

I would encourage you to go to Amazon and pick up a copy of "**Liberating the Book of Revelation, Returning to the Source of the Message.**" This book is intended to help us all know what the Spirit said and how He said it. This book is focused not on interpreting the book of **Revelation**, that is what this podcast is for, but on accurately representing the book of **Revelation** in the manner in which the Spirit originally spoke it to John. It is available in all formats: hardback, paperback, e-book format, and as an *audible*.

In our last podcast we discussed the rejoicing that takes place because the Harlot has been judged. Worship erupted because the Lord our God Almighty reigns, and He does everything He promises, it is always just a matter of time. Let's pick up in the next epic event in the **Revelation** narrative, the event in which all true believers have been hoping.

## EP158 Revelation 19 verses 7-10

### *The Marriage Supper of the Lamb*

#### **Revelation 19:7-10**

May we **now** be glad, and may we **now** rejoice, and may we give the glory to Him, for the marriage of the Lamb has come and His wife has made herself ready. It was caused to be given to her that she may choose to clothe herself in fine linen, bright and clean; for the fine linen is **now** the righteousness of the saints.

Then he **now** says to me,

"You are commanded to write, 'Blessed are those caused to being invited to the marriage supper of the Lamb.'" And he **now** says to me, "These **now** are true words of God."

Then I fell at his feet to worship him. And he **now** says to me, "You are commanded to not **now** stare at me; I am **now** a fellow servant of yours and your brethren who are **now** holding the testimony of Jesus; you are commanded to worship God. For the testimony of Jesus **now** is the spirit of prophecy."

## The Reason for Everything!

Finally, the culmination or the purpose of all things is fulfilled. The entire Biblical narrative is about this one moment. This is the reason the angels were created. This is the reason we were created. This is the reason for sin. This is the reason evil was created. This is the reason Lucifer was created. This is the reason the angels rebelled and worked as agents of darkness against the people of God for the people of God.<sup>1</sup>

This is the same reason the angles who did not fall continue to work on behalf of the bondservants of God. This is the reason that God chose Israel (Zion) as His portion and rejected Esau. This is the reason for the incarnation (God the Son coming down to be a man). This is the reason for the kiss of betrayal, for the crown of thorns, and this is the reason for the cross and Jesus' bloody death. This is the reason for the resurrection. This is the reason He bore our sins. This is the reason for **GRACE**. This is the reason for the

<sup>1</sup> See Fellow Servants: Even Bad Angels Are in a Way Good Angels {*click + Control to follow link*}

*New Creation* and the indwelling presence of His Spirit in those who know Him. In fact, **this is the reason for everything!**

From before time, from the beginning, the Father sought to provide His Son a true bride, a woman who digs down deep in her soul and chooses, despite having every other option before her, to love His Son now and forever with her heart, mind, soul, and strength. And now He has her, and He presents her to His Son for finally she has made herself ready.

This great herald is intended to leave us with the sense that everything in all of time has culminated together into this one point of rejoicing. It is like the greatest crescendo that has ever been or could ever be heard. This is the time for which all of creation has been waiting.<sup>2</sup>

And at this point in the **Revelation** narrative, except for this great feast which celebrates the grand union between Christ and His bride, all has been made ready for Jesus' return to the earth. Everything is in place for Him to execute His judgment on the Dragon, the Beast, the False Prophet, and all those who are now dwelling on the earth.

Jesus has been sitting on His throne, next to His Father's throne, ever since His ascension into heaven. He has been waiting for all things to be perfectly ordered by the Father. But now that His enemies have been made a footstool for His feet, He steps down from His throne to join in this grand celebration and to prepare for His return to the earth as both conqueror and victor.<sup>3</sup> And when He returns to earth He will step on the necks of all His felled enemies, which is another reason why we have this grand proclamation: "for the Lord **our** God Almighty has reigned."

## First the Feast.

Keep in mind, on the earth, the bowls are being poured out upon humanity and they are undergoing abject misery and pain. But up in heaven, a different reality is being experienced. The union of Christ and His woman has occurred, they have been made one. I guess it was a bit too intimate to share with us the details; therefore, we are taken to the scene immediately before the celebration or feast, which is called the marriage supper of the Lamb.

