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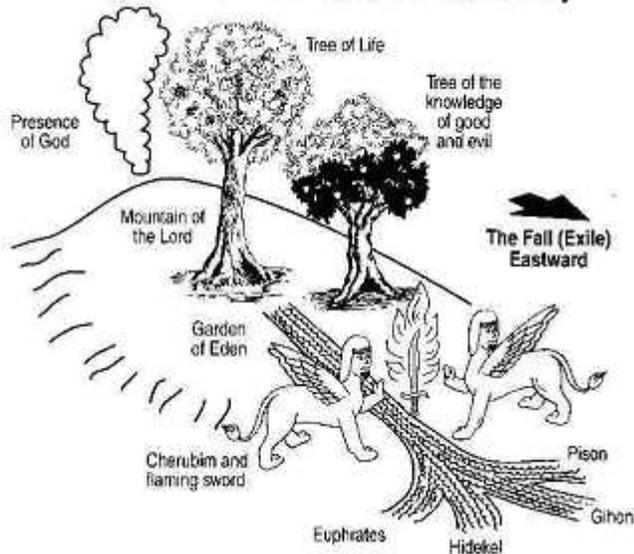
**A0648 – November 26, 2006 – Rev 22:1-5 – The Throne, The River,  
The Tree & His Servants**

**Revelation 22:1** Then the angel<sup>3</sup> showed (3SAAI) me <sup>x</sup>the river of <sup>y</sup>the water of life, bright as crystal, flowing from (PMPart) the throne of God and of the Lamb

Oh, don't you want to drink this water. You think Ozarka or Culligan is good? There will be no comparison. This is reminiscent of the river flowing from the Garden of Eden.

**Genesis 2:10-14** Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers. <sup>11</sup> The name of the first is Pishon; it flows around the whole land of Havilah, where there is gold. <sup>12</sup> The gold of that land is good; the bdellium and the onyx stone are there. <sup>13</sup> The name of the second river is Gihon; it flows around the whole land of Cush. <sup>14</sup> The name of the third river is Tigris; it flows east of Assyria. And the fourth river is the Euphrates.

## The Garden of Eden and the Sanctuary



A single river flowed out to water the garden including the tree of life and then once it reached the edge of the garden it divided into four rivers. A river can only divide if it is flowing downhill. So, this indicates that the river in the Garden of Eden was flowing downhill and divided into these four rivers. Now, a similar thing is happening in the new Jerusalem. The throne of **God and the Lamb** is the high point in the city and from underneath the throne flows **a river of the water of life** as clear as crystal.

The throne is at the highest point and the river flows out and divides eventually flowing out the twelve gates to water the new earth. Drinking this water will provide a heightened enjoyment **of life** in the new heaven and new earth. This water is free for everyone.

**Revelation 22:2 through the middle of <sup>z</sup>the street of the city; <sup>a</sup>also, on either side of the river, <sup>b</sup>the tree of life<sup>4</sup> with (PAPart) its twelve kinds of fruit, yielding (PAPart) its fruit each month. The leaves of the tree were <sup>c</sup>for the healing of the nations.**

Verse 2, it will flow **through the middle of <sup>z</sup>the street of the city**. Remember there is one street of translucent gold leading to each of the twelve gates. The Greek indicates it is a very broad street. So, somehow this river flows down **the middle of the street** toward each gate. It probably exits the city through the center of the gate to water the gardens of the new earth. So, what you want to imagine is waterfalls of crystal clear water cascading from

the throne of God and the Lamb and flowing down the center of the translucent gold street and out the twelve gates to water luscious gardens that cover the earth. **“also, on either side of the river, <sup>b</sup>the tree of life<sup>4</sup> with (PAPart) its twelve kinds of fruit, yielding (PAPart) its fruit each month.** On either side of the river which runs down the center of the golden streets is **the tree of life** being nourished by the waters of life which are transferred through the root system into the leaves and fruit. **each month** a different fruit will appear on the tree. If you like food you will love this fruit. Along with Barnhouse, Hodges and others I take it that this choice fruit is a reward for the overcomers of Israel, the Church and the Tribulation (Rev 2:7, 22:14, 19). That a single species of tree could bear **twelve kinds of fruit** is a unique phenomenon not of this creation but of the next. **each month** a different fruit appears or it bears twelve different kinds of fruit once a month. Probably a different fruit **each month**. The word **month** indicates succession of time in the new heaven and new earth. Time is a creation of God (Heb 11:3) and we are time bound creatures. We will never become eternal like God. Believers from Israel, the Church and the Tribulation have everlasting life but we do not have God’s attribute of eternity. We are limited in space and time. Then we will be limited to the space and time dimensions of the new creation.

