

“Although the reading αὐτοῦ is supported by A P 046 almost all minuscules cop^{sa, bo} arm eth al, it appears to be the easier reading, having been introduced to avoid the ambiguity of αὐτῶν (which is strongly supported by Ⲛ C 1611 1854 2053 2344 it^{sig. ar} vg syr^{ph, h} al) and to carry on the reference to τῆς ὀργῆς τοῦ ἀρνίου of the preceding verse.”⁵⁹

The singular, “for the great day of his wrath,” could be applied to either “Him who sits on the throne” or to “the Lamb” (Revelation 6:16). Some would read the singular *autou* as regarding God the Father, but others would read the singular *autou* as regarding Yeshua the Lamb. Among those who think that the Messiah is being referred to with the textual reading *tēs orgēs autou* or “His wrath,” is Aune: “The pronoun αὐτοῦ, ‘his,’ in its present context...refers to the Lamb, indicating the Christian tendency to place Christ in a central role in the inauguration of the eschaton.”⁶⁰ Following the textual reading of *tēs orgēs autōn* or “their wrath,” Fee asserts, “John’s narrative indicates that...people would much prefer death from so-called acts of God rather than having to face the eternal God himself, Father and Son, in the place of judgment.”⁶¹

Whether one prefers the singular “His wrath” or plural “their wrath,” in Revelation 6:17, the presence of Yeshua the Lamb in the judgment of the wicked of Planet Earth, and His close association with God the Father, raises enough legitimate questions of whether or not a supernatural yet ultimately created being could be depicted as holding such an exalted place in the cosmos.

Revelation 7:9-17

“Yeshua the Shepherd”

“After these things I looked, and behold, a great multitude which no one could count, from every nation and *all* tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches *were* in their hands; and they cry out with a loud voice, saying, ‘Salvation to our God who sits on the throne, and to the Lamb.’ And all the angels were standing around the throne and *around* the elders and the four living creatures; and they fell on their faces before the throne and worshiped God, saying, ‘Amen, blessing and glory and wisdom and thanksgiving and honor and power and might, *be* to our God forever and ever. Amen.’ Then one of the elders answered, saying to me, ‘These who are clothed in the white robes, who are they, and where have they come from?’ I said to him, ‘My lord, you know.’ And he said to me, ‘These are the ones who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb. For this reason, they are before the throne of God; and they serve Him day and night in His temple; and He who sits on the throne will spread His tabernacle over them. They will hunger no longer, nor thirst anymore; nor will the sun beat down on them, nor any heat; for the Lamb in the center of the throne will be their shepherd, and will guide them to springs of the water of life; and God will wipe every tear from their eyes.’”

Much discussion of the Book of Revelation involves various end-time debates over the identity of the multitude witnessed in Revelation 7:9, 13-15, and how they arrived before the throne. While this is important, what is arguably more important are the declarations made before the throne, and the activity which takes place. The multitude before the throne exclaims, “Salvation belongs to our God who sits upon the throne, and to the Lamb!” (Revelation 7:10, RSV), which is obviously a statement about how important God the Father and Yeshua the Lamb are in the final victory that Revelation portrays. It is fairly deduced that this scene of veneration involves both humans and angels (Revelation 7:11a), and as it is narrated, *kai pesan*

⁵⁹ Metzger, *Textual Commentary*, pp 739-740.

⁶⁰ David Aune, *Word Biblical Commentary: Revelation*, Vol 52b (Nashville: Thomas Nelson, 1998), 421.

⁶¹ Fee, *Revelation*, 102.

The Nature of Yeshua in the Revelation Given to John

enōpion tou thronou epi ta prosōpa autōn kai prosekunesan tō Theō (καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ), “and fell before the throne on the faces of them and they worshiped – God” (Revelation 7:11b, Brown and Comfort).⁶² Textually, the worship of Revelation 7:11b is specified as being directed toward God the Father (Revelation 7:12), but it is also to be recognized how there is a close association of God the Father and Yeshua the Lamb. The Lamb here is supernatural to be sure, and is to be differentiated from all other supernatural beings or entities—precisely because of the salvation provided in the Lamb (Revelation 7:10)!

Revelation 7:16-17 says, of those standing before the throne, “Never again will they hunger; never again will they thirst. The sun will not beat upon them, nor any scorching heat. For the Lamb at the center of the throne will be their shepherd; he will lead them to springs of living water. And God will wipe away every tear from their eyes” (NIV). Of particular significance to this is Isaiah 49:10, “They will not hunger or thirst, nor will the scorching heat or sun strike them down; for He who has compassion on them will lead them and will guide them to springs of water.” It is unambiguous that the Shepherd here is the LORD or YHWH (Isaiah 49:8),⁶³ but in Revelation 7:17 the Shepherd is actually Yeshua the Lamb. Here, Yeshua has taken on the Divine Identity of the LORD or YHWH. In the estimation of Keener, this is to be taken as evidence that Yeshua is God:

“Revelation 7:16-17 especially recalls Isaiah 49:10. In that passage God had already promised that in the time of Israel’s restoration, his people would no longer hunger or thirst, nor would heat or the sun beat down on them (Isa. 49:10; cf. Rev. 21:23). Further, God as the One with compassion on his people (cf. Isa. 49:10-15) would ‘guide them and lead them beside springs of water’ (Isa. 49:10; cf. Jer. 31:9). God himself also promised to wipe away the tears of his people (Isa. 25:8).

“‘The Lamb’ in 7:17 clearly fulfills a role Isaiah assigned to Yahweh; John is assuredly claiming Jesus’ deity...”⁶⁴

Revelation 17:14

“because He is Lord of lords and King of kings”

“These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him are the called and chosen and faithful.”

Within the judgment scene of Babylon in Revelation 17, it is said of the ten horns or ten kings (Revelation 17:12), that “They will make war against the Lamb, but the Lamb will overcome them because he is Lord of lords and King of kings” (Revelation 17:14). The reason that Yeshua the Lamb will overcome or overpower these rulers of the Earth, is *hoti kurios kuriōn estin kai basileus basileōn* (ὅτι κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων). To an interpreter such as Witherington, “The title indicates the divinity of the Lamb.”⁶⁵ Osborne is more specific in his assessment, “This is drawing on the Jewish and early Christian motif as Yahweh as ‘King of kings and Lord of lords,’ then applying this to the Lamb as one with God.”⁶⁶ And indeed, it is

⁶² Brown and Comfort, 869.

⁶³ “Thus says the LORD, ‘In a favorable time I have answered You, and in a day of salvation I have helped You; and I will keep You and give You for a covenant of the people, to restore the land, to make *them* inherit the desolate heritages’” (Isaiah 49:8).

⁶⁴ Keener, *Revelation*, pp 245-246; also Fee, *Revelation*, pp 116-117.

⁶⁵ Witherington, *Revelation*, 224.

⁶⁶ Osborne, *Revelation*, 623.