



A course on the difference between the body
of Christ and the bride of Christ

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“The Bride of Christ”

Dispensationally Considered

Who is the Bride, the Lamb’s Wife?

Introduction

For the last two hundred years new groups have risen to claim that they are the bride of Christ spoken about in the scripture, some say every believer is a part of the bride of Christ.

The phrase “the bride of Christ” however, is not even found in the scriptures. The phrase “the bride, the Lamb’s wife” is so, we must first find out what a bride is from the scriptures, and start building our doctrine from there, line upon line, line upon line, precept upon precept, precept upon precept. Isaiah 28:10-13

The phrase “the bride of Christ” is not found in scripture, but the phrase “the bride, the Lamb’s wife” is. It is found in Revelation 21:9, which we will study in great detail in the final chapter of this study.

Another extremely important thing we must do when studying out a subject, is to remember the context where that subject is found.

The context of the bride, the Lamb’s wife, is that before she is introduced to the reader in the book of the Revelation of Jesus Christ in chapter nineteen, she is preceded by her anti-type.

REVELATION 17:5 MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND THE ABOMINATION OF THE EARTH.

Chapters seventeen, and eighteen, have to do with the great whore. Scripture contrasts the two women (a whore and a virgin) in back to back chapters. Context, context, context my friends.

Chapter One

Man and Woman

Man (Adam)

Genesis 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Male and Female

27 So God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Adam, a male, would need Eve, a female, to be fruitful with, and to multiply with, and to replenish the earth with, and also to subdue the earth, and have dominion over it with him.

The words “male and female” are used in a generic sense, meaning men and women in general, not any specific man or woman.

Adam (Red or Ruddy Man)

Genesis 2:18 And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. 19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. 20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

The first thing that we learn from the scriptures about Adam’s future wife is, that she is to be his help meet for him.

She was to help Adam, and she was fit for him, just as all the animals had a mate that was fit (appropriate) for them.

Woman (Ishah)

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. 23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

Eve is made out of a rib that was taken out of Adam’s body, not out of the dirt. We, in the body of Christ today, are placed into the body of Christ at the moment we believe the gospel.

Adam and Eve were not Jewish. They were not Gentiles either. You have to have a Jew to have a Gentile classification. In the body of Christ, we are neither Jew nor Greek.

The word “woman” means “out of man” and is usually used generically to refer to females, while the word “wife” refers to a specific group or individual that has a husband. A single female cannot be called a wife, but she can be called a female, or a woman.

1 Corinthians 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Christ is called the last Adam in 1 Corinthians 15:45, which simply means the last man, because the word Adam means man.

1 Corinthians 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

We will discuss the similarities of Adam being Eve's head, and Christ being the head of the body, the church, in a later chapter, but until then here are some verses on that to tide you over until then:

Colossians 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Colossians 1:24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

Using the Similitudes Like and As

Ephesians 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

Just because there are some similarities in language that does not mean the Christ is our husband, because we in the body of Christ are to be subject unto him "as" a woman is to be unto her husband in everything.

Israel is never called God's body, but she is called his wife by contract. On the flip side, we cannot be divorced from Christ today, because we are not his wife, we are his body.

* Be careful when you see scriptures using the similitudes like, or as, that you do not force them to mean that they are the same thing. They may be like something else, but they are not something else.

Chapter Two

Wives and Husbands

Adam's Wife (Ishah)

Genesis 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. 25 And they were both naked, the man and his wife, and were not ashamed.

Man, here is to cleave to his own wife to obey the command from God to be fruitful, and multiply, and replenish the earth, and to subdue it, and to have dominion over it. Man is not to try to fulfill this obligation without a wife, because the two become one flesh.

The word "man" appears before the word "woman" in the scripture, and that makes sense, because man was first created, then woman, but the word "wife" appears before the word "husband" in the scripture. Why do you think that is?

The word "wife" (Ishah) appears first before the word "husband" because it is made from the word "Ish" for man.

The word “wife” is possessive. The wife is mentioned as belonging to Adam, as “his” wife. See verse 25 above, as seen in Genesis 3:6:

Husband (Ish)

Genesis 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

The husband also belongs to his wife, as he is called her husband in the preceding verse.

Eve was a Gift from God

Genesis 3:12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

A Result from of the Fall of Man

Genesis 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

A significant change that occurred as a result of the fall of man was that Adam would now rule over Eve. Ephesians gives us some insights into that change:

Ephesians 5:22 Wives, submit yourselves unto your own husbands, as unto the Lord. 23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

For now, we are just interested in the husband and wife relationship, later on in this course we will study the church's relationship to Christ, and whether the church is the bride, the Lamb's wife or not.

