

In our last couple of podcasts, the message and the tone took a very dark turn with a very intense statement that doubles as a serious **WARNING** to the cowardly and unbelieving and abominable, and murderers, and immoral persons and idolators and all liars. Their part will be in the lake that is **now** caused to be burning with fire and brimstone, which **now** is the second death.

When we closed our last podcast, we switched back to something far less distressing, and that was a description of the bride, the wife of the Lamb.

EP183 Revelation 21:9-10

The Bride, the Wife of the Lamb

In contrast to the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolators and all liars, John's attention is suddenly directed to all those who were **willing** to let God help them choose to be **Called and Chosen and Faithful**: the bride, the wife of the Lamb.

Revelation 21:9

Then one of the seven angels who is **now** having the seven vials {bowls} **now** being full of the seven last plagues {wounds} came and spoke with me, **now** saying, "Come here, I will in the **future** show you the bride, the wife of the Lamb."

We are not sure which angel is even now speaking, so no use speculating, but we do know it is one of those who abide in the holy place (the "*naos*") of the temple of God in heaven. Let's look at the nuances of the **Code**. This angel is even now having the seven bowls that are now full of the seven last plagues.¹ This is all rendered in the *present* tense as a reminder that this judgment is prepared and ready. And with "saying" being rendered in the *present active participle*, we know that this angel was speaking to John, to every believer throughout time, and specifically, he is speaking to us in our now.

"Come here, I will in the future show you the bride, the wife of the Lamb." The angel will show us the **Called and Chosen and Faithful** of God, His bondservants, the 144,000, those who are even now overcoming and are even now found to be believing and even now worshipping in the "*naos*" – in the Sanctuary of God.

Bride & Wife

John is being shown what is, and he is shown the bride, the wife of the Lamb. There is, however, a historical twist to this picture, which is why there is a reference to both the bride and the wife. In Hebrew culture, when a couple made a contract for marriage, though they were only engaged and the marriage ceremony had yet to occur, they were legally deemed to be a married couple. Thus, a woman could be identified as both a betrothed woman, a "*numphe*," a bride to be, and as the wife, a "*gune*," or "*gunaika*," of her husband.

For example, this was the situation we found Mary in when her relationship with Joseph was first

¹ "had", "full" and "saying" are all rendered in the *present active participle*

introduced to us. They were betrothed and deemed contractually to be married, though they had yet to formalize the arrangement.²

In this image, the angel shows John the one who is betrothed, the bride to be, who is also designated as the wife of the Lamb. We are to understand, therefore, that this image is captured in time; it is a picture of **ETERNITY NOW**, and it is not a picture of **ETERNITY THEN**.

Though in the *Revelation* narrative the marriage supper of the lamb has already taken place (*Revelation 19:7-19*) and his bride has become His wife, in this view of **ETERNITY NOW**, the actual marriage has yet to occur, which is why it contains references to both the bride to be (the “*numphe*”) and to the wife (the “*gunaika*”), rendered in the *present* tense.

It can be hard to track the events in *Revelation* that are non-sequential, which is why we need to stick to the **Code** and to the actual presentation of the text. The angel was specific in that he said, “*I will in the future show you the bride, the wife of the Lamb.*” Clearly, the Spirit is not bound to sequence in the *Revelation* narrative; rather, everything He does and says is with a very specific purpose.

At this point in the narrative, the Spirit wants us to grasp the implication, in our now, of what it means to be the bride of the Lamb, and what it will mean to be the wife of the Lamb. He wants us to feel it, He wants these images to grab us at the core of our being and shape how we live in our now.

This picture of a “bride to be” communicates love realized, a new beginning filled with commitment, loyalty, desire, responsibility, care, tenderness, emotional safety and belonging, anticipation, the expectation of a shared and united life, a new role with the ability to contribute to the groom’s goals and shared vision. Whereas, the picture of a wife communicates fulfillment, partnership, unity (a shared identity), respect, love, stability, acceptance, provision, empowerment, and willful submission.