### **Revelation 19:6-8**

May we **now** be glad, and may we **now** rejoice, and may we give the glory to Him, for the marriage of the Lamb has come and His wife has made herself ready. It was caused to be given to her that she may choose to clothe herself in fine linen, bright and clean; for the fine linen is **now** the righteous acts of the saints.

In this scene, we know that the consummation of the marriage has occurred, because were to now rejoice that the marriage of the Lamb "has come," which is rendered in the *past* tense use of the *aorist*.<sup>4</sup> In addition, the Greek word, often translated in our Bibles as "bride," is the word for wife or woman (in

<sup>2</sup> **Romans 8:22-23**

<sup>3</sup> **Psalms 110:1; Acts 2:34-35**

<sup>4</sup> "has come" is rendered in the *aorist active indicative*

the Greek, “*gune*”). An entirely different Greek word, “*numphe*,” is used for a bride to be.<sup>5</sup> Again, “*gune*” is used in this passage.

## Jewish Wedding Process

To understand this whole scene better, we need to consider the nature of Jewish weddings during the first century. There were three specific aspects to a Jewish wedding which provides for us a picture of our present and future relationship with Christ: 1) the betrothal, 2) the preparation, and 3) the ceremony which is comprised of 3-steps: the procession, the consummation, and the celebratory feast.

### *The Betrothal*

Probably the most significant event was the betrothal, or the engagement. The engagement was the beginning of it all; it literally served as a legal binding contract of marriage. The parents would arrange for the marriage, mutual value (or consideration) was exchanged between the parties, and the agreement was binding. Any breach of this arrangement was actionable by law. This arrangement could only be broken by divorce or death.

From the point of engagement, the couple was deemed to be “legally married,” even though they had not yet physically consummated the deal, and the woman was referred to as a “*numphe*,” a bride in waiting.

The parties had all the legal rights of a spouse. The wedding ceremony was a mere formality, or a celebration, of this solemn—and legally binding—commitment. In fact, at the engagement, the woman lost all right and claim to her possessions and personhood, they were now the property of her betrothed.

### **The Dowry**

In the marriage arrangement, a dowry, a financial sum, was paid by a woman’s father to the groom (which is why today the woman’s parents generally pay for the wedding). It’s important to understand that this dowry was not an amount of money that was set or determined by some ledger which defined the value of a woman. That is how it was when you purchased a woman to be a concubine, but not a wife. The dowry was based on the wealth of the bride’s family and the social importance of the groom’s family.

However, for any contract to be legally binding there must be consideration that is paid by both parties (an exchange of value). The dowry was the woman’s part of this consideration. But of the consideration exchanged during the nuptials, none was more important than the “*mohar*,” or the marriage present which was given by the groom to the bride’s family. It was the marriage present from the groom that formally sealed the deal between the two families. The payment was usually in the form of money or goods, but, as in the case of Jacob who worked fourteen years to get Rachel, it could also be in the form of labor or services. And Jesus gives his bondservants the ultimate “*mohar*,” the Holy Spirit of God, to seal their engagement to Him.

### **2 Corinthians 5:1-5**

For we know that if the earthly tent which is our house is caused to be torn down, we **now** have a

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<sup>5</sup> See **Matthew 1:6, 20; John 19:25, 1 Corinthians 7:3-4; 1 Timothy 3:11**

building from God, a house not made with hands, eternal in the heavens. For indeed in this house we **now** groan, **now** longing to choose to be clothed with our dwelling from heaven, inasmuch as we chose, having put it on, will not in the **future** be caused to be found naked. For indeed while we are **now** being in this tent, we **now** groan, caused to **now** being burdened, because we do not **now** want to choose to be unclothed but to choose to be clothed, so that what is mortal may be caused to be swallowed up by life.

Now He who chose to be preparing us for this very purpose is God, who was giving to us the Spirit as a **pledge**.