We must remember to study the scriptures line upon line, precept upon precept, not picking only the verses that we like that support our own preconceived ideas, or denominational teachings.

Conception

Genesis 4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

Notice that the scripture says Adam knew (intimately) Eve his wife, and she conceived, not, Adam knew a woman whose name was Eve and she conceived.

Scripture use the word “wife” because conception was to be between a husband, like Adam, and his wife. How did Adam get to be a husband, and Eve get to be his wife?

Cain's Wife

Genesis 4:17 And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

Even wicked Cain had a wife instead of just a woman. Her name is not mentioned, but her title of “wife” is.

The wives of the sons of God

Genesis 6:2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

Because of Cain, and the sons of God being mentioned as having wives, we must ask ourselves were these husband and wife relationships legal marriages as we know today.

What was it that changed a woman's status into that of a wife in the scripture? Was it when two people came together physically, or when they were married in a ceremony, either a religious or secular one?

Prior to the time of Abram (Abraham) we have no record of any marriage ceremonies being performed. Obviously, scriptures say that the men took the women to be their wives, but it does not say they were married until we get to Abram.

Was it just the fact that a male and a female who “knew” one another became husband and wife in God's eyes, and the peoples, or are we missing something? Let us keep reading.

Noah and his son's wives

Genesis 6:18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

From Cain down until Noah scripture does not record any of names of Seth's descendants' wives. It only lists the men as having begat sons and daughters so there is not much to draw from there.

Noah is mentioned as having a wife, and so are his sons, but the question many want to know is, “Was there any official wedding ceremony or legal contracts made?” None that we can find so far.

Notice however that Noah's sons' wives are not called daughters in law. We do not see that distinction on the other side of the flood, but we do after. I wonder why. Keep reading.

An Husbandman

Genesis 9:20 And Noah began to be an husbandman, and he planted a vineyard:

The word “husbandman” helps us to better understand the word “husband”. Noah planted a vineyard, and had to tend to it, like Adam did in the Garden of Eden. To be a husband is to take care of things. To be a wife is to help your husband take care of each other and the children.

The word “families” first appears in Genesis 10, but that word is not the focus of this study. Prior to the flood, we do not have a record of anyone saying, “I now pronounce you husband and wife.”

Chapter Three

The In-Laws

The words “daughter in law” are actually only one word in Hebrew, Kal-lah, which is the exact same Hebrew word that is translated as the word “bride”.

A woman is a bride on her wedding day, and then she becomes a daughter in law afterwards. So, this should tell you something about

Genesis 11:31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

Sarai is called Terah’s daughter in law, that would require a marriage contract between her and Abram, and the day she became Terah’s daughter in law was also the day she was Abram’s bride.

God does not mention any other in laws prior to Abraham because he is the Father of the Jewish people, and it is the marriages found in scripture that we are concerned with in this study.

It would appear that Abram and Sarai were married back in Ur of the Chaldees as we see in a preceding verse that both Abram and Nahor took unto themselves wives:

Genesis 11:29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

Pharaoh of Egypt was mad with Abram for not telling him that Sarai was his wife, because he wanted to take her as his wife.

Genesis 12:18 And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? 19 Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way.

There is no record of the word’s marry, marriage, or married in the scripture until we get to time of Abraham. We first see the word married used in the life of Lot’s daughters:

Sons in law

The title “son in law” in English comes from the same Hebrew word as the word “bridegroom” (Khaw-than), because a son in law was first a bridegroom, but you don’t call your son in law a bridegroom after the wedding.

Genesis 19:14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

Lot's daughters were married to men, and they were called "sons in law" which implied a legal covenant had taken place between them.

These men were sons, not by birth, but by law (a marriage contract) between them and Lot's daughters.

Chapter Four

Marry, Marriage and Married

Marry (Join together)

Genesis 38:8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

Now we come just four generations removed from Abraham to his great grandson Judah who tells his son Onan to go into his deceased brother's wife and marry her (legally) and raise up seed to thy brother.

This is not a practice that can be condoned in the body of Christ today, as we are not Israel, with a land promised to us from God, that will one day be the headquarters of a kingdom of priests that will reign with their Messiah. Exodus 19:5 & 6

The Mormons, and all other polygamist need to learn how to rightly divide the word of truth and stop this gross misapplication of scripture.

They are not Israel, and neither are you today in the body of Christ. You do not have a land promised to you that will be the nucleus of a future kingdom.