The life of a bride to be is filled with **HOPE** of what is and what will be, whereas the life of a wife is comprised of **HOPE** fulfilled. It is intended to be a picture of an intimate relationship that is stable, secure, peaceful, and enduring.

This is a picture of our **ETERNITY NOW** that looks forward to fulfillment in our **ETERNITY THEN**.

Of the Lamb

Because this picture is of our **ETERNITY NOW** and not our **ETERNITY THEN**, we are intimately connected to Jesus as the Lamb of God. This is a powerful yet, honestly, a terrifying image. Whenever the Spirit uses the image of a Lamb to identify Christ, we know that He wants this image to conjure up in our mind the notion of sacrifice and death. As we were told in *Revelation 1:5*, “*He is now loving us and was loosening us from our sins in His own blood.*”

The Lamb of God became the ultimate sacrifice for all of mankind as He chose to give up His life for others to ensure that sin is no longer a barrier between God and mankind. But even more specifically, we must not miss the fact that He gave up His life *for His sheep*. No one took His life; He surrendered it for them, as they were (and are) the target of His great affection and desire.

² See *Matthew 1:18-25*

John 10:15-18

I **now** lay down My life for the sheep. I **now** have other sheep, which are **now** not of this fold; I must bring them also, and they will in the **future** hear My voice; and they will in the **future** choose to become one flock with one shepherd.

For this reason the Father **now** loves Me, because I **now** lay down My life so that I may take it again. No one **now** takes it away from Me, but I **now** lay it down on My own initiative. I **now** have authority to lay it down, and I **now** have authority to take it up again. This commandment I received from My Father.

Jesus sacrificed his life for the sins of the world, specifically He choose to lay down His life for His sheep, for those who choose to be of one flock with one shepherd.³ He said, "*I **now** am the good shepherd; the good shepherd **now** lays down His life for the sheep.*"⁴ These "sheep" are those who hear His voice and follow only Him.

He Suffers & We Suffer

Now we get to the disturbing part of all this imagery. In the same manner that referring to Jesus as "*the Lamb of God*" should call to mind images of His bloody sacrifice, so too should the identification of His true followers as "*sheep*." Sheep are for sacrifice, and the bride, the wife of Christ, is identified as His sheep. Therefore, they too are called to a life that is destined for sacrifice and death.

1 Peter 2:21-25

For you have been called for this purpose, since Christ also suffered for you, **now** leaving you an example that you may follow in His steps, who committed no sin, nor was any deceit caused to be found in His mouth; who when He is **now** caused to being reviled, He did not revile in return; while **now** suffering, He uttered no threats, but kept entrusting Himself to Him who is **now** judging righteously; and He Himself bore our sins in His body on the cross, having choose to being dead to sin we may live to righteousness; for by His wounds you were caused to be healed. For you were like sheep **now** caused to be straying, but caused to have returned to the Shepherd and Guardian of your souls.

1 Peter 4:1-2

Therefore, since Christ was suffering in the flesh, you are commanded to choose to arm yourselves also with the same purpose, because he who has been suffering in the flesh has chosen to have ceased from sin, so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God.

³ See *John 1:29, 3:16-17; Hebrews 9:28; 1 Timothy 2:5-6; 1 John 2:2*

⁴ *John 1:11*

Romans 12:1-2

Therefore, I **now** urge you, brethren, *brethren*, by the mercies of God, to present your bodies a **now** living sacrifice holy, acceptable to God, which is your reasonable service. And you are commanded to not **now** be caused to be conformed to this world but **now** be caused to be transformed by the renewing of your mind, so that you prove what the will of God, that good and acceptable and perfect.

