the words of the Lord Jesus, verbatim:

Mt 24:35 Heaven and earth shall pass away ...

Paul picked up the words of King David (cf.Ps.102.25, 26) when by inspiration of the Holy Spirit he wrote in a letter to the believing Israelites:

*He.1.10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:
11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;
12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.*

At this point in human history, all of the dead that were not raised at the first resurrection are brought to stand before God's great white throne for judgment. Before the eyes of them all there are two books opened. The Books, which is the Bible, and the Book of Life. Everyone was judged by the words of the Books of the Bible and those whose names were not found written in the Lamb's Book of Life were cast into the lake of fire. And here they shall remain for all of eternity.

We read that (Re.20.14) *And death and hell were cast into the lake of fire. This is the second death.* The end of a life without Christ, the end of living out a life dead in trespasses and sins is the second death. And that is forever.

We are reading the last portions of the Book of Revelation. Every event has been revealed in sequence. The former heavens and earth being fled away John now sees a new heaven and a new earth. At this point there must be a grand *translation* (a change of standing, *μετίθημι*, He.11.5) of every soul of Christ's redeemed in order to bring them to their eternal abode. How can we explain the innumerable masses of the saved coming from one universe that has dissolved to another that is eternal? First, even if we can't explain this we believe that God is able to do all thing. Second, we have an example of such a possibility in the Book of Daniel.

Dan.3.24 Then Nebuchadnezzar the king was astonished, and rose up in haste, [and] spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, [and] spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come [hither]. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

And third, the Bible gives us two examples of such a translation in Enoch and Elijah.

Ge 5:24 And Enoch walked with God: and he [was] not; for God took him.

2Ki 2:1 And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

...

11 And it came to pass, as they still went on, and talked, that, behold, [there appeared] a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

The things we read in verses 1-8 are general statements. They apply either to all of the children of God or to all of the damned.

Chapter 21

1 ¶ And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

new, is the tss. of the Gr. adj. *καινός*, and is always tss. with the English *new* (42). This is in ch. 21 four times, **v.1** (twice, *new heavens, new earth*), **vss. 2** (*new Jerusalem*), **5** (things *new*). It speaks to things that are unique, un-replicated, unused, not before: *new bottles, new treasure, new testament, new drink, new tomb, new doctrine, new piece, new tongues, new commandment, new creature, new heavens, new earth, new song, new Jerusalem, and new things*.

first, *πρώτη* is nom. sing. fem. of the adj. *πρῶτος*, tss. *first* (**Re.21.1, 19** [twice]), *former* (**Re.21.4**), *chief, before*.

more, *ἐτι*, an adv. tss. *henceforth, yet* (**Re.6.11**), *further, even, more, thenceforth, more* (**Re.3.12; 9.12; 18.21, 22, 23; 20.3; 21.1, 4; 22.3**), *any more* (**Re.7.16; 12.8; 18.22; 21.4**), *moreover, longer* (**Re.10.6**), *still* (**Re.22.11**).

First of all I would like to point out one major difference between the earth that now is and the new earth which is coming. The difference is that the new earth has no sea. And so this detail distinguishes this text and this time from what which Ezekiel ch.47 and Zechariah ch.14 speak to, which is the time of the millennium, and not the eternal age when there is the new heaven and new earth.

*Ez.47.10 And it shall come to pass, [that] the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a [place] to spread forth nets; their fish shall be according to their kinds, as the fish of the great **sea**, exceeding many. (vss. 15, 17-20, 28)*

*Zec 14:8 And it shall be in that day, [that] living waters shall go out from Jerusalem; half of them toward the former **sea** (Mediterranean Sea), and half of them toward the hinder **sea** (Dead Sea): in summer and in winter shall it be.*

Certainly, the Bible speaks of the millennial blessing which shall come to *this earth*. But the Bible also speaks to the reality of a new heaven and a new earth.

*Is.66.22 For as the new heavens and the new earth, **which I will make**, shall remain before me, saith the LORD, so shall your seed and your name remain.*

So much for the notion of *replacement theology*, that Israel has been replaced by the church. Israel has an everlasting existence, and the believing Jew continues into eternity.

John saw a new heaven and a new earth. Why? Because the first had gone away. Some think that this present cosmos shall be remade, but the text says that John saw a new cosmos because the former things of this present cosmos departed. Those are pretty clear terms that we can readily understand. Again, all we need is to believe what it written.

But as we now consider the this new heaven and new earth, and what is the eternal age, we finally have opportunity to refer to the text of Is.65.17 and make a right application of it. Read it.

