

**Revelation**  
**A Wednesday Night Bible Study**

Lesson #107  
11/19/2008

**"The Lord's Final Words: Part 4"**  
**Revelation 22:10-11**

**Revelation 22:10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.**

As we continue studying our Lord's last words to man we are faced with our Lord's command: **"Seal not the sayings (words) of the prophecy of this book,"** which is in sharp contrast to the command the Lord gave Daniel when He finished dictating the contents of the apocalyptic book in the Old Testament named after Daniel (the recorder of God's revelation). There, in Daniel 12:4, God said: **"... Daniel, shut up the words, and seal the book, even to the time of the end."** Both the book of Daniel and the Revelation of Jesus Christ are apocalyptic in nature, i.e., they both are concerned with events that take place at **"the time of the end."** Daniel penned the book containing the revelations which were dictated to him about five centuries before the time of Christ. John penned the Revelation of Jesus Christ, containing our Lord's message of His Revelation as Lord, Judge and Eternal Ruler at the conclusion of the first century; about sixty-years after our Lord was crucified, arose from the dead and ascended back into glory.

While the Greek word [sphragizo](#) (4972) is used in the New Testament to convey various meanings, God used it in Revelation 22:10, and 10:4, to convey the meaning of **"sealing something up so that it could not be read or known, but so that its message would be kept silent and not made known."** That is surely the meaning God intended when [sphragizo](#) was used in the Greek translation of the Old Testament version of Daniel 12:4 where God gave His command to Daniel. Some of the revelations the Lord gave to Daniel related events which were to take place many years after Daniel died and **"the time of the end"** was yet hundreds of years in the future whereas, when John wrote down the Lord's dictation of His Revelation to him, the **"time of the end had already begun."** As we have seen, in studying the Lord's letters to the seven churches, Revelation 2:1-3:22, those events were already beginning to happen in John's own day. John lived in the first part of **"the time of the end."**

Therefore, at the very first part of this Revelation of Jesus Christ the Lord clearly wanted His Revelation shared for He said: **"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand"** (Rev. 1:3). Recognizing what the Lord's will was when He first addressed John, it is now consistent to read that the He commands John to **"Seal not the sayings of the prophecy of this book: for the time is at hand."** His pronouncements are like bookends, basically the same at the first as it is at the last. He wants His prophecy read both privately and publicly.

Actually, the Lord is more specific even than that. Just before He told John not to **"seal the sayings of the prophecy of this book"** He had

**Revelation 22:6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.**

**Revelation 22:7 Behold, I come quickly: blessed is he that keepeth the saying of the prophecy of this book.**

**Revelation 22:8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.**

**Revelation 22:9 Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.**

**Revelation 22:10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.**

**Revelation 22:11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.**

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pronounced another beatitude upon those valued and guarded the very words of this prophecy when He said: **"Blessed is he that keepeth the saying of the prophecy of this book"** (Rev. 22:7). Even with that pronouncement the Lord was not through as we shall see when we get to Rev. 22:14 for there He says: **"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."**

We should note that, in Revelation 1:3, 22:7 and 22:10 God used the same precise Greek words, yet the KJV translation does not reflect this. In 1:3 the Greek word **logos** (3056) is translated in the KJV as **"words."** In Revelation 22:7 and 22:20 the very same Greek word **logos** is translated as **"sayings."** Perhaps at the time the translation was made such difference was not significant. In our day however, because some theologians and preachers reject the view that God dictated the very **"words"** which the scribes recorded theorizing that God simply inspired **"ideas,"** it is important that the primary translation of **logos** is **"word"** and not **"saying."** It is clear that God is telling us that we are to **"read the words"** He dictated to John; that we are to **"guard the very words"** He dictated; and that we are to publicly **"proclaim those very words."** God is specific. The **"words,"** **logos**, He says **"not to seal"** are contained in a **"little book,"** a **Biblion** (975), which is a book of **"prophecy,"** **propheteia** (4394), a proclamation from God declaring things of the future. Another way of paraphrasing this would be: **"Open up and declare my specific words telling man what I am going to do in the future!"** It is important to God for us to be obedient so that all the world can know God's plans for the future of this world, and God, with this statement, emphasizes the critical importance of our role.

