

Temple, is indicative of how Yeshua the Messiah is to be approached and venerated the same as God the Father, sure proof of a high Christology:

“Christ the sacrificial Lamb became the conquering Ram (see Rev. 5:6) and takes his place alongside God the Father as the temple of the eternal city. This also continues the emphasis in the Apocalypse on the unity of God and Christ on the throne (4:2 = 5:6), as the Alpha and Omega (1:8 = 1:17; 21:6 = 22:13), as worthy of worship (4:8-11 = 5:9-14), as judge (14:17-20 = 19:11-21), and now as the temple in the Holy City.”⁹⁸

REVELATION 22:1-3

“Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb, in the middle of its street. On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations. There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him.”

Varied approaches are witnessed among Revelation examiners with how to approach the language employed, describing the Eternal State. When it is said, “Then the angel showed me a river of the water of life—bright as crystal, flowing from the throne of God and of the Lamb” (Revelation 22:1, TLV), connections have been made with the statement of Ezekiel 47:9, describing the Millennial Temple: “It will come about that every living creature which swarms in every place where the river goes, will live. And there will be very many fish, for these waters go there and *the others* become fresh; so everything will live where the river goes.” Connections have also been made with the declaration of Yeshua in John 7:37: “If anyone is thirsty, let him come to Me and drink.” Differing vantage points can also be present with what it said regarding the tree of life, the fruit, and the leaves of the tree (Revelation 22:2). Suffice it to say, the paradise of Eden which was lost (Genesis 2:9; 3:22), has now been restored.

The condition of the Eternal State is asserted by Revelation 22:3a to be one where “There will no longer be any curse” or “Nothing accursed will be found there any more” (NRSV). God the Father and Yeshua the Lamb are present, *kai ho douloi autou latreuousin autō* (καὶ οἱ δούλοι αὐτοῦ λατρεύουσιν αὐτῷ), “and the slaves of him will serve him” (Revelation 22:3b, Brown and Comfort).⁹⁹ A less common verb involving veneration, *latreuō* (λατρεύω), is employed. *Thayer* details that “in the N. T. [it means] to render religious service or homage, to worship,” often being the equivalent of the “Hebrew עָבַד [*avad*].”¹⁰⁰ The RSV/NRSV/ESV notably does render *latreuō* as “worship” in Revelation 22:3b, but what is perhaps more important is recognizing how the singular pronoun “Him” (*autō*) has to be taken as a reference to both the Father and the Son. Beale confirms, “That ‘they will serve *him*’ like does not refer only to God or only to the Lamb. The two are conceived so much as a unity that the singular pronoun can refer to both.”¹⁰¹

The presence of God the Father and Yeshua the Lamb being served—or even worshipped—in the Eternal State, cannot go unnoticed in any evaluation of the nature of the Messiah. Noting Ezekiel 48:35, “The city shall be 18,000 cubits round about; and the name of the city from that day shall be, ‘The LORD is there,’” *ADONAI shammah* (יהוה | שָׁמָּה), Morris states what is obviously present: “Where God and the Lamb rule there is no accursed thing.”¹⁰² Beasley-Murray indicates that it is not only the sovereign rule of God proper which is acknowledged,

⁹⁸ Osborne, *Revelation*, 761.

⁹⁹ Brown and Comfort, 911.

¹⁰⁰ *Thayer*, 372.

¹⁰¹ Beale, 1113.

¹⁰² Morris, *Revelation*, 249.

but also that of the Lamb: “God and the Lamb dwell there in manifest glory and sovereignty, his will is everywhere acknowledged, and therefore only blessing is known within the city.”¹⁰³ Osborne, though, most directly asserts how “this service of worship will be eternal and complete, for it is worship of God and the Lamb who fulfilled the temple imagery and made salvation in its fullest sense possible.”¹⁰⁴ With God the Father and Yeshua the Lamb both served or worshipped together, in the Eternal State—would the latter be legitimately expected to be venerated or honored in such a way, unless the Messiah were integrated into the Divine Identity? While it is true that Yeshua is hardly served independently of the Father, would we expect a supernatural yet ultimately created being or entity to be given such a position in the future Kingdom of Heaven?

REVELATION 22:6-9

“And he said to me, ‘These words are faithful and true’; and the Lord, the God of the spirits of the prophets, sent His angel to show to His bond-servants the things which must soon take place. ‘And behold, I am coming quickly. Blessed is he who heeds the words of the prophecy of this book.’ I, John, am the one who heard and saw these things. And when I heard and saw, I fell down to worship at the feet of the angel who showed me these things. But he said to me, ‘Do not do that. I am a fellow servant of yours and of your brethren the prophets and of those who heed the words of this book. Worship God.’”

The Apostle John is given a surety that the revelation he has been given is something reliable and steadfast. In Revelation 22:6, it is contextually deduced that the One God of Israel is the entity which is speaking: “These words are true and trustworthy: *ADONAI*, God of the spirits of the prophets, sent his angel to show his servants the things that must happen soon” (CJB/CJSB). In the dialogue which immediately follows, though, who is speaking? It is said, “And behold, I am coming quickly” (Revelation 22:7), or “And behold, I am coming soon (RSV/ESV), *kai idou erchomai tachy* (καὶ ἰδοὺ ἔρχομαι ταχύ). Contextually, this can only be Yeshua the Messiah speaking of His return to Planet Earth. As far as it involves the nature of the Messiah, the statements spoken in Revelation 22:6 and 7 are representative of the close interconnectivity of the Father and Son seen throughout the text. The thought of Isaiah 40:10 is worthwhile to consider here: “Behold, the Lord GOD will come with might, with His arm ruling for Him. Behold, His reward is with Him and His recompense before Him.”

John has an assurance that what he is shown is something which is sure and Divine, and so he proceeds to venerate the angel or messenger which had been directing him. Revelation 22:8 notably includes usages of both the verbs *piptō* (πίπτω) or “to fall,” and *proskuneō* (προσκυνέω) or “to worship.” It was not sufficient for John to just fall down to honor the angel; it is clear that John’s intention was to worship the angel: *epesa proskunēsai emprosthen tōn podōn tou angelou* (ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου), “I fell to worship before the feet of the angel” (Brown and Comfort).¹⁰⁵ This is a repeat of what had taken place earlier in Revelation 19:10.

John is appropriately rebuked for trying to worship a created being or entity: “but he said to me, ‘You must not do that! I am a fellow servant with you and your comrades the prophets, and with those who keep the words of this book’” (Revelation 22:9, NRSV). Here, the angel or messenger is to be regarded as a colleague in the Kingdom of Light, who serves the interests and purposes of God the same as redeemed humans such as John. John is directed by the angel,

¹⁰³ Beasley-Murray, *Revelation*, 332.

¹⁰⁴ Osborne, *Revelation*, 774.

¹⁰⁵ Brown and Comfort, 912.