

OUTSIDE THE CITY ARE “THE DOGS”

THE FP CLAIM

When confronted on a future prophecy FPs will sometimes assert “**outside of the city are the dogs...**” (Rev 22:15) *inferring that **the dogs** will always be there because this statement is at the end of the book.*

*In Deu 23:18 and Exo 11:7 this term refers to male prostitutes of the non-Israelite lineage, in one case a Canaanite fertility cult and another a pagan Egyptian. **Wicked** heathens and sometimes even non-heathens who have “gone the way of Cain” are signified as such (dogs) in the NT as well (cf. Mat 7:6 and Phil. 3:2).*

But is that claim what the whole counsel of God’s Word implies or is that a constrained hermeneutic?

Claim Refuted

Paul Sauls writes:

Such a "compromise" renders the Lord's prayer example in Matthew 6 to be nothing but a never-to-be-realized DREAM. The FP model of Revelation and the Millennial/Messianic work of Christ all DONE by AD70 leaves the Earth in eternal turmoil with "dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" existing eternally outside the City of God. Aren't those descriptions of ENEMIES of Christ? Such people have NEVER been considered "alive" or part of the

Kingdom, so nothing has really changed by the time of Revelation 22 according to the FP paradigm. Business as usual for the enemies of Christ among the nations on EARTH.

The saints encountering such turmoil, what does that do for their eternal joy? Are we to just ignore it as we see millions facing anguish and doom on a daily basis while we somehow relish in heavenly bliss?

We think that FP's have a real problem here, because that could not envelope our everlasting state of supposed bliss. **If** the GWTJ had already taken place, which it does by that point, there would be **no dogs** outside of the city –since dogs (along with whoremongers, sorcerers, liars, and MURDERERS!) are enemies that Christ said he will conquer (1Co 15:25-27; Rev 6:2 et al) before turning over the kingdom to the Father.

It seems to us that Rev 22:15 is *a warning*, saying to those outside of the city that they should want to be part of that city and definitely **not** want to be outside the city.

*This then shows this verse is not making a statement about the final eternal state, but is merely declaring that the city had begun – the Revelation does at times recapitulate. Since the Revelation itself tells us death was still present (**Rev 20:5a “The rest of the dead—these being the unjustified, raised after those in Christ; besides showing the chronological order right in the passage, that’s why they’re called “the rest of the dead!”—do not live until the thousand years should be finished”**). We know that **when there is no more death** (1Co 15:26; Rev 20:14) **there will be no more dogs**, because all dogs will eventually die in the second death.*

So “outside are the dogs...” is more of a warning than a statement of prophetic timing or a statement concerning the finished eternal state of the Kingdom. Dogs, whoremongers, murderers, etc. will eventually be destroyed in the LOF (lake of fire) and the LOF disappears from the narrative after Rev 20:14-15 because the last great judgment of the GWTJ has culminated (**Rev 21:8 is a reiteration** of what was coming, also not sequential prophecy). At this point, death and hades is abolished because there is no further need of the “LOF” after it signifies destroying death (**Rev 21:4 “And He will be brushing away every tear from their eyes. *And death will be no more*, nor mourning, nor clamor, nor misery; they will be no more, *for the former things passed away.*”**) The very existence of “dogs, whoremongers, liars, etc...” is prima facie evidence that Death and Satan are still yet to be completely destroyed.

This is not to say Rev 22:15, “outside of the city are the dogs” *cannot be* appropriately placed on a historical timetable from a prophetic perspective. The proper timetable begins when “the city built without hands” began to be built in the first century and the dogs remain outside the city until the GWTJ, but that is not the point —the warning is the point.

FP are *not* placing the dogs outside the city (Rev 22:15) appropriately in history any more than they are placing their bookend argument verses like **Rev 22:20 “He who testifies these things saith, Yea: I come quickly. Amen: come, Lord**

Jesus.” in proper historical context WHEN they say this verse means all prophecy is fulfilled by 70.

After the Gog and Magog invasion of Ezk 38, 39 and Rev 20, I see the eternal state or God's goal. In Revelation chapter 20 after the released adversary is thrown into the LOF at the end of the Gog and Magog incursion; the next thing seen is the judgment of "the rest of the dead" at the great white throne, Rev 20:10-15. I see this as the beginning of the eternal state at which time all evil is purged and thrown into the LOF.

If all evil's purged, this leaves "the dogs" ever lingering presence a strange allusion, since there would be no evil peoples' (enemies!) left at this point in the book, if it were written as sequential history. The FP paradigm paints a paradoxical final picture of the eternal state on earth. The Kingdom exists within us, but outside there is a constant stream of new human souls being born, all of whom are destined to become enemies toward God and Christ. The procession of new enemies, sin, and death through sin never ceases in that paradigm.

The idea of Christ having completed his Messianic commission by 70AD that includes subjugating his enemies nullifies the fact he eventually conquers those enemies (the point of those practicing sin, sorcery against his will) as made clear in the parables of the gospels such as Luk 19, as well as the verses quoted above.

Robert H. Mounce from his commentary on Revelation:

"The verse does not intend to teach that in the eternal state all manner of wicked men will be living just outside the heavenly city. It simply describes the future with the imagery of the present. The contrast is between the blessedness of the faithful and the fate of the wicked."¹

Sam Frost expounds on this notion:

In the end, the perfected City "comes out" of heaven (descends) together with the camp/city (resurrection). Before, though, since the camp is the camp of the city on earth, "outside" are the dogs. This does not continue, however, because when the perfection is merged, "nothing unclean is brought into it" and "the nations shall enter into it with gifts" - there are no more "dogs" outside. There is the new heaven and the new earth with the innumerable from all nations, kings, tribes (let us not forget Israel here) and peoples raised from the dead in one world, one God, one King for ever and ever. Dogs are gone, death is gone, pain is gone....."

Rev 22:7 definitely shifts back to the present, which is approaching the time of Christ's Millennial reign, which is pre GWT judgement, from here to the end of the chapter. The vision that John is given ends in v. 6 so what follows has nothing to do with the final state.

Rev 22:17 states: "And the Spirit and the bride say come. And let them that hear say come. And let him who is thirsty come. And whosoever will *come*, let him take of the water of life **freely**."

This "water" can and does reach at least some of the "dogs, etc." referenced above (cf. 1Co 6:9-11). But the dogs, sorcerers, etc. will eventually perish in the LOF, which is the second death.

¹ Robert H. Mounce from his commentary on Revelation the New International Series (p. 394)

CONCLUSION: Thus, the presence of the dogs, etc. is not an ever-continuing scenario in God's prophetic plan as FP'm claims.

Steven Hawk, critiqued by Paul Sauls and Samuel Frost

All rights reserved © 2017 TheChristianMythBusterSeries.com