God is giving us the Spirit as an advance, as a security for the completion of the transaction. The Spirit functions as a "*mohar*" or as a dowry indicating that God is positioned to do His part. He will not be the one who reneges on this transaction. And that is why there is an emphasis on the "*voice*" of the verb when it comes to choice, which is in the *middle voice*. "*We do not now want to choose to be unclothed, but choose to be clothed...*"

#### **Revelation 16:15-16**

("Behold, I **now** choose to come like a thief. Blessed is the one who is **now** staying awake and is **now** keeping his clothes, so that he *may* not **now** walk about naked, and men will not **now** see his shame.")

As we have learned, it is our choice to choose to be coming out of the Great Tribulation and to not be left behind naked and exposed. That choice was not fixed when we said the "sinner's prayer" (**Step-1**), but it is made as we choose to become that little child dependent upon Jesus for all things all the time (**Step-2**), as we become one who is **Called and Chosen**.

#### **Revelation 7:13-15**

Then one of the elders answered, **now** saying to me, "who have *chosen* to being clothed in the white robes, who **now** are they, and where have they **now** come from?" I said to him, "My lord, you know." And he said to me, "These are the ones who are **now** choosing to be coming out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.

The Spirit is the dowry, the "*mohar*" but we still must choose to do our part during the betrothal, we must choose to now be coming out of the great tribulation. We must now be believing so we might come to the wedding as a **Called and Chosen and Faithful** one, wearing the garments of His righteousness.

#### **The Preparation**

From the point of engagement, generally there was a gap in time, sometimes up to a year, before the actual wedding celebration. It was during this time that the groom made the arrangements for the ceremony. The "wife to be" (the "*numphe*") would stay with her family until the bridegroom sent for her.

She would use this time to learn how to be a “*gune*,” a wife.

The one thing, however, that the bride never knew was when her husband would come for her; it all depended upon his arrangements. They did not set a date for the wedding as we do today; therefore, from the betrothal she always had to be ready. Often, her betrothed was busy building the house, or adding a room to His Father’s house, in which they would live. The groom would not come for his bride until everything was completed and the father said that everything was ready. Yes, it was the father’s responsibility to make this determination, not the son.

### ***The Ceremony***

The wedding procession was the first part of the actual ceremony. The bridegroom’s friends went, usually by night, to fetch the bride and her attendants to the home of the groom. This was a time of great joy; the time for which everyone had been waiting. The procession was generally at night so that those who are busy during the day could attend the ceremonies. It also made for a very romantic scene with the dark night, the torches, the candles, and so on.

The bridegroom was usually at the house of a relative or friend with his buddies who would escort him to his home. He would wait for all his friends to arrive and as they gathered, they would tell stories, make speeches, give all the requisite congratulations, and so on. It was like what we would call a bachelor party.

But when the father indicated that it was time to go, everyone would rise, candles and torches lit, and they would move off in the starry night. Because of the man-party, it was not unusual for this procession to start after midnight. As a result, back home, all the excitement would often slip into slumber as everyone was waiting and waiting and waiting. This adds a little understanding to the parable of the ten virgins and why five of them ran out of oil.

All along this procession, the bridegroom would be announced with a great cry “Behold the bridegroom comes.” Everyone who heard the cry, even those in the streets and in the houses along the processional route, would join in the cry. It was a time of great joy for everyone. The cry was so loud that the bride, and those waiting with her, were amply warned of the groom’s soon arrival; thus, they would get up and get ready to welcome him with honor.

Surprisingly, only a limited number of people who came with the groom could enter the actual ceremony. Most escorted him to his house and then went home coming by the next day to offer congratulations. When everyone who was appointed to enter had entered the house, the doors would be shut, again, with only the invited guests having entered. The wedding feast would typically last for one week. However, it was not unheard of for the celebration to continue for up to two weeks, which explains why only a limited number of people were invited.

At the beginning of this celebration, the couple would enter the “chamber” in which the bridal bed stood, and they would do the deed, physically consummating the relationship that had already been legally and spiritually concluded. All the guests would be waiting for them to finish, and once they had done the deed the festivities kicked off and the feast began.