It may be a tough pill to swallow, but all those who are “*in Christ*,” as the **Codex** has defined that term, are also given to sacrifice. Did you notice that in the passage we just read in **1 Peter 2:21-25**, when it referred to the suffering of Christ it was all rendered in the *present* tense: “*He is now caused to being reviled;*” “*while now suffering.*” That is because those are references to all of us (His sheep) who have armed ourselves with the same purpose. In the **Codex** we are told that Jesus is the head, and we are His body.⁵ Therefore, when we, as His body suffer, He suffers; hence, the use of the *present* tense.

In that line of reasoning, the **Codex** also reveals that the sufferings of Christ, or His afflictions, are ongoing, they did not finish at the cross; rather, those ongoing afflictions are experienced by His body, by those in His church.

Colossians 1:24

Now I **now** rejoice in my sufferings for your sake and **now** fill up what is lacking in Christ's afflictions in my flesh for the sake of His body which **now** is the church.

2 Corinthians 1:3-5

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who is **now** comforting us in all our affliction so that we will **now** be caused to be able to **now** comfort those who are in any affliction with the comfort with which we ourselves are **now** caused to be comforted by God. For just as the sufferings of Christ are **now** ours in abundance, so also our comfort is **now** abundant through Christ.

1 Peter 4:12-14

Beloved, *Beloved*, you are commanded to not **now** be caused to be surprised at the fiery ordeal that chooses to **now** being among you, which comes upon you for your testing, as though some strange thing is **now** happening to you; but to the degree that you **now** share the sufferings of Christ, you are commanded to **now** rejoice, so that also at the revelation of His glory you may have been caused to rejoice choosing to **now** be exulting.

⁵ See *Ephesians 4:14-16, Colossians 1:18, 2:18-19*

"Come here, in the **future** I will show you the bride, the wife of the Lamb." Whenever we see a reference to Christ as a Lamb, we need to understand that the Father called Him to suffer as a man, and to continue to suffer in His body through His sheep, through each believer who is betting their life on His name. This is, however, not what many people believed they signed up for when the "accepted Christ." As a result, far too many, yes many, choose to remain in His household beholden to the Woman who Rides the Beast, drinking from her cup of seduction. It seems that for many, adhering to her religion is far easier than being a living sacrifice and filling up the sufferings or the afflictions of Christ, the Lamb of God.

Fellowship in Suffering

Oddly, the Spirit says that as we participate in these afflictions of Christ, it is a form of deep intimate *fellowship* with Jesus. It is how He gets to know us, and we get to know Him for who He says He is – our **I AM**. The suffering aside, it is really quite beautiful to walk in His footsteps.

Philippians 3:7-11

But whatever things were gain to me, those things I chose to have counted as loss for the sake of Christ. More than that, I choose to **now** count all things to be loss **now** in view of the **now** surpassing value of knowing Christ Jesus my Lord, for whom I have been caused to have suffered the loss of all things, and I choose to **now** count them but rubbish so that I may gain Christ, and may be caused to be found in Him, not **now** having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, **that I may know Him and the power of His resurrection and the fellowship of His sufferings, caused to now being conformed to His death; in order that I may attain to the resurrection from the dead.**

Power and suffering, death and resurrection are all linked together in our relationship, or our fellowship, with Christ. When we permit God to put to death all that is in us that does not want Him to be our **I AM**, He then imbues us with the power of His resurrection, the power of true life, the power that comes with unrestrained freedom, the power to overcome both sin and death.

This is the unparalleled benefit given to those who are "*the bride, the wife of the Lamb.*"

Mountains, Cities, Walls, Gates, Streets

In this next scene, the images, or metaphors used to describe the bride, the wife of the Lamb, are difficult to comprehend and even harder to relate to emotionally. It will help if we keep in mind that it is not the picture that is of prime importance, but the concept that the picture communicates. The picture paints a storyline, but we must understand why the Spirit chose to use the specific imagery.

Revelation 21:10-27

And he carried me away in spirit to a great, high mountain, and showed me the holy city Jerusalem **now** coming down out of heaven from God, **now** having the glory of God, its radiance like a most rare jewel, like a jasper, **now** being clear as crystal.