**Revelation 22:11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.** With this statement, God sets before us something that is of the utmost importance — it might be called eternal, unchangeable, progressive self-determination of man's destiny. It is an unchangeable fixation of the future that each person determines for himself while he is alive in this life which, for eternity, determines what life in eternity is to be like for him. Jesus, when He was here on this earth, said the following regarding the time that He is to serve as the Judge of every person: **"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation"** (John 5:28-29).

The serious truths which issue forth from Jesus sets before us, as recorded in John, tells us several things that are too critically important for any

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wise person to ignore. These truths, also reemphasized in Rev. 20:11-15, include the following:

1. Each person, while living in this life, determines the nature and destination of where and how he spends eternity.
2. Each person will be resurrected from the grave, no matter when, where or how he died, and given a resurrected, eternal body, designed to fully experience all of the conditions of the eternal destiny he has chosen.
3. Each person's destiny is forever fixed and cannot be altered, changed, or reversed.
4. Each person's nature, determined while that person is alive here, and whether **"filthy"** or **"righteous,"** while fixed as to its nature, is also dynamic and continues to develop toward a destiny of fullness in whatever has been chosen by that person.
5. The Lord, not the individual, is the One Who is in charge. God has allowed each person to select his own destiny, but God, not man, has predetermined the results of that choice.
6. God has fully proclaimed all of the above truths to man, starting with the time He gave a choice to Adam and instructed him regarding: **"... the tree of the knowledge of good and evil..."** What God told Adam applies to every man, **"thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die"** (Genesis 2:17).

Through Moses, at the end of his life, God proclaimed the seriousness of man's responsibility to decide what kind of eternity he would have: **"See, I have set before thee this day life and good, and death and evil; I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore CHOOSE LIFE, that both thou and thy seed may live"** (Deuteronomy 30:15,19). Through Moses' successor, Joshua, God again emphasized man's responsibility and opportunity to determine his own destiny: **"... if it seem evil unto you to serve the Lord, CHOOSE YOU THIS DAY whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord"** (Joshua 24:15).

Such edicts by Moses, Joshua and others following them, down through the ages, as they proclaimed God's message to men, always compelled men to face up to their responsibility to make the choice that would determine their own destiny. Every time the choice is set before men, they have to make a decision. Some decide not to accept God's love and grace, and some decide to accept it, but every person makes his own decision with which he must live for eternity.

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Paul wrote: *“To the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?”* (2 Corinthians 2:16) and *“... the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God”* (1 Corinthians 1:18).

Not only does our Lord say that the nature a person has chosen in this life will determine the nature of his resurrected body in which he will live for eternity, but that the nature he has chosen here is dynamic and will continue to progress in the direction of that choice.

The Lord used a little word, one that often is not understood, to emphasize a pertinent point. While [Eti](#) (2089), translated **“still”** does refer to **“duration,”** it also means **“yet more,”** denoting a progression as well as a continuance. Both meanings are implied in this verse where the Lord used the little word four times. The Lord emphasizes that what has been chosen and begun in this life endures and continues in eternity, but He is also using this little word to emphasize that it is progressive in nature. Whatever has been chosen, whether righteous or filthy, not only **“endures”** because its nature is irreversible, it also continues to progressively become **“even more so”**.

Such can be seen in the death, decomposition and decay of the human body. Once death occurs, it is irreversible, but the decay, decomposition and putrefaction continues. Even though such an example may demonstrate the progressive nature of putrefaction and filth it differs from what happens to an evil person once his earthly body dies and he receives his eternal body because, though the nature of that eternal body is fixed, it is also progressive. Such is termed progressive fossilization.

At the time of physical death, the evil person who has rejected the righteousness of Christ, but has accepted, by his own choice, the evil nature of Satan, receives a resurrected body which has all of the earthly constraints removed. His resurrected body is designed to experience Satan's evil filthiness in its fullness. Vileness will be unrestrained. The putrefaction of evil, vileness and depravity will then have no restraints as it eternally continues to progress in its downward path. Resulting from this progression of depravity will be an increasing level of pain unimaginable to those living in this life.

The person, who has exchanged his *“filthy rags of self righteousness”* (Isaiah 64:6) for the grace of God Who has *“made him a new creature”* in Christ Jesus and *“made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him”* (2 Corinthians 5:16,21) receives Christ's righteousness now, in this life, but the fullness of it is constrained by man's earthliness. However, when the believer receives his resurrected and holy body, the righteousness of Christ in him will no longer be constrained, but allowed to express itself in fullness. Therefore, he will continue to become even more righteous and holy than he could ever be here.