Isa 65:17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

This text speaks directly to what John saw. Isaiah prophesied that the LORD would create a new heaven and new earth. But most of Christendom fail to read this, and the verses that follow it, correctly so that this is used to dismiss the reality of the millennial kingdom. And this oversight inclines them to what is called an amillennial eschatology, a millennial'less kingdom. Amillennialism is the predominate eschatological view in Christendom. It is in our Bibles, not in the text of Scripture but in the so-called readers' aids that are added to the Bible.

Look again at the page of your Bible where the Is.65.17 is found. In most Bibles there are extra remarks provided to guide the reader along. These remarks are as headings to the pages or chapters or as marginal notations. A sampling of these readers aids are as follows:

Headings to pages or chapters, or marginal notes in the Bible:

1599 Geneva Bible – *'I will alter the state of my church, that it shall seem to dwell in a new world.'*

King James Bible (1611) – *'New Heavens and a New Earth'*

Young's Literal Version (1878) – *'The Peace of Jerusalem'*

American Standard Version (1901) – *'The New Heavens and New Earth'*

Revised Standard Version – *'New Heavens and a New Earth'*

New English Bible – *'Promise of the New Jerusalem'*

New American Standard Version – *'New Heavens and a New Earth'*

Amplified Bible – *'A new universe is meant here ...'*

New Revised Standard Version – *'The Glorious New Creation'*

New International Version – *'New Heavens and a New Earth'*

Century English Version – *'The Lord's New Creation'*

English Standard Version – *'New Heavens and a New Earth'*

Confraternity Version of the Bible (Catholic Bible) – *'The World Renewed'*

Now, we aren't likely to question any of these because, well, it is in the Bible. But none of these remarks are part of the God-breathed text of Scripture. Men, some godly men, and with good intentions, put these summary remarks in these versions of the Bible to help and guide the reader. But every remark is incorrect. Each remark reveals the predominate eschatological bias of these men, which is amillennial (and includes postmillennialism). THE SUBJECT OF VSS. 17-25 DOES NOT CONCERN A NEW HEAVEN AND NEW EARTH, OR A NEW JERUSALEM. The subject of these verses concerns this present heaven, earth, and Jerusalem. How do I know that? There are some things about this text that reveals that it cannot be with reference to that wonderful and eternal age that is coming. This text speaks of the presence of sin and death. Those things cannot be in the eternal age. Yet here, among other things, Isaiah speaks of *sinner*s and their being subject to dying. (v.20) And so Isaiah in this text is prophesying of the time of the millennium which comes to this earth. Therefore, to be correct, the headings or remarks, if any should be given in the Bible at all, would be better to read, *'the blessed state of the millennial Jerusalem.'*

Now, it should be beyond question to every Bible-believer that the prophet Isaiah acknowledges in the 17th verse that there shall be a new heaven and new earth. However, this verse is followed with the conjunction *BUT* (v.18). So, Isaiah's prophecy contrasts the LORD creating the new heavens and a new earth to the wonder of that which shall precede it upon this earth.

*Isa 65:18 But (בְּיָמָיו, tss. except, yet, nevertheless, of a truth, save) be ye glad and rejoice for ever [in that] which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.
19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.*

Isaiah contrasts that which is eternal to that which is now. The apostle Peter does the very same thing, but in reverse order, contrasting that which is now to that which shall be eternal.

2Pe 3:11 ¶ [Seeing] then [that] all these things shall be dissolved, what manner [of persons] ought ye to be in [all] holy conversation and godliness,

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 **Nevertheless** (here's the contrast) we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Most of us understand the law of entropy. Things are breaking down, slowing down, and eventually shall come to a stop, if they were allowed to continue to their natural end. This is the manner of this present cosmos. But not so for the new heaven and new earth.

John saw the new heaven and new earth of which Isaiah prophesied.

1 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν ὃ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ παρῆλθεν καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι

2 And I John saw the holy city, new Jerusalem, coming down from God out of descending

coming down, καταβαίνουσιν acc. sing. fem. part. pres. of the verb καταβαίνω, tss. *to descend, to come down, to step down, to fall. (to come down, Re.3.12, 10.1; 12.12; 13.13; 18.1; 20.1, 9; 21.2; to fall, 16.21; to descend, 21.10.)*

heaven, prepared as a bride adorned for her husband.
having been prepared

prepared, ἡτοιμασμένην, acc. sing. fem. part. perf. pass. of the verb ἐτοιμάζω, tss. *to prepare, to ready, to provide. cf. Re. 8.6; 9.7, 15; 12.6; 16.12; 19.7; 21.2.*

Perhaps this place called heaven is the highest sphere where the elect angels reside.