It is **now** having a great, high wall, **now** having twelve gates, and at the gates twelve angels, and on the gates the names of the twelve tribes of the sons of Israel caused to being inscribed. On the east three gates, on the north three gates, on the south three gates, and on the west three gates. And the wall of the city **now** having twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb.

And the one who is **now** speaking with me had a measuring **reed** of gold that he may measure the city and its gates and walls.

The city **now** chooses to lie foursquare, its length the same as its width. And he measured the city with his rod, 12,000 stadia. Its length and width and height are **now** equal.

He also measured its wall, 144 cubits by human measurement, which is also **now** an angel's measurement.

And the structure of the wall of jasper, while the city pure gold, clear as glass. The foundations of the wall of the city caused to being adorned with every kind of jewel. The first jasper, the second sapphire, the third agate, the fourth emerald, the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst.

And the twelve gates twelve pearls, each of the gates was of a single pearl, and the street of the city pure gold, transparent as glass.

And I saw no Sanctuary in the city, for its Sanctuary **now** is the Lord God the Almighty and the Lamb.

And the city **now** has no need of sun or moon that it may **now** shine on it, for the glory of God did lighten it, and the lamp thereof, the Lamb.

By its light the nations will in the **future** walk, and the kings of the earth **now** bring their glory into it, and its gates will never be caused to be shut by day—and there in the **future** there will choose to be no night there. And in the **future**, they will bring into it the glory and the honor of the nations.

But nothing unclean may ever enter it, nor anyone who is **now** doing what is detestable or false, but only those who are caused to being written in the Lamb's book of life.

In this image, the bride, the wife of Jesus Christ is presented as a city, with an all too familiar name, Jerusalem, ornately decorated and highly protected. It is described by gates, walls, jewels, streets of gold, and so on. The obvious message is one about community, safety, security, connectedness, beauty, glory, worth, and all that is rare and unique.

Oddly, many of the pictures are rendered in the *present* tense, thus, we know that this is how God even now sees those who are **Called and Chosen and Faithful** as they experience **ETERNITY NOW**.

Revelation 21:10

And he carried me away in spirit to a great, high mountain, and showed me the holy city Jerusalem **now** coming down out of heaven from God,

Teleported in Spirit

Once again, John is transported in spirit by one of the angels who is even now having the seven bowls that are now full of the seven last plagues. The last time John was transported somewhere in spirit, he was similarly carried by an angel who is now having the seven bowls; however, he was taken to the wilderness where he saw the woman who rides the Beast.⁶ But this time, he is carried to a great high mountain.

Great High Mountain

It is fascinating that whether it is the wilderness or this great high mountain, the elements of the unseen world are the pattern of our physical world. For example, the wilderness is a place of dry emptiness, barren, and filled with dangers. It seems that in the wilderness everything wants to stab you, poke you, pinch you, bite you, poison you, or down right eat you. It is a place of death and not life. Thus, the image of the wilderness was a powerful way to convey to us a picture of the haunt or the home of Mystery Babylon, the woman who rides the Beast, and her desire to harm, torment, and destroy all those in the household of God.

Her home is a place of desolation inhabited by demons, every unclean spirit, unclean and hateful birds, and beasts. That was likely not the picture we would expect from the “*great city*” which is now reigning over the Kings of the Earth.⁷ But through the imagery, God wanted us to understand that this woman, and her religion, is not for us but against us, intending to imprison us in a place of death and despair.

In that same way, this image of a great high mountain is communicating a powerful message. As we have learned, according to the **Code**, mountains are indicative of might, protection, refuge, and habitation. For example, the **Codex** explains that God has installed His king on His holy mountain, **Yahweh** who sits enthroned on Mount Zion.⁸

To His faithful He declares:

Hebrews 12:22-24

But you have come to **Mount Zion** and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.

Psalms 48:1-2, 8

How great is the Lord, how deserving of praise, in the city of our God, which sits on his holy mountain! It is high and magnificent; the whole earth rejoices to see it! Mount Zion, the holy mountain, is the city of the great King!