The spiritual parallels of these wedding traditions to our relationship with Christ are uncanny. The betrothal is likened to the time when we accept Christ. When we say yes to the marriage contract, we become the possession of Jesus. Everything we have is now His, not just our possessions but our very lives belong to Him. In exchange, He gives us a “wedding present,” or a “*mohar*,” in the form of the Holy Spirit,

a gift of unparalleled value. The dowry we pay is our very being.

### ***Ephesians 1:13-14***

In Him, you also, after listening to the message of truth, the gospel of your salvation — having also believed, you were caused to be sealed in Him with the Holy Spirit of promise, who **now** is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.”

The Spirit is given to us as a pledge that when all things have been set in order, the groom will come for us and take us back to His Father’s home to be wed.

Jesus is now in His Father’s home and the preparations are being made for the arrival of His woman. He is preparing the dwelling places.<sup>6</sup> As such, we do not know when He will come, so this time of waiting is to be the time we learn to be His wife, so to speak, where we learn to be faithful to our spouse. This is all a picture of course, so guys do not get too weirded out, it is just metaphor.

This time of waiting is when we learn to be like Him, to adopt His nature, and to willingly discard everything that would cause separation or division in our union.<sup>7</sup> It is the time when we prepare for this great feast knowing that we will live happily ever after. It is the time when every little girl’s fantasy will come true for all of us. Prince Charming will come and make us His wife. We will get into the scripture dealing with our wedding garments soon enough, but it is in our here and now that we prepare our eternal adornment.

The gathering of the bride, or the processional, is very reminiscent of the days leading up to the rapture of the church. Here we wait and wait not knowing when He will come for us. But we are clothed and ready (at least we should be). We see the signs, and we know the signs. All true believers, those who are **now** having ears to hear, and who are **now** overcoming, who let God cause them to fear Him, are ready. And those who are still beholden to the Harlot, those who quite often look like true believers, will never be ready. Even though they were brought into God’s Household, they drank the Harlot’s wine and joined in her immorality; they choose to live as slaves trying very hard to be good for God, and they let their oil run dry.<sup>8</sup> They are not faithful to their spouse, they choose another lover and participated in her immorality, thereby choosing death and not life, choosing to destroy the betrothal contract.

Then Jesus comes for His bride. With the shout of the Archangel and the blast of the trumpet, He harvests the earth, and we are escorted to His Father’s home in which there are many, many, rooms. In these rooms we will wait for the arrival of the groom (while indignation or wrath runs its course on the earth) and for the consummation of our union where the two shall become one, a union in which no man or no one will be able to set asunder.<sup>9</sup> And then the feast begins. *“Blessed are those who are invited to the marriage supper of the Lamb.”*

<sup>6</sup> See ***John 14:1-2***

<sup>7</sup> See ***Romans 12:2, 8:29-30; Ephesians 4:24, 2:10; Colossians 3:10***

<sup>8</sup> ***Matthew 25:1-13***

<sup>9</sup> See ***Isaiah 26:2-21; John 14:1-3; Genesis 2:24; Matthew 19:5; Ephesians 5:31-32***

As we pick up in the *Revelation* narrative, the deal has been consummated, and now comes the feast, the great celebration with all those who have been invited to this grandest of all weddings.

## *The Lamb*

We are specifically told that this is the marriage supper of the Lamb. The Spirit did not instruct the angel talking to John to say the marriage supper of the Son of God, or even just the marriage supper of Jesus. Rather, He used the “*Lamb*,” a symbol of sacrifice so that we might always remember that He freely gave Himself as a living sacrifice for the sins of all mankind such that with His blood, He could purchase His bondservants and enable them to choose to be His not just his bride to be (His “*numphe*”) but his woman, His wife (His “*gune*”). His blood made this marriage entirely possible.

The point is that this marriage is only happening because of what Jesus did and not because of anything that His bride did for Him (this is the very definition of **GRACE**). He is the Lamb of God who takes away the sins of the world, therefore, He is the only reason His people can choose to identify themselves as the wife of Christ and prepare themselves for their wedding.