De 10:14 Behold, the heaven and the heaven of heavens [is] the LORD'S thy God, the earth [also], with all that therein [is].

God Himself is higher than the highest (cf. Ps.18.13; Ecc.5.8), and his habitation is above the heavens of the heavens.

1Ki 8:27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

As God created the former heavens and earth, so he has created the new heavens, earth, and the New Jerusalem.

This new Jerusalem is prepared as a bride would be adorned or ordered in her life for her husband. In other words, the city is brand new. It is not the old city remade. It is new. It has never been inhabited. It has not been touched as yet. Before this moment no man has entered in through her gates or walked upon that golden street, nor have there been any moving into it along the way. This city is pristine and glorious.

This is the city for which Abraham looked. We read in verses 8-10 that by faith he obeyed and sojourned. He obeyed to go out into a place that he should later receive for an inheritance (v.8), and he *also* sojourned looking for an eternal city (vss. 9, 10).

He.11.8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as [in] a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker [is] God.

Did not Abraham see what we see? Do we not see a two-fold blessing to both inherit the earth (cf. Mt.5.5), and that eternal abode?

He.11.13 These all died in faith, not having received the promises (part of which is the promise to receive Canaanland), but having seen them afar off, and were persuaded of [them], and embraced [them], and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if (on the one hand) they had been mindful of that [country] (of Chaldea) from whence they came out, (then) they might have had opportunity to have returned.

16 But (on the other hand) now they desire a better [country], that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

Re 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, [which is] new Jerusalem, which cometh down out of heaven from my God: and [I will write upon him] my new name.

He.12.22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

*23 To the general assembly and church of the firstborn,
whole group*

general assembly, πανήγυρις, πᾶς + ἀγορά, the whole crowd or gathering.

*‘The term general assembly ... [panēguris] implies not merely a great, but the full number.’ (Quoting Adolph Saphir, *The Epistle to the Hebrews*) Things to Come, J. Dwight Pentecost, p.540, Zondervan Publishing House (12th Printing, 1974)*

which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,
24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than [that of] Abel.

The point of the first two verses is simply that John saw a brand new, untouched city come down from God out of heaven to a new earth.

2 καὶ ἐγὼ Ἰωάννης εἶδον τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ καινὴν
καταβαίνουσαν ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ ἡτοιμασμένην ὡς νύμφην
κεκοσμημένην τῷ ἀνδρὶ αὐτῆς

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God
habitation

tabernacle, σκηνή, a noun, also tss. *habitation*; the verb form is below.

λαοί, nom. pl.

is with men, and he will dwell with them, and they shall be his people,
tabernacle
peoples
(Ac.4.25; Ro.15.11; Re.17.15)

will dwell, σκηνώσει, 3s. fut. of the verb σκηνώω, always tss. to *dwell*; Wigram puts lit. *tabernacled* or *shall tabernacle*. (7.15, *shall dwell*; 12.12; 13.6, *that dwell*; 21.3, *will dwell*.)

and God himself shall be with them, [and be] their God.

The prophet Ezekiel says the same, but he refers to the time of the millennium when the Gentiles shall know that has set Israel apart from all the nations of the earth.

*Ez.37.27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.
28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.*

John refers to the eternal age when all the people of God shall come to this new place to live forever. And here the Person of the Son of God, our Lord Jesus Christ, God in human flesh shall really dwell in his physical person with all of the children of God in that day.

Re 21:22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης Ἰδοὺ, ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων καὶ σκηνώσει μετ' αὐτῶν καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται καὶ αὐτὸς ὁ θεὸς ἔσται μετ' αὐτῶν θεὸς αὐτῶν

4 And God shall wipe away all tears from their eyes;
out of their eyes all tears

shall wipe away, ἐξαλείψει, 3s. fut. ind. of the verb ἐξαλείφω, ἐκ off, out of, from + ἀλείφω to anoint, to smear; tss. to blot out, to wipe away (Re.7.17; 21.4)

Re.7.13 ¶ And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 (Future) Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain:

more, ἔτι, an adv. tss. henceforth, yet (Re.6.11), further, even, more, thenceforth, more (Re.3.12; 9.12; 18.21, 22, 23; 20.3; 21.1, 4; 22.3), any more (Re.7.16; 12.8; 18.22; 21.4), moreover, longer (Re.10.6), still (Re.22.11).

death, θανάτου, gen. sing. of the noun θάνατος, tss. always with the English death. (v.8)

neither & nor, οὔτε, conj. (οὐ + τε) neither, nor, neither ... nor, neither ... yet, yet ... not (Re.3.15, 16; 5.4; 9.20, 21; 12.8; 20.4; 21.4).

for the former things are passed away.

departed

former, πρῶτα, nom. pl. neut. of the adj. πρῶτος, tss. first (Re.21.1, 19 [twice]), former (Re.21.4), chief, before.

are passed away, ἀπῆλθον, 3pl. aor. of ἀπέρχομαι, also tss. departed, gone, went away, gone aside.