⁶ **Revelation 17:1-3**

⁷ **Revelation 18:1-2**

⁸ **Psalms 2:6, 9:11**

We had heard of the city's glory, but now we have seen it ourselves—the city of **Yahweh Sabaoth** (the Lord of Heaven's Armies). It is the city of our God; he will make it safe forever.

Given that John was shown the holy city, Jerusalem, from this great high mountain, it is more than likely that John was carried in spirit to none other than Mount Zion. After all, we previously were given an image of the Lamb standing on Mount Zion, and with Him 144,000 now having His name and the name of His Father caused to have been written on their foreheads.⁹

Holy City Jerusalem

“... and showed me the holy city Jerusalem **now** coming down out of heaven from God ...” As we have discussed many times, this word translated as “*holy*” merely means to be set apart for God’s purposes. It does not mean perfect and without flaw or without error but simply “set apart” for God by God. This is why He calls us holy, declaring that His “*naos*” – His Sanctuary – is holy. It certainly is not because we do things right; we have just been reserved for His purposes.¹⁰

In **Revelation 21:2** the Spirit referred to the holy city as the “*new Jerusalem*” distinctly marking this image from the earthly city of Jerusalem. We were first introduced to the “*new Jerusalem*” in the letter to the church of Philadelphia which was one of only two churches, the church of Smyrna being the second, that did not suffer criticism from Jesus, but encouragement and great promise.¹¹

Revelation 3:12-13

He who is **now** overcoming, I will in the **future** make him a pillar in the temple of My God, and he may not go out from it anymore; and in the **future** I will write on him the name of My God, and the name of the city of My God, the new Jerusalem, which is **now** coming down out of heaven from My God, and My new name. He who is **now** having an ear, he is commanded to hear what the Spirit **now** says to the churches.

Relationship of Jerusalem to Mount Zion – the Great High Mountain

Historically, Mount Zion, upon which sat the historical City of David, was outside of the walls of Jerusalem and what would come to be the Temple Mount. Mount Zion stands at 2,534 feet whereas the Temple Mount stands at 2,428 feet. They are also divided by just over a third of a mile. Over time, however, the distinctions began to blur such that by the time of the New Testament, any reference to Mount Zion was understood to include the area of the Temple Mount in Jerusalem.

The New Jerusalem: The Bride of the Lamb – the Wife of Christ

Mount Zion, the city of David, is spiritually known as the city of the Great King.¹² Jerusalem is where

⁹ **Revelation 14:1**

¹⁰ **1 Corinthians 3:17**

¹¹ **Revelation 3:7-13**

¹² **Psalm 48:1-2**

the people of God dwelt, but spiritually, in terms of the New Jerusalem, it is comprised of the people of God. The **Codex** is clear, and we must not miss this connection. The reference to spiritual Jerusalem, the New Jerusalem, is a reference to the **Called and Chosen and Faithful** bondservants of Jesus Christ, all those who gather at Mount Zion. Consider this beautiful picture.

Hebrews 12:22-24

But you have come to Mount Zion and to the city of the **now** living God, the heavenly Jerusalem, and to myriads of angels, to the general assembly and church of the firstborn who were caused to having been enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous who were caused to having been made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which is **now** speaking better than the blood of Abel.

Mount Zion and this city of the living God, the heavenly Jerusalem, is a picture of the Spiritual gathering of true believers.

In **Revelation 19:7**, we are told that the marriage supper of the Lamb has come and that the wife has made herself ready or has adorned herself for marriage.

In **Revelation 21:2**, we are shown the New Jerusalem now coming down out of heaven from God, caused to having been made ready as a bride caused to having been adorned for her husband.

In **Revelation 3:12-13**, Jesus says that the city of God, the new Jerusalem, is now coming down out of heaven from God.