## *Be Cheerful & Exceedingly Glad*

### *Revelation 19:7-8*

May we **now** be cheerful, and may we **now** be exceedingly glad, and may we give the glory to Him, for the marriage of the Lamb has come and His wife has made herself ready. It was caused to be given to her that she may choose to clothe herself in fine linen, bright and clean; for the fine linen is **now** the righteousness of the saints.

Let us **now** be cheerful and let us **now** be exceedingly glad are surprisingly in the *present* tense, whereas “*may we give glory to Him*” is in the *aorist* tense and it is in the *subjunctive* mood, indicating a contingency. These are not commands to be obeyed, but a glorious expression representing how we may live if we come to grips with the fullness of the **GRACE** of God in our lives.

## **Give Him the Glory**

The simple fact that we should give glory to Jesus speaks of the fact that He is the one who deserves the glory. Why? Because *all things have been from Him, and through Him, and to Him* or for His purposes.<sup>10</sup> Simply said, in our lives, there have been no rogue agents and nothing has been accidental or without meaning, but all things, yes, all things have been from Him. He has brought them to be, He is the ultimate gate keeper over our lives, He is our bridge for all that proceeds forth from the Father, and all that He has brought forth has been for His purposes.

When we come to understand and accept this phenomenal truth, we will no longer give glory to the demonic by blaming them for what happens in our life. We come to realize that they are just tools,

<sup>10</sup> *Romans 11:36. See also 1 Corinthians 8:6; Hebrews 2:10*



servants, of **Yahweh**.<sup>11</sup> We will no longer give glory to humanity by looking to mankind as either our source or our cause, and we will no longer give glory to the **ME** by looking within thinking that we have charted our own destiny by the good and the bad choices we have made.

### ***It is All About Grace***

All things are from Him, all things, without exception, come from God, which is the very definition of **GRACE**, what God does for us. When we couple grace with the understanding that the Father loves us just as He loves the Son (which is a mind-blowing concept), we can conclude that everything He has brought into our lives is an extension of His great love for us. These truths are the reason we may **now** be cheerful and **now** be exceedingly glad, for the marriage of the Lamb has come and His wife has made herself ready.<sup>12</sup> In fact, giving up our own striving for glory (repenting for the **works of our hands**), and refusing to give glory to anything other than God, is how the wife of Christ has made herself ready. She has chosen to be singularly focused on what He has done.

The Greek word “*agallao*” translated as “glad” or “rejoice” “exult” in some translations is a compound word from “*agan*” meaning “much” and “*halloma*” which is the *middle* voice of a verb meaning “to jump” or “to spring up.” Which is why we may choose to both be cheerful and exceedingly glad, in essence, to choose to jump for joy.

### ***Not Our Works but His***

“*It was caused to be given to her that she may choose to clothe herself in fine linen, bright and clean; for the fine linen now is the righteousness of the saints.*” Many translations say, “for the fine linen **now** is the righteousness acts of the saints.” However, the word “acts” or “deeds” is not in the Greek, this is something which the translators imposed on the text, which in and of itself exposes the fact that they do not truly comprehend the idea of grace and why God alone is to get the glory.

### ***But It Is Our Choice***

The two verbs of significance are “*give*,” which is rendered in the *aorist passive indicative*, meaning that it has been caused to be given by God, and “*clothe*,” which is rendered in the *aorist middle subjunctive*, indicating that it is our choice to dress in these garments, and being in the *subjunctive*, this choice is not forced upon us, it is something we may choose or may not choose to exercise. This is consistent with what the Spirit says in **John 1:12** in that those who are born again are given the authority or the right to choose to become sons of God; and **Matthew 18:3** is clear that once they have been born again, they still must exercise that authority to choose to become that little child dependent upon **Yahweh** for all things all the time.<sup>13</sup> Exercising these choices is how the wife chooses to be clothed in fine linen, bright and clean, which **now** is the righteousness of the saints.

