

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 discussed the most marvelous event, the marriage supper of the Lamb, where true believers become one with Jesus. It is the reason for everything we endure in this life. It is a glorious event, and we are encouraged to make ourselves ready by following a simple truth: **He gives, and the bride receives!** The burden of the bride is simply to be *willing* to receive. Let’s pick back up with a contrast between the bride and the Harlot.

## EP159 Revelation 19 verse 9

### The Contrasts

We should be keenly aware of the many ways the wife of the Lamb is juxtaposed to the Harlot, to the woman who rides the Beast. Immediately after we are introduced to this adulterous woman, we are given a contrasting picture of the wife of Jesus. The harlot represents the life of apostate religion. She is a false bride, a poser clothed in the deeds of a harlot: immorality, sensuality, and abominations. In the book of *Proverbs*, she is referred to as the “*strange woman*,” often translated as “adulterous woman” and as the “*foolish woman*.”<sup>1</sup> And all those who enter this adulterous woman to join in her immorality become one with her, they become one flesh, and collectively they represent the false bride, the woman of apostasy.<sup>2</sup>

Whereas those who hold to the truth, those who follow the Lamb wherever He goes, those who love Jesus and are faithful to the end, they are the true wife of Christ. They make (and have made) the choice to dress in His righteousness, all that is clean and pure.

As with the parable of the tares and the wheat, it is often very hard to tell the difference between the those who follow the false bride and those who follow the true bride of Christ.<sup>3</sup> But ultimately, the fruit of their lives will provide the proof. They will either bear God’s unique brand of *agape* love or they won’t. People will either meet Jesus as He expresses Himself through their lives, or they will meet the Harlot and be introduced to her ways of apostasy.<sup>4</sup>

There is another interesting juxtaposition which the Spirit makes between the true wife of Christ and those who have committed sexual immorality with this strange woman (all those who represent the false bride). The Spirit cleverly uses a Greek word, “*chairō*” translated as “*cheerful*,” that is used only twice throughout *Revelation*. In the first instance, He uses it in connection with the false bride and in the second instance, He uses it in connection with the true wife of Christ.

In the first instance, the followers of the Harlot take instruction from their Messiah (the Beast) and slaughter the two witnesses, all the bondservants of Jesus Christ. This is a worldwide event that is greatly

<sup>1</sup> *Proverbs 2:6, 9:13, 23:27, 27:13*

<sup>2</sup> *1 Corinthians 6:16*

<sup>3</sup> *Matthew 13:1-30; 36-43*

<sup>4</sup> *See 1 John 4:8; John 14:7-11*

celebrated. They *cheer* over the demise of the two witnesses, temporary as it will be. It's as if they offer up in sacrifice the people of God as a dowry to their Messiah. Whereas in the second instance, the people of God *cheer* "for the marriage of the Lamb has come and His wife has made herself ready." The false bride cheers slaughter and death and the true wife cheers union and connection, life.<sup>5</sup>

The Spirit makes another purposeful contrast with the Harlot in terms of her clothing. The Harlot was arrayed in purple and scarlet and adorned with gold and jewels and pearls. These adornments were given to her by her admirers. This false bride had to doll herself up in the attire of grand humanity to convince both those in the seen and unseen realms that she was legitimate. She preys on the distorted belief that riches and luxury are a sign of the blessing of God that is given to those who are truly godly.<sup>6</sup>

In contrast, the bride clothes herself quite simply with fine linen, bright and clean. The linen is intended to remind us of the garments of a priests, as the true wife of Christ joins Jesus in His royal priesthood, and they too are ordained as royal priests, and they are privileged to wear His clothing which represents His righteousness alone, all that is bright and clean.<sup>7</sup>

#### ***Isaiah 61:10-11***

I will rejoice greatly in **Yahweh**, my soul will exult in my God; for **He has clothed me with garments of salvation, He has wrapped me with a robe of righteousness**, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels.

#### ***Their Works***

We have learned that those who love the Harlot are absolutely convinced that they are serving God. Jesus, however, made it clear that in their persecution of true believers and ultimately the murder of His wife, they believe with their heart, mind, soul, and strength that they are serving Him. It all seems so right and clear to them as they follow the instructions of their Messiah. But Jesus is also clear that they do these things because they do not know the Father and they do not know Him.<sup>8</sup>

#### ***Our Works***

As to our works, it seems there is always a tension between God's provision for our lives and our appropriating what He has given to us. If we choose to abide in Jesus Christ, if we trust in Him and give Him our lives, if we depend upon Him for our very nourishment, He will produce the works of the Father in-and-through our lives. It is these works that are worthy and will follow us through eternity.<sup>9</sup> But make no mistake, **without Him we can do nothing!**<sup>10</sup> Not something, but absolutely **NOTHING!** Not even .0000001%. We will never be worthy to do any work that is worthy of praise or honor. Our works will never be clean and bright and will never follow us into eternity.