Now, while the fruit is a reward for the overcomer the **leaves of the tree are for the healing of the nations**. As I said before the idea that anyone needs healing in the new heaven and new earth has thrown a lot of interpreters. The Greek word for **healing** is *therapeia* and refers to “medicinal treatment”. In this context it should be translated **health** since no one will be getting sick in the new heaven and new earth (Rev 21:4). It must refer to some enhancement of life derived from the leaves. By way of comparison we often take vitamins in order to promote good health. Therefore, something along the lines of a further enhancement of life seems to be intended. It’s only required for the **nations** and our thesis that **the nations** are not in incorrupt and immortal resurrection bodies makes some sense of why they would need the leaves. By way of review a possible identification of **the nations** is that...

1. They are not part of the first resurrection which was pre-millennial

2. They are Gentiles who believed during the Millennium and lived till the end
3. They are translated to the new earth and given bodies like Adam and Eve's (Seiss, Larkin, Thomas)
4. They may carry out God's original dominion mandate on the new earth (Seiss, Larkin, Thomas)
5. They may procreate since they are like Adam and Eve before the Fall (Seiss, Larkin, Thomas)
6. They need the leaves from the tree of life for good health
7. They will never be able to fall because there is no tree of the knowledge of good and evil

There is no indication that they will need the fruit from the tree of life, only the **leaves**. Either they do not have resurrection bodies or eternal life in which case they would need the fruit from the tree of life so they could eat and live forever or they do not have resurrection bodies but they do have eternal life in which case they only need the leaves for the good health of their bodies.

**Revelation 22:3** *“No longer will there be (3SFMI) anything accursed, but <sup>e</sup>the throne of God and of the Lamb will be (3SFMI) in her, and <sup>f</sup>his bond-slaves<sup>5</sup> will serve (3PFAI) him.*

There have been two major times when God cursed things. First, at the Fall of Mankind. Second, at the Flood. The curse of the Flood will be lifted at the Millennium and the curse of the Fall will be lifted at the new heaven and new earth. Again we see a symmetry to history.



This verse speaks of the final removal of the curse of the Fall of Mankind with all its devastating consequences. The removal of the curse is based on the cross work of Jesus Christ, the center of all history.

**And the throne of God and the Lamb will be (3SFMI) in her.** In the final state of things the Father and the Son share the same throne in the new Jerusalem. This is the central highlight in the city. When the Son overcame by faithful obedience to His Father's will by dying on a cross He was exalted and given a seat on His Father's throne in heaven where He now resides (Rev 3:21). When He returns at the Second Coming He will sit on David's throne which is God's throne on earth. In the final state of things both the Father and the Son will occupy this throne together in the new Jerusalem. There **His slaves will serve Him.**

The Greek word for **slave** is *doulos* and refers to a slave committed to his master. It has a broad use where it is used of all believers and a narrow use when it is used of faithful believers. It is tempting to identify these **slaves** as all believers (as in Rev 1:1) but the next verse indicates it is a reward for overcoming since it says His name will be upon their foreheads. Having His name written upon one's forehead is a reward promised to the overcomers at Philadelphia in Rev 3:12.

**Revelation 3:12** He who overcomes, I will make him a pillar in the temple of My God, and he will not go out from it anymore; and I will write on him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new name.

It no doubt also refers to the 144,000 Jews who already have the name of God and the Lamb upon their foreheads and were martyred for their testimony (Rev 14:1ff). This close and highly exalted position will be that of the overcomers for faithful service. They were faithful in this life with little they will be given more in the next life. They will **serve Him** in the new Jerusalem.

The nature of the service (Gk *latreuo*) is most likely priestly. A priest mediates between men and God. Thus, any function requiring mediation

between men on earth and God and the Lamb on the throne will go through these priests who have been installed in this service by the King.

**Revelation 22:4 <sup>g</sup>They will see his (3PFMI) face, and <sup>h</sup>His name will be on their foreheads.**

Seeing **His face** is a privilege promised to the “pure in heart” in Matt 5:9 which is also a rewards passage (cf Matt 5:12). Job longed to see God (Job 19:25-27). The slaves of God will be in such close proximity to God **they will see His face**. As per **His name being upon their foreheads** we’ve already noted that it will be put on the forehead of the 144,000 Jews and the overcomers. This will enable them to serve in the priestly service of God and the Lamb.