If we remember, death was cast into the lake of fire. This is the second death.

Re 20:14 And death and hell were cast into the lake of fire. This is the second death.

But these things are all gone now. They were the consequences for sin.

Re 22:3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him ...

4 καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν καὶ ὁ θάνατος οὐκ ἔσται ἔτι οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι ὅτι τὰ πρῶτα ἀπῆλθον

5 And he that sat upon the throne said, Behold, I make all things new.
cause, perform,

ordain, appoint

I make, ποιῶ, 1s. pres. of the verb ποιέω, tss. *to cause, to bring forth, to work, to ordain, to make, commit, to provide, to perform, to appoint.*

And he said unto me, Write: for these words are true and faithful.

write, γράψον, 2s. aor. **imper.** act. of γράφω, *to write*. (12 times in this book the apostle John is commanded 'write!')(Re.1.11, 19; 2.1, 8, 12, 18; 3.1, 7, 14; 14.13; 19.9; 21.5)

true, tss. of the adj. ἀληθινός, tss. always with the English *true*, meaning genuine or real.

faithful, of the adj. πιστός, tss. *faithful, believing, true, sure.*

This is as if to say, John, write these words because they really are true. Perhaps as difficult as it is to imagine, being it has been the only experience of man since sin entered into the world through Adam, but it is true.

5 Καὶ εἶπεν ὁ καθήμενος ἐπὶ τοῦ θρόνου, Ἴδού, καὶ νῦν πάντα ποιῶ καὶ λέγει μοι, Γράψον ὅτι οὗτοι οἱ λόγοι ἀληθινοὶ καὶ πιστοὶ εἰσιν

6 And he said unto me, It is done. I am **Alpha and Omega,**
the first and last letters of the Greek alphabet
(cf. Re.1.8, 11; 21.6; 22.13)

it is done, γέγονεν, 3s. perf. of γίνομαι, *to be*. This perfect verb is found 35 times in the NT and tss. *was done, it was not, there was, came, was ... made, it is done* (Re.16.17; 21.6).

ἡ ἀρχὴ καὶ τὸ τέλος
the beginning and the end. ***I will give unto him that is athirst***
ἀρχὴ καὶ τέλος, Re.22.13 ***thirsty***
the beginning and the ending, ἀρχὴ καὶ τέλος [Re.1.8])

beginning, ἀρχή, noun.

end, τέλος, noun, also tss. *final, uttermost, custom, end*.

will give, δώσω, 1s. fut. of the verb δίδωμι, tss. *to give*.

that is athirst, διψῶντι, dat. sing. masc. part. pres. of the verb διψάω, tss. *to be athirst, to thirst*. (Re.7.16; 21.6; 22.17; **LXX**, for διψῶντι, *that is thirsty*)

Re 1:11 Saying, I am Alpha and Omega, the first (πρῶτος, adj.) and the last (ἔσχατος, noun): and, What thou seest, write in a book, and send [it] unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. (cf. Re.1.17; 2.8)

of the fountain of the water of life freely.

end, τέλος, a noun tss. *end, custom, uttermost, finally*; **Re.1.8; 2.26; 21.6; 22.13.**

First of all, the phrase *water of life* is three times in the NT, and only in the Book of Revelation. This form of the verb, διψῶντι, tss. *that is athirst*, a dat. sing. masc. part. pres. of the verb διψάω, is only this once in the NT, but it is also once found in the Septuagint (LXX) text of Is.21.14, tss. *that is thirsty*. The context of Re.21.6 concerns the New Jerusalem that is on the new earth. As real, as literal as the new earth and the New Jerusalem are so should we understand this *water of life*. There is a real sense in which those thirsting after a drink from this fountain of water shall drink of it. After all, there shall really be a river which shall come up from under the throne of the Lamb of God in that day that shall flow out into the earth, much as the river which flowed out of the garden of Eden went into all the earth to water it then. (cf. Re.22.1) Two of the three times the phrase *water of life* is used in the Book of Revelation it has a literal interpretation. Only once is there a symbolic use, but then it is not used with reference to the

New Jerusalem, but to Christ. So, in this case the context is a factor determining whether a thing is literal or typical.

I will freely give [drink] to the thirsting out of the fountain of the water of life. (cf. Jn.4.1-26; 6.24-35) Do you thirst after Christ? Do you have an hunger for the things of God in Christ? If so, Christ says that He will freely give you drink of this fountain of the water of life.