<sup>5</sup> See **Revelation 11:10, 19:7**

<sup>6</sup> **Revelation 17:3-4**

<sup>7</sup> **1 Peter 2:9-10**

<sup>8</sup> See **John 15:21, 16:1-3**

<sup>9</sup> **Revelation 14:13**

<sup>10</sup> See **John 15:1-17**

Our job is to abide in Him, to bet our lives upon Him, dependent wholly upon the vine that holds us and nourishes us, and He will produce the good fruit.

Think about it; this issue of our works is like the issue of faith. The Lord says that He has given everyone a measure of faith, but it is still up to us to leverage the faith He has given.<sup>11</sup> We simply must be **willing** to bet our lives upon His word. And the encouraging thing is that with even the tiniest measure of faith—the faith in the size of a mere mustard seed, we can move mountains.<sup>12</sup> So, it is not about the amount of faith we have been given, it is about our willingness to operate in the faith we have been given.

God has given to us everything we need for life and godliness in the **true knowledge** of Jesus Christ. He has fully provided all that we need to do everything that the Father has appointed for us. But we must be willing to put on or to appropriate His provision, i.e., to bet our lives on what we have learned to be true about Him. And if we do, our faith will produce fruit (righteous acts) resulting in a life of moral excellence which leads to knowing God better, which leads to self-control, which leads to patient endurance, which leads to godliness. Godliness then leads to *agape* love for other believers; and finally, it causes us to grow to have genuine love for everyone.<sup>13</sup>

## **2 Peter 1:8-11**

For if these qualities are **now** being yours and are **now** increasing, they **now** keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. For whoever **now** lacks these qualities is **now** being so nearsighted that he **now** is blind, having forgotten that he was cleansed from his former sins. Therefore, brothers, **brothers**, you are commanded to be all the more diligent to **now** make your calling and election sure, for if you are **now** practicing these qualities, you may never fall. For in this way there will in the **future** caused to be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

Moreover, the Father has appointed specific deeds for each of His children to fulfill.<sup>14</sup> And Jesus has called us to produce this fruit.<sup>15</sup> In fact, His true disciples produce much fruit and thereby bring glory to the Father.<sup>16</sup> And they do this by trusting themselves to Jesus, that is it. It is up to us to dig down deep in our soul and choose to be **willing** to let the Spirit cause us to abide in Christ and choose to live by faith. It is how we appropriate His full provision and all His wonderful promises for our lives. It is how He will complete His righteous deeds through us. For without Him we can do nothing!

**WARNING.** This area of works or deeds is where the Harlot does her best work confusing us and getting us on our own agenda and not Gods. We start thinking about doing, deeds, acts, and so on and we naturally start planning, strategizing, maneuvering, etc., to do good works for God. But that is thinking of

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<sup>11</sup> **Romans 12:3**

<sup>12</sup> See **Matthew 17:20, 21:21**

<sup>13</sup> See **2 Peter 1:1-7**

<sup>14</sup> **John 3:27**

<sup>15</sup> **John 16:6**

<sup>16</sup> **John 15:8**

one who is enthralled with the sensuality of the Harlot, the one who is addicted to her ways of immorality.

**OUR JOB, OUR “WORK,” IS EXTREMELY SPECIFIC,  
TO BELIEVE IN THE ONE WHOM THE FATHER HAS SENT.<sup>17</sup>**

Just to be extremely clear, the deeds we are addressing are the fruits of faith that result in the expression of God’s *agape* love from our lives. The commandment contained in the new covenant is to now love one another with God’s *agape* love.<sup>18</sup> This is quite different from the deeds of the adulterous woman that even **now** has so many believers busy running around this world serving God and doing all sorts of “good” things for God, all the while hoping that they will receive the blessing of God in this life for their hard work.

Each of us needs to become fully convinced in our heart, mind, soul, and our body, that our “good” deeds done for God are like a useless branch that is only good to be gathered up and thrown into a pile and burned.<sup>19</sup> They are worthless for they belong to the adulterous woman and are a fruit of her immorality in our life.

Besides, if there was something, anything, that we could do other than appropriate or receive what God has given to us by faith, even if it is .000000001% up to us, then, like God, we would be worthy of praise. But all praise belongs to the Lord our God the Almighty.

