

The Nature of Yeshua in the Revelation Given to John

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* (יְהוָה אֱלֹהֵינוּ), 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, 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

“John Rebuked for Worshipping an Angel”

“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 tachū* (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.”

¹⁰¹ Beale, 1113.

¹⁰² Morris, *Revelation*, 249.

¹⁰³ Beasley-Murray, *Revelation*, 332.

¹⁰⁴ Osborne, *Revelation*, 774.

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, “Worship God,” *tō Theō proskunēson* (τῷ θεῷ προσκύνησον). When however, veneration is issued toward Yeshua the Messiah involving the verb *proskuneō* or “worship,” one does not see any rebuke issued.

Revelation 22:12-21

“Yeshua the Messiah as Alpha and Omega”

“Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done. I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are those who wash their robes, so that they may have the right to the tree of life, and may enter by the gates into the city. Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying. I, Yeshua, have sent My angel to testify to you these things for the [assembly]. I am the root and the descendant of David, the bright morning star. The Spirit and the bride say, ‘Come.’ And let the one who hears say, ‘Come.’ And let the one who is thirsty come; let the one who wishes take the water of life without cost. I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book. He who testifies to these things says, ‘Yes, I am coming quickly.’ Amen. Come, Lord Yeshua. The grace of the Lord Yeshua be with all. Amen.”

As the Book of Revelation closes, Yeshua the Messiah delivers the stark admonition, “Behold, I am coming soon, bringing my recompense with me, to repay everyone for what he has done” (Revelation 22:12, ESV). He asserts His supremacy, as rendered in the CJSB with, “I am the א (Alef) and the ט (Tav), the First and the Last, the Beginning and the End” (Revelation 22:13). More literally from the source text, this is “I [am] the Alpha and the Omega, the first and the last, the beginning and the end” (Brown and Comfort),¹⁰⁶ *egō to alpha kai to ō, ho prōtos kai ho eschatos, hē archē kai to telos* (ἐγὼ τὸ ἄλφα καὶ τὸ ὦ, ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος). It cannot go unnoticed that not only has God proper already called Himself by these titles earlier in Revelation 1:8—“I am the Alpha and the Omega,” says the Lord God, ‘who is and who was and who is to come, the Almighty’”—but that the titles themselves are rooted in Tanach assertions about the nature of God, and His exclusivity as Creator:

¹⁰⁵ Brown and Comfort, 912.

¹⁰⁶ Brown and Comfort, 912.