### ***His Righteousness***

Only in Jesus is our righteousness. That is what is declared in His name **Yahweh Tsidkenu, Yahweh** who

<sup>11</sup> **Hebrews 1:7, 14**

<sup>12</sup> **John 16:27**. See also **John 14:21**

<sup>13</sup> In **John 1:12**, those who are now believing are given the authority to **choose** to become sons of God, as “become” is rendered in the *middle* voice. Each person must choose to act within themselves. Similarly, in **Matthew 18:3**, a person must be caused to be born again by God (the *passive* voice is used) and he or she must **choose** to become as little children, rendered in the *middle* voice, indicating a personal choice.



is our righteousness.<sup>14</sup> We are to put on His righteousness like a garment made of fine linen (the material designated for priests), bright and clean.<sup>15</sup> Again, this is the reason we are to give God the glory and honor. Our merciful and faithful high priest who alone is holy, innocent, undefiled, i.e., “*bright and clean*,” will wrap anyone who chooses in His own garments of righteousness.<sup>16</sup>

Just like our father of faith, Abraham, who was declared righteous because He chose to believe God and depend upon Him to fulfill His promises, so too must we *by faith* choose to bear the garments of righteousness.<sup>17</sup> In so doing, His righteousness becomes our righteousness. In fact, the Spirit tells us that Jesus, who knew no sin, became sin for us that we may **choose** to be made, or to become, the righteousness of God in Him.<sup>18</sup> This is the righteousness which comes from God on the basis of faith.<sup>19</sup>

## To Make Oneself Ready

“... and His wife (“*gune*”) has made herself ready.” To make ourselves ready for this union with Christ, we must reject the Harlot, reject the Beast, reject the words that come forth from the image of the Beast, and reject all our own attempts at being good and being righteous for God. We must lay aside the **works of our hands** and seek only to have Jesus fulfill the works of the Father in-and-through our lives. This is how we make ourselves ready.

Wow! That sure sounds like a lot and it seems like a weighty responsibility that is doomed to failure. Wait, hold on, it is not what it seems. The rejection of the Harlot, the Beast, and the image of the Beast is technically not something we do, but it is more of a **result** of our **willingness** to let Jesus be for us all that He is. If we are **willing**, He will transform us and fill us with His Spirit such that the rejection of all that is not Him will be a very natural expression of His life in ours.

For our part, we do need to choose to exercise our right or the authority He has given us to become sons of God. This is done by our choosing to be dependent upon **Yahweh** for all things all the time. For example, betting our lives on the fact that His righteousness is our righteousness. End of story. Nothing more left for us to do in terms of our own righteousness, He has done it. So, we do have a reciprocal responsibility, it is just not this huge obstacle that we must overcome. It is simply our **willingness**.

We must be very careful not to confuse God’s intended result (our freedom) with our responsibility, they are two different things. Betting our lives on what God has said about Himself and what He has said about us is our responsibility, and the result will be that, over time, we will no longer love the Harlot, we will absolutely reject the Beast and the words of His image, and we will live free.

And if you struggle betting your life, for example, on the names of God (all that He says He is for us), just ask Him to help you with it. Ask Him to make firm in your soul this choice to live as a son of God and not as a slave in His household. Ask Him to help you trust in His name. He will listen to you, and He will systematically, over time, remove all that is in the way of you making this choice. He wants you to make

<sup>14</sup> **Jeremiah 23:6**. See also **Jeremiah 33:16**

<sup>15</sup> See **Exodus 28:5-6, 8, 15**

<sup>16</sup> **Hebrews 2:17, 3:14:14-15, 5:10, 6:20, 7:26, 8:1-2**

<sup>17</sup> **Genesis 15:6; Romans 3:21-22, 4:1-25**

<sup>18</sup> **2 Corinthians 5:21**

<sup>19</sup> **Philippians 3:9**

it; He wants you to be the wife who has made herself ready, so He will clear the path.

Making ourselves ready underscores the reciprocal relationship God desires with each of His Chosen ones. He gives and she receives! Her job is simply to ask, to be *willing* to receive all that He has to give to her. This is the nature of **GRACE** which defines the reciprocal relationship which God has with His wife. He gives and she receives. It is a simple and true relational equation that remains forever constant. **He gives and she receives!** The burden of the bride is simply to be *willing* to receive.

Let's stop here and in our next podcast we will contrast the bride of Christ with the Harlot.

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