Then it runs on in strict accordance with the former  
verse: ver. 26 describes the aspect of that which is  
admissible: this, of that which is not allowed to be  
carried in.  
 Or are we to take it in a stronger sense, as including  
certain ceremonial uncleannesses, which may for a time  
exclude from the walls of the city? Mark vii. 20.  
Either way it proves that we are dealing with the  
*flesh*. This word applies only to the nations, and their  
admittance. The risen are not mortals in the flesh.  
The question of their entrance, and its turning on moral  
qualities, was already stated. Verses 6-8.  
 “Nor whosoever maketh an abomination or a lie.”  
 Here the gender changes: it refers evidently to  
persons. Moral qualities are now in question.  
 The expression in the Greek, “maketh abomination,”  
has two senses, both of which, I think, are included  
here.  
 1. It signifies—“making an idol.” “Shall *I make*  
the residue thereof *an abomination?* Shall I fall down  
to the stock of a tree?” (Isa. l. 9-18; xlv. 16; xlvi. 6).  
 2. It means also the commission of any grievous act  
of immorality. After speaking of various unlawful  
lusts, the Lord says to Israel, “Ye shall not *commit*  
[Hebrew and Greek, ‘make’] any of these abominations”  
(Lev. xviii. 20-30; Deut. xii. 31; Jer. viii. 12;  
xi. 15; Ezek. xxxiii. 26).  
 Another form of sin is specified—or maketh “a lie.”  
 This would seem to be taken generally and extensively for every form of a lie.  
 None of these shall enter: God dwells within.  
 But while the negative aspect has been treated, the  
positive has yet to be stated—Who may enter?  
 “Those written in the Lamb’s book of life.”  
 This refers to all, whether citizens, or individuals of