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## Come, I Will Show You the Bride, the Wife of the Lamb

### 21: 9-10

**Come, I will show you the Bride, the Wife of the Lamb DIG: What is it about the City that John and his readers are meant to notice in particular? What impresses you most about the City and its central figure?**

**REFLECT: How do you feel about the fact that the Holy City of Jerusalem will be your hometown? How do you feel about the fact that this is what Jesus has prepared for you?**

**God's** nature has more than one characteristic. **He** loves and judges; saves and condemns. Both of these characteristics are demonstrated here. Imagine, one of the same angels who poured out a bowl of **ADONAI's** wrath one thousand years earlier is now inviting **John** to see **the Lord's** love for **His** faithful ones. This **angel** was **one of the seven angels who had the seven bowls full of the seven last plagues (15:1)**. Either **he** or another of those **seven angels** had also poured out **God's** judgment on the wicked city of Babylon **(17:1)**. The book of **Revelation** has been called a tale of two cities - Babylon and **the New Jerusalem**; the prostitute and **the Bride**. One **he** saw thrown down with violence, to disappear forever **(18:21)**; the other **he** saw **coming down** from heaven in glory to endure forever. Babylon was both a monstrous system of spiritual and political wickedness, and also a literal city that served as the capital city of Satan's kingdom during the Millennium. On the other hand, **the New Jerusalem** is also both a glorious literal city as well as the universal tabernacle of **God**, and eternal Kingdom of righteousness.<sup>484</sup>

*Dear Heavenly **Father**, Praise **Your** holy name! How wonderful to think of being **Your** bride! How awesome it will be to live with **You** in **Your** home in heaven in eternal peace and joy; but that is yet future and there is preparation to be done now for the wedding for **the Bride**. For the wedding of the Lamb has come and His Bride has made herself ready. Fine linen, bright and clean was given her to wear." (Fine linen stands for the righteous acts of God's holy people) (Revelation 19:7c-8). We joyfully get ready our love gift by **acts of righteous acts**; which cannot save us, but are an expression of our*

deep love for all **You** have done for us - rescuing in from sin by taking our penalty and then giving us **Your righteousness** so we can enter heaven (**Second Corinthians 5:21**).

Whatever it costs us to follow **You** - it is worth it. **I consider that our present sufferings are not worth comparing with the glory that will be revealed in us (Romans 8:18).**

Trials on earth will seem so small compared to the eternal joy in heaven. We rejoice in serving **You**, our great and awesome **Lord** and **Savior (Romans 10:9-10)**. In the holy name of **Yeshua** and **His** power of resurrection. Amen



Escorting **John** on a personal tour of heaven's capital **City**, **the angel came and** said to **the** aged **apostle**, "**Come, I will show you the Bride, the Wife of the Lamb**" (21:9). **The Holy City** will have trees, streets, and mansions, but its true identity will be **the Lamb** and **His Bride**. **The New Jerusalem** is described as a bride because it draws its character from its people. Those people make up **the Bride of the Lamb**. However, as David Stein writes in his *Jewish New Testament Commentary*, there is no Church apart from the Jewish people and no Isra'el apart from the New Covenant. All those of faith, both Jew and Gentile, will comprise **the Bride**. As we approach the end of the book of **Revelation**, the figure of **the Lamb** becomes increasingly prominent. In the next twenty-two verses **He** is mentioned seven times.<sup>485</sup>

**John's** amazing vision began when **the angel** lifted **him** up and **carried him away in the Spirit (21:10a)**, similar to what **Ezeki'el** experienced (**Ezeki'el 3:12-14, 8:3, 11:1, 11:24, 40:2,43:5**). When **he** received the visions in the book of **Revelation**, **John** was a prisoner of the Romans on the island of Patmos (**1:9**). But **he** was transported from there in an incredible spiritual journey to see what human eyes could never see without **God's** help. **John's** visions were not dreams, but spiritual realities, like those Rabbi Sha'ul saw when he was also **caught up to the third heaven (Second Corinthians 12:2-4)**.<sup>486</sup>

**John's** first stop was a **mountain great and high** outside **the City** itself, in order to have a clear view from **his** vantage point. **And** he saw **the Holy City**, the New **Jerusalem**, **coming down out of heaven from ADONAI (21:10b)**. That emphasizes its divine origin.

It is **the city whose architect and builder is God (Hebrews 11:10)**. It will come **down** to the freshly created new earth from **heaven** where it has been for all eternity. Earlier in the chapter **(21:2) Yochanan** had given us a simple summary statement that **the Holy City** was coming down to the new earth. But **his** perspective seemed to be from a distance where **he** had observed the actual creation of the entire new earth and its atmosphere. Here, the **angel** seems to bring **him** to a closer location, where **he** can watch in great wonder as **the** glorious **City** moves **down** right past **his** very eyes.<sup>487</sup>

How far it will descend we do not know. Nothing is said about it coming to rest upon the new earth. It may do that, but it also may remain suspended above. One thing is for sure however, what goes on in **the Holy City** will be more important than what takes place on the earth because the New **Jerusalem** will be the capital city of **God's** new creation.<sup>488</sup>