Marriage and the Law

Exodus 21:1 Now these are the judgments which thou shalt set before them. 2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. 3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. 4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. 5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: 6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

Seven-year contracts were made for people in Israel who fell on hard times, people who messed up and went in debt, and for people who wanted full time employment with job security.

The employment would be for seven years, but they would be released from the contract at the end of six years as a sign of Israel's coming kingdom. It also related to the Sabbath.

Six days shall a man work, but on the seventh day it is a Sabbath of rest, also related to Israel's kingdom rest which is still in the future.

If the servant (who serves as a type of Christ in the future kingdom) loves his master (Christ) he can say I will not go out, and he shall serve him forever. A beautiful picture of Israel's Kingdom and of Eternity.

I am married unto you:

Jeremiah 3:14 Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

God married Israel at Mt. Sinai when he gave them the law covenant.

Malachi 2:11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.

The duty of a husband's brother

Deuteronomy 25:5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

This, of course, was something for Israel alone under the law to do to maintain the inheritance allotted to a particular tribe.

If the daughter were to marry someone from another tribe then her father's house would lose a part of its inheritance to another tribe.

Brothers of the deceased were encouraged to take his wife as their own now to maintain the land that was their families by inheritance. The land of Israel will be married back to Israel in the Kingdom.

Marrying a wife who has been put away

Matthew 19:9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. 10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

First of all, it is implied that the wife that has been put away was the guilty party in committing adultery in her previous marriage.

The person mentioned in the second half of verse nine then knowing this has disregarded the law and married her anyway.

He has then committed adultery and her transgression has been transmitted unto her new husband in God's eyes. She should have remained unmarried according to the law of Moses.

Often the one marrying a woman who had been put away by her husband for adultery is the very same person who she committed adultery with. The punishment for this was death under the law.

Why are these verses a part of our study? Because the bride was supposed to remain faithful (as Israel was to God) to her first husband, which marriage was a picture of God's marriage to Israel.

It was an everlasting marriage covenant which Israel broke. The two teachings are married together. You cannot understand a Jewish marriage ceremony without understanding Israel's marriage to God.

Every bride in Israel was a type of Israel being married to God. When Israel would cheat on God by worshipping other gods, she as a nation was committing idolatry, which is spiritual adultery.

We as Gentiles, in the body of Christ are not married to God with an everlasting covenant, that gives us a piece of land in the Middle East. Israel is.

Whose wife shall she be?

Matthew 22:23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him, 24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: 26 Likewise the second also, and the third, unto the seventh. 27 And last of all the woman died also. 28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her. 29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Believing Israel will be a kingdom of priests and they will be married unto the land, and unto Christ.

They will be like the angels (which is the Greek word Angelos, meaning messengers) and they will rule and reign with Christ a thousand years, and they will preach God's kingdom message to the Gentiles.

Chapter Five

Betrothals and Espousals

7 And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. 8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. 9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

When a master (an employer who contracted for a maidservant) which he bought for a period of seven years of service (which always was really for six years because they were required by the law to let them go free in the seventh year as a picture of the future rest of God's people in their coming kingdom.

If he then betrothed the maidservant to himself, she could be redeemed by someone else from him if she did not please her master (find favor with her).

That would release her of the seven-year contract made between the master and her father, if he decided to betroth her to his son then he would have to pay the betrothal price.

This is a picture of God redeeming Israel. The cost of Israel's betrothal was Christ's death on the cross.

Her duty of Marriage

10 If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish. 11 And if he do not these three unto her, then shall she go out free without money.

The word betrothed means to be engaged. This is not how we practice an engagement today. The betrothal was a legal contract between two families where a price has been paid to redeem/purchase the bride from the father of the bride.

God took this very seriously, and if a virgin daughter in Israel was enticed to lie with a Jewish man, and he was not betrothed to her already (engaged), he would have to pay the price of redemption, also known as her dowry.

Exodus 22:16 And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

She must then become his wife, because her father cannot get a fair endowment for his daughter if she was no longer a virgin.

A great price was paid to betroth a wife unto someone, and if a war was to occur, the husband was not allowed to go to war without having first taken his wife intimately for the purpose of producing an heir, as there was a good chance he may die in battle.

Deuteronomy 20:7 And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

While this may sound medieval, it actually served to strengthen the nation, and it guaranteed a family that their lineage would not be cut-off in Israel.

A Dowry

Genesis 30:20 And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

Leah meant that God had blessed her with wealth that would come from her having six sons from Jacob who would look after her if her husband died, or when he became feeble.