In **Revelation 21:9**, one of the seven angels who is now having the seven bowls now being full of the seven plagues, was saying, *“come and I will in the **future** show you the bride, the wife of the Lamb.”*

In **Revelation 21:10**, standing on what is likely Mount Zion, which is elevated above the city, John is shown the city, the holy Jerusalem, now coming down out of heaven from God.

This is beyond remarkable; this is absolutely beautiful.

The New Jerusalem, the holy city, is a picture of the bride to be, the wife of Christ, the **Called and Chosen and Faithful** bondservants of Jesus Christ. We must not miss this truth because it will help make the understanding of the subsequent imagery more clear. This is not addressing a physical city, it is an image, a picture that communicates a deep message for all who are now having ears to hear what the Spirit now says to the churches.

Now Coming Down Out of Heaven from God

*“... and showed me the holy city Jerusalem **now** coming down out of heaven from God ...”* This new Jerusalem is not a physical destination, it is a spiritual picture of the gathering of the people of God who even now are coming down from heaven; yes, it is rendered in the *present* tense. Even now they are coming down out of heaven. So, what does that mean?

We have previously addressed the duality of our existence. On-the-one-hand, we are physically present on this earth, doing things that are very tangible and material, but on-the-other-hand, we are told

that some have been raised up with Christ into the heavenly places. *“If then you have been caused to be raised up with Christ, you are commanded to now seek those things above where Christ now sits now choosing to be sitting at the right hand of God.”*¹³ *“... for our citizenship (literally, our community) is **now** in heaven...”*¹⁴ *“For you have come to Mount Zion and to the city of the **now** living God, the heavenly Jerusalem.”*¹⁵

And it is those who have been raised up with Christ, whose citizenship is now in heaven, who have been sent forth in to this world as ambassadors of the Kingdom of God. They have been sent from the heavenly Jerusalem, to represent Christ’s kingdom in our physical realm. *“We are **now** Christ’s ambassadors; God is **now** making His appeal through us.”*¹⁶

Again, all those who are raised up with Christ are sent forth into this world with a purpose, with a message that is based on the testimony, or the evidence, of Jesus, which now is the spirit of prophecy.¹⁷ These are those whom the Spirit said did not love their life even when faced with death.¹⁸

They are now coming down out of heaven from God. Every time another person is willing to let God put their Old Man to death so they might live in-and-through His love, another true believer, one who is now overcoming, walks amongst humanity bringing the light of freedom into the world. As children of the light they are invading the physical realms of darkness.

It is much like the manner in which Jesus talked about His kingdom. In **Matthew 4:17**, He stated that *“The kingdom of heaven has been at hand”* (rendered in the *perfect* tense, meaning it has been in place for a while.) Then in **Matthew 12:28**, He declared *“The kingdom of God has come unto you.”* People were waiting for the kingdom as if it was something still yet to come. Even the Pharisees questioned Jesus as to when it the kingdom would come, and He declared *“The kingdom of God does not **now** choose to come with signs to be observed; nor will they in the **future** say, 'Look, here it is!' or, 'There it is!' For behold, the kingdom of God is **now** within you.”*¹⁹

That which is spiritual had invaded that which is physical, they just did not see it because they did not have eyes to see. The kingdom of God is not something we are waiting for; it is here; it is now! So too is the reality of the *holy city Jerusalem **now** coming down out of heaven from God*. Though no one can say “here it is” or “there it is,” the new Jerusalem, the holy city, the bride and the wife of Christ, is even now coming down and invading the physical realms. The bride, the wife of the Lamb is now present amongst humanity, and she is stunning.

Let’s stop here and we will pick back up with this notion that the city has the glory of God.

I am glad you “tuned in” and have been “ready to listen.”

¹³ **Colossians 3:1**

¹⁴ **Philippians 3:20**

¹⁵ **Hebrews 12:22**

¹⁶ **2 Corinthians 5:20**

¹⁷ **Revelation 19:10**

¹⁸ See **Revelation 12:11, 17**

¹⁹ **Luke 17:20-21**