Why do you thirst after Christ? Because the Heavenly Father in His unmerited loving favor caused you to thirst after Him. And thirsting, Come! Come to Christ! He does not bestow His grace in vain. He will work in you to come! If you desire Christ, then the Father will be sure you shall have Him.

Joh 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

Joh 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Joh 6:65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

You thirst because of His grace, not because of any effort on your part. Salvation is by grace through faith, and not of ourselves it is the gift of God; it is grace from the beginning through to the end.

6 καὶ εἶπέν μοι γέγονεν ἐγὼ εἰμι τὸ Α καὶ τὸ Ω ἡ ἀρχὴ καὶ τὸ τέλος ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν

7 He that overcometh shall inherit all things;

that overcometh, νικῶν, nom. sing. masc. part. pres. of the verb νικάω, tss. to overcome (Re.2.7, 11, 17, 27; 3.5, 12, 21 [twice]; 11.7; 12.11; 13.7; 17.14; 21.7), to prevail (Re.5.5), to conquer (Re.6.2), to get the victory (Re.15.2). 17 times in the book of Revelation, the number for victory.

murderers, φονεῦσιν, dat. pl. of φονεύς, always tss. *murderers*.

whoremongers, the noun πόρνος, tss. *fornicators*, *whoremonger* (Re.21.8; 22.15); also see another noun, πορνεία, and always tss. with the English *fornication*. (Re.2.21; 9.21; 14.8; 17.2, 4; 18.3, 9); the verb πορνεύω, *to commit fornication* is in Re.2.14, 20; 17.2; 18.3, 9); the noun πόρνη, is tss. *harlot*, *whore* (Re.17.1, 5, 15, 16; 19.2)

–*monger*, Dict., ‘broker, dealer.’

Fornication can refer to all sexual activity that is beyond the proper relationship between a husband and his wife. (cf. He.13.4; Ro.1.24, 26, 27, 29; 1Co.5.1, 9; Eph.5.5)

and sorcerers, and idolaters, and all liars,
practitioners of deceit to obstruct the truth

sorcerers, φαρμακεῦσιν, dat. pl. of the noun φαρμακεύς, and only this once is this noun found in the NT; φαρμακός, (Re.22.15); *sorceries*, φαρμακειῶν, gen. pl. of the noun φαρμακεία, tss. *witchcraft* (Gal.5.20), *sorceries* (Re.9.21; 18.23).

Ex.7.11, the Egyptians practiced their sorceries. Ps.58.5, the charmers. Sorcerers enchant or charm others so that the truth is hidden.

idolaters, εἰδωλολάτραις, dat. pl. of the noun εἰδωλολάτρης, and always tss. with the English *idolater*.

liars, ψευδεῖς, acc. pl. masc. of the adj. ψευδής, tss. *false*, *liars* (Re.2.2; 21.8).

This is life of those that are without Christ. They don't have to live it out to the fullest extent, but this is what is in their hearts at all times.

shall have their part in the lake which burneth with fire and brimstone: which is the second death.

burning, καίόμενον, nom. sing. neut. part. pres. pass. of καίω, tss. *to burn* (all passive voice verbs), and *to light* (the only active voice verb, Mt.5.15). **Re.4.5; 8.8, 10; 19.20; 21.8.**

brimstone, θειώδεις, acc. pl. masc. of the adj. θειώδης, which adj. is only this once in the NT, but the noun θείον, is always tss. *brimstone* (7), once in Lk.17.29, and the remainder is in Revelation (9.17, 18; 14.10; 19.20; 20.10; 21.8).

Not only were these persons, while they were alive, dead in trespasses and sins, but now they receive the end of that death, the second death, an everlasting state of death.

2Th 1:9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power ...

At the end of time there are only two kinds of people to be dealt with; the believing and the unbelieving. All of the believing come to the new heaven and new earth and shall see the new Jerusalem. They shall never experience, death, sorrow, crying, or pain again. All of the unbelieving shall endure the agonies of eternal punishment.

Sin must be punished. Either our sin was punished in the Lord Jesus Christ when He died on the cross, or we shall bear the punishment for our sins from the presence of the Lord forever.

Ac 16:31 ... Believe on the Lord Jesus Christ, and thou shalt be saved...

8 δειλοῖς δὲ καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσιν καὶ πόρνοις καὶ φαρμακεῦσιν καὶ εἰδωλολάτραις καὶ πᾶσιν τοῖς ψευδέσιν τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ ὃ ἐστὶν δεύτερος θάνατος