Jacob agreed to work for seven years to pay for Rachel, but he had to pay double and work fourteen, when his father in law tricked him and gave him Leah for those seven years of labor. Seven years of labor was not the price of a dowry in Israel.

Someone wishing to marry someone else's daughter in Israel would bless the family losing the daughter with money or property/material possessions.

Genesis 34:12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

Notice that Shechem agreed to pay whatever the brothers required as a dowry to receive Dinah as his wife.

Thine Espousals

God made a contract with Israel and they became his wife when he brought them out of Egypt and gave them the Law which was their marriage covenant:

Jeremiah 2:2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.

An espousal is made with a dowry; David espoused Michal unto himself for one hundred foreskins from the Philistines. David gave Saul two hundred instead.

1 Samuel 18:25 And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies.

2 Samuel 3:14 And David sent messengers to Ishbosheth Saul's son, saying, Deliver me my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.

God said he would betroth Israel unto himself for ever when Israel will know the LORD:

Hosea 2:19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. 20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.

God is going to betroth believing Israel back to him forever. She that had played the harlot as Israel did with the gods of the land. Israel will know the LORD in her future kingdom.

Mary was espoused to Joseph:

Matthew 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

Notice that Mary is identified as Joseph's wife once they were espoused, and prior to their consummating the marriage.

Luke 2:5 To be taxed with Mary his espoused wife, being great with child.

In an espousal you were considered legally husband and wife a year before the actual wedding because the agreement was made, and the dowry paid.

Espoused to one husband

The apostle Paul says to the Corinthians that he has espoused them to one husband:

2 Corinthians 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

Paul refers to himself as the Corinthian's father in that he preached the gospel to them and they got saved. Notice the use of the similitude "as" a chaste virgin, she was anything but a chaste virgin.

If any church would not be considered a chaste virgin it would have been the one in Corinth, but they as individuals in the body have been given the righteousness of Christ when they trusted in him.

Chapter Six

The Marriage Parable

Matthew 22:1 And Jesus answered and spake unto them again by parables, and said, **2** The kingdom of heaven is like unto a certain king, which made a marriage for his son, **3** And sent forth his servants to call them that were bidden to the wedding: and they would not come. **4** Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. **5** But they made light of it, and went their ways, one to his farm, another to his merchandise: **6** And the remnant took his servants, and entreated them spitefully, and slew them. **7** But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. **8** Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. **9** Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. **10** So those servants went

out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. 14 For many are called, but few are chosen.

The religious in Israel would not come to Christ at the preaching of John the Baptist and his disciples so they cannot come to the wedding.

Other of his servants later were killed by these same religious people in Israel because of envy, and he will eventually destroy the religious in Israel who will not leave their religion for Christ.

Lastly then he will send his servants out again in the kingdom to come to the wedding, and then the wedding will be furnished with guests.

The wedding garment was a symbol of the righteousness of the saints so this "Friend" those who were not followers of Christ but were like those who showed up for the free food and the miracles.

Chapter Seven

The Marriage in Cana of Galilee

John 2:1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and his disciples, to the marriage.

This should remind you of where the angel said unto John, **Write, Blessed are they which are called unto the marriage supper of the Lamb. Revelation 19:9**

Jesus and his disciples were called unto to the marriage there in Cana. Jesus, of course is also the Lamb that the marriage supper is all about in Revelation 19:9.

The ceremony had ended, and now they were feasting and drinking and making merry celebrating the festive occasion of a marriage. A marriage that pictures God's marriage to Israel.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

He was speaking about the hour of his triumphant return when he will have prepared a great feast for his guest at the onset of the kingdom. What did Mystery, Babylon the great, the mother of harlots have to drink?

Revelation 17:6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus

5 His mother saith unto the servants, Whatsoever he saith unto you, do it. 6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

While Jesus manifest forth his glory by turning water into wine at a wedding that typified the kingdom, God promised to give Mystery Babylon something to drink for her committing fornication with the kings of the earth.

Revelation 16:4... and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Chapter Eight

Brides and Bridegrooms

The word “bride” appears fourteen times in scripture, and the word “bridegroom” appears twenty-four times, unless you use the thirty times the same Hebrew word is translated as son in law and daughter in law.

Isaiah 61:10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

This verse is mentioned because when you read about the bride, the Lamb’s wife descending down out of heaven it is adorned with all kinds of jewels.

This is a Jewish bride in Isaiah 61:10, and it is the same Jewish bride as the one we read about in Revelation 21:9-21

Revelation 21:9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. 10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; 12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: 13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates. 14 And the wall of the city had twelve foundations, and in