

# The Description of the New Jerusalem in Revelation

The use of the term “New Jerusalem” (Greek *ten hagian Ierousalem*) is found only in the Book of Revelation.

The most complete description of the New Jerusalem is in **Revelation 21-22**. John calls it “the bride, the wife of the Lamb” (**Revelation 21:9**), which has been “made ready as a bride adorned for her husband” (**Revelation 21:2**).

This refers to the place **Yahushua** left to prepare for His people (His disciples and “those who believe in Me through their word,” **John 17:20**) in **John 14:2**.

The background of the marriage metaphor is the Jewish custom of the bridegroom husband leaving the bride at the betrothal to prepare a new house where they would dwell together once he returned to take away his bride. At the time the bridegroom returned, the wedding took place, at which occasion the bride was splendidly adorned. In the same way, the New Jerusalem will come down from **YAH** as the glorious place promised to the Chosen.

It is significant that the New Jerusalem is laid out as a “square” (**Revelation 21:16**). The “foursquare” (Greek *tetragonos*), describing the dimensions of the city, is from “four” (Greek *tetra*) and “corner” (Greek *gonos*). This term was also used with reference to cube-shaped building stones, and indicates here a tetragonal (quadrilateral) structure said to be **1,500 miles** equally in every direction with walls measuring **72 yards** (estimated as an area of **2,250,000 square miles**). This design of connecting planes of equal size forming a cube has long been recognized as the unique cubical shape of the Holy of Holies in the Temple in which the Presence of **YAH** dwelt in the midst of Israel **1 Kings 6:20; 8:10-13; 2 Chronicles 3:8; 5:14-6:2**.

Besides its structural shape, Revelation details its internal construction that can only be compared to precious earthly stones in color and composition. The brilliance and splendor produced by this vision of iridescent stones of every color and hue and streets of pure gold like transparent glass, is the language of accommodation.

In **Exodus 24** when Moses and the elders of Israel were permitted to see the **YAH** of Israel, their vision of His heavenly court was of “a pavement of sapphire as clear as the sky”. Too, Ezekiel’s vision of **YAH**’s throne contained similar descriptions: “something like an expanse, like the awesome gleam of

crystal,” “something resembling a throne. **Ezekiel 1:22, 26.**

This jeweled adornment of the city is “the bride, the wife of the Lamb”  
**Revelation 21:9**

in **Revelation 22:3** the Church (“the bond-servants of the Lamb”) is clearly separate from the city (in which they serve), so it cannot be a symbol of them. In spite of these unusual features, the city qualifies in every sense as a physical reality, with measurable architectural structures, planned design, building materials, rivers, trees, and human inhabitants. What appears (to the reader) as an incredible description is to accommodate our present inability to grasp such heavenly realities. An eternal city designed for an eternal people, is not of earth, and is the handiwork of an infinite **YAH**.

The walls of the New Jerusalem reveal that both the saints of **Israel** and the Chosen share equal in the inheritance of the city. Inscribed on its twelve gates are the names of the (**12**) twelve tribes of **Israel** while on its twelve foundation stones are the names of the (**12**) twelve apostles **Revelation 21:12-14**.

Even though these are all Jewish, they still represent the dispensations of **Israel** and the Chosen **Hebrews 12:23**.

This reminder that the Church’s “foundation of the apostles and prophets” (**Ephesians 2:20**), was Jewish cautions grafted Gentiles not to be arrogant toward the natural branches (**Romans 11:18-23**). As such, it is fitting that it was still during the dispensation of **Israel** when **Yahushua** the Jewish Messiah announced to His Jewish disciples that He was going away (to heaven) to prepare a place (this city) for them as His bride (**John 14:2**). Part of that preparation may be His entrance into Heaven as a High Priest in order to qualify us as pure priests to serve **YHWH Hebrews 9:11-14; Revelation 22:3**.

The New Jerusalem is depicted as “having the glory of **YHWH**”, its radiance like a most rare jewel, like a jasper, clear as crystal. **Revelation 21:11**.

This particular feature seems to have most impressed John, for he emphasized it in his description of the city. The supernatural illumination of the city, eliminating the need for the earthly cycle of day and night, derives from the Presence of **YHWH** and **Yahushua Revelation 21:23; 22:5**.

The illumination of the city also extends to the earth, allowing “the nations to walk by its light” **Revelation 21:24**.

The earthly kings will bring their tribute into the heavenly city. Gentile pilgrimage to and payment of tribute to the Messiah at the Millennial Temple in the earthly Jerusalem was predicted by the prophets (**Isaiah 60:6-9; 66:18-21; Haggai 2:7; Zechariah 14:16-19**).