**Revelation 22:5 And <sup>i</sup>night will be (3SFMI) no more. There is (3PPAI) no need of the light of lamp <sup>j</sup>or sun, for <sup>k</sup>the Lord God will be (3SFAI) their light, and <sup>l</sup>they will reign (3PFAI) forever and ever.**

In closing it is repeated that there will no longer be any night. In the original creation God said “Let there be light” and He separated the light from the darkness and He called the light “day” and He called the darkness “night” (Gen 1:3-5). But there will be no more darkness in the new heaven and new earth.

Additionally, there will be no need for **light from a lamp** or the **light from the sun**. It does not say there will not be a lamp or a sun but that these things will not be needed. The reason given is **because the Lord God will shine light upon them**. I’ve been asked how it will be possible to be in close proximity to the Lamb of God and the Shechinah Glory in the new Jerusalem since the light is so bright it illumines the entire new heaven and new earth. All I can imagine is that somehow our vision is adjusted so that we can withstand it. I imagine that being in such close proximity to the **Lord God** will be something similar to Moses experience of being in the Tabernacle with the Shechinah Glory. When he would come out his face would be aglow from God’s light shining upon him. So, serving in such close capacity may leave this lasting glow upon the faces of these servants.

**and they will reign forever and ever.** Of course, the **bond-servants** or **slaves** of verse 3 are still in view. Reigning with the King is also a reward to the overcomers in Rev 2:26-28

**Revelation 2:26-28** 'He who overcomes, and he who keeps My deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS; <sup>27</sup> AND HE SHALL RULE THEM WITH A ROD OF IRON, AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES, as I also have received *authority* from My Father; <sup>28</sup> and I will give him the morning star.

The condition for justification is faith alone but the condition for reigning in this verses is overcoming and keeping His deeds until the end. That is persevering in our love for Him by keeping His commandments until the end of the Christian life. Some believers persevere and some do not. Those who do will be rewarded with differing degrees of authority over the nations. The emphasis in this verse seems to be the Millennium and rooted in Psalm 2 but such reigning in terms of ambassadorship continues in the new heaven and new earth. Reigning was also promised as a reward to the overcomer in Rev 3:21.

**Revelation 3:21** 'He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.

To sit with Christ on His throne is to co-reign with Him. This also seems to be Millennial but it also extends into the new heaven and new earth.

To **reign forever and ever** is God's destiny for mankind. God designed us to be servant kings and to reign over His creation forever and ever. Since the first Adam failed the second Adam Jesus Christ came to restore man's right to rule. He will be the King of kings and the Lord of lords. Believer's who overcome as Christ overcame are co-heirs with Christ and as a reward will co-reign with Him. The subjects of the reign in the new heaven and new earth are probably the nations from verse 2 who are in bodies like Adam and Eve's. We also know that there are kings from the earth who also rule over them (Rev 21:22-27). Probably this indicates that there are different stations or offices in the final form of the kingdom.

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<sup>3</sup> Greek *he*

<sup>x</sup> Ezek. 47:1; Zech. 14:8; [Ps. 46:4]

<sup>y</sup> See ch. 21:6

<sup>z</sup> ch. 21:21

<sup>a</sup> Ezek. 47:12

<sup>b</sup> ver. 14, 19; ch. 2:7; Gen. 2:9

<sup>4</sup> Or *the Lamb*. In the midst of the street of the city, and on either side of the river, was the tree of life

<sup>c</sup> [ch. 21:24]

<sup>z</sup> ch. 21:21

<sup>a</sup> Ezek. 47:12

<sup>b</sup> ver. 14, 19; ch. 2:7; Gen. 2:9

<sup>4</sup> Or *the Lamb*. In the midst of the street of the city, and on either side of the river, was the tree of life

<sup>d</sup> Zech. 14:11; [Gen. 3:17]

<sup>e</sup> ch. 21:3, 23; Ezek. 48:35

<sup>f</sup> ch. 7:15

<sup>5</sup> Greek *bondservants*; also verse 6

<sup>g</sup> Matt. 5:8; 1 Cor. 13:12; 1 John 3:2

<sup>h</sup> ch. 3:12; 7:3; 14:1

<sup>i</sup> ch. 21:25

<sup>j</sup> See ch. 21:23

<sup>k</sup> Ps. 36:9; See ch. 21:11

<sup>l</sup> Dan. 7:18, 27; Rom. 5:17; 2 Tim. 2:12; See ch. 20:4

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