***Philippians 3:7-21***

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 **now** chose to count all things **now** to be loss in view of the **now** surpassing value of knowing Christ Jesus my Lord, for his sake I was caused to have suffered the loss of all things and **now** choose to count them as rubbish, in order that I may gain Christ and may be caused to be found in him, **now not having a righteousness of my own** that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith—that I may know him and the power of his resurrection, and may share his sufferings, **now** being caused to becoming like him in his death, that by any means possible I may attain the resurrection from the dead.

Not that I have already obtained this or have already been made perfect, but I **now** press on to make it my own, because Christ Jesus has made me his own.

Brothers, ***Brothers*** I do not **now** choose to consider that I have made it my own. But one thing I do: **now** forgetting what lies behind and **now** choose to be straining forward to what lies ahead, I **now** press on toward the goal for the prize of the upward call of God in Christ Jesus.

Let those of us who are mature may we **now** think this way, and if in anything you **now** think otherwise, God will in the **future** reveal that also to you. Only let us **now** hold true to what we have attained.

<sup>17</sup> ***John 6:29***

<sup>18</sup> ***John 15:12, 17***

<sup>19</sup> ***John 15:6***

Brothers, **Brothers** you are commanded to **now** choose to join in imitating me, and **now** keep your eyes on those who **now** walk according to the example you have in us.

For many, of whom I have often told you and **now** tell you even **now** weeping, **now** walk as enemies of the cross of Christ. Their end is destruction, their god is their belly, and they glory in their shame, with minds **now** being set on earthly things.

But our citizenship **now** is in heaven, and from it we **now** choose to await a Savior, the Lord Jesus Christ, who will in the **future** transform our lowly body to be like his glorious body, by the power that **now** enables him even to subject all things to himself.

The clothes the bride will wear will be clothes of Jesus' righteousness and His deeds, for within us there is no righteousness, not even .0000000001%. We are to throw off our garments of the *flesh*, and instead put on the bright and clean garments of His righteousness, always forgetting what lies behind and straining forward to what lies ahead.

#### ***Ephesians 4:22-24***

...that, in reference to your former manner of life, you choose to lay aside the old self, which is **now** caused to being corrupted in accordance with the lusts of deceit, and that you **now** be caused to be renewed in the spirit of your mind, and choose to put on the new self, which in the likeness of God has been caused to being created in righteousness and holiness of the truth.

Being appropriately dressed, we are to press on toward the goal for the prize of the upward call of God in Christ Jesus.

### ***By Invitation Only***

#### ***Revelation 19:9***

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."

Suddenly, things get very personal, for no longer is this angel saying, or making loud pronouncements but he turns and addresses John. "... he **now** says to me, '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.'"

With "**now** says" being rendered in the *present* tense, it is as if this private message is for each of us even now. This angel is trying to get our undivided attention, and now says to us, "*Blessed are those caused to being invited to the marriage supper of the Lamb. These **now** are true words of God.*"

Continuing with the motif of the Jewish wedding, though many would join the wedding processional,

friends, family, extended relatives, neighbors, and community members, only those who received a personal invitation were allowed entry into the wedding. As a result, many were left outside when the doors to the wedding facility were closed. So too, only those caused to being invited to the marriage supper of the Lamb will gain entry. It is a personal event, by invitation only.

The phrase “*caused to being invited*” is rendered in the *perfect passive participle*. This rendering has massive implications. With the **perfect** tense, we know that the invitations have been made, but it is seen to be present or simultaneous with the time of speaking. In other words, the decision sort of resonates forward. With the use of the **passive** voice, we know that those invited did not invite themselves, but in this instance, it was God who invited them. This invitation is a result of the **GRACE** of God, what He does for us, and not a result of human effort. And being a **participle** instead of, for example, being rendered in the indicative mood which would communicate a fact, the Spirit is placing an emphasis on the ongoing nature of the invitation. It was not just a one and done deal, but those who ultimately get to attend the wedding feast “*were caused to being invited,*” as if this invitation was patiently extended to the recipients over-and-over again.

Did you notice, there is no reciprocal statement about being blessed for responding to the invitation? The blessing is for those who “*were caused to being invited.*”

The word “blessed” is an *adjective*, and those who “*were caused to being invited*” are described as blessed. Seven times in the book of **Revelation**, the Spirit refers to certain categories of people as being “blessed.” This is the **fourth** time it has been used. According to the **Code**, “four” is the number referring to all of God’s creation. Thus, it operates as **Code**, as a pronouncement to all of creation that separate and distinct from all others, those who were caused to being invited are blessed. And in case one who is reading does not pick up on the **Code**, this pronouncement is reinforced with the statement, “*These now are true words of God.*”

The **Codex** provides a couple of vivid descriptions of this joyful and equally terribly sad reality (one’s experience of joy or sadness all depends on whether one has received an invitation or not). The implication is that there will be those who believed that they should be a part of this celebration (both those of Jewish and Gentile faith) but find that they are not invited. They may have been part of the wedding processional, but they did not receive an actual invitation to the festivities. Instead, they are locked out, and they experience something far from celebration.

In the first example, Jesus contrasts a faithful gentile (a Roman centurion) with the faithless so called “sons of the kingdom.”

### **Matthew 8:10-12**

Truly, I **now** tell you, with no one in Israel have I found such faith. I **now** tell you, many will in the **future** come from east and west and will in the **future** be caused to recline at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will in the **future** be caused to be thrown into the outer darkness. In that place there will in the **future** choose to be weeping and gnashing of teeth.

Clearly, this would have sent shock waves down the back of every Jew. They were the “chosen ones,”

they were the “sons of the kingdom,” not this Roman gentile scum. Jesus makes it clear that there will be separation between those invited (those whom He knows) and those not invited (those who think they know Him, but do not at all). And with “weeping” and “gnashing of teeth” being *nouns* and not verbs, this speaks of their eternal state of existence and not just something they do. This level of agony will define them as they truly believed they should be at that table with Abraham, Isaac, and Jacob and not in the place of outer darkness.

The second example is even more terrifying as it strikes more to the heart of Christianity and the separation between the **Called**, the **Called and Chosen**, and those who are **Called and Chosen and Faithful**.

### **Matthew 25:1-13**

Then the kingdom of heaven will in the **future** be caused to be comparable to ten virgins, who were taking their lamps and went out to meet the bridegroom. Five of them were foolish, and five were prudent. For when the foolish were taking their lamps, they took no oil with them, but the prudent took oil in flasks along with their lamps.

While the bridegroom is **now** delaying, they all got drowsy and began to sleep. But at midnight there was a shout, 'Behold, the bridegroom! You are commanded to *choose to now* come out to meet him.'

Then all those virgins were caused to arise and trimmed their lamps. The foolish said to the prudent, “Give us some of your oil, for our lamps are **now** caused to be going out.” But the prudent were caused to answer, **now** saying “No, there *may* not be enough for us and you too; you choose to **now** go instead to those **now** trading and buy some for yourselves.”

And while they chose to **now** be going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was caused to be shut. Later the other virgins also chose to **now** come, **now** saying, “Lord, lord, open up for us.” But caused to have been answering, he said, “**Truly I now say to you, I do not know you.**” You are commanded to **now** be on the alert then, for you do not know the day nor the hour.

Once again, we have the Jewish wedding motif integrated with the **End Times** narrative. In this story, the oil, **Code** for the Holy Spirit, is one’s invitation, the admittance ticket to this grand event. And without the oil, one does not get to participate in this wedding. The imagery is a bit painful and hard to accept. And the use of the *present* tense is stunning. Even though the bridegroom is now delaying, we are still commanded to choose to now come out to meet Him.

The use of the “virgin” imagery is **Code** for those who worshiped only **Yahweh** and were faithful in that they did not adulterate or enjoin themselves to the Harlot and to other gods. The point is that they had all the appearance of true believers, they were faithfully committed to the groom, they wanted to be a part of the wedding processional, and they were dedicated to God, but just like those in **Ephesus**, who lost their first love, these 5-virgins lost the source of their life, and simply were not ready when the groom came.

This kind of oil cannot be given away, it cannot be shared, one must have their own supply. And when

they went to the dealers, the merchants, to address the situation, the groom came, and they were left behind. The doors were closed, and they were not permitted to enter. And despite their desperate cries of “*Lord, Lord, open up for us*” they heard the most terrifying words a person could ever hear: “**Truly I now say to you, I do not know you.**” And being rendered in the *perfect active indicative*, He never really knew them.

It is much like that terrifying passage where Jesus said that not everyone who says to Him, “Lord, Lord” will enter the kingdom of heaven. But only those who are now doing the will of His Father will enter. Many will say to Him, on that day (**YES MANY**), “***Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?***” But as with the groom and the 5-virgins, He will declare to them, “**I never knew you.**” He commands them now to depart for they now and continually choose to do works that were not sourced from the Father, hence “they choose to now be practicing, ***they choose to now be practicing*** lawlessness”.<sup>20</sup> **Remember, the source matters the source is everything!**

Let’s stop here and in our next podcast we will consider these true words of Jesus.

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

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<sup>20</sup> **Matthew 7:21-23.** Note: the command to depart is rendered in the *present active imperative*, and “practice lawlessness” (or “break God’s laws”) is rendered in the *present middle participle* and is rendered in both the *normative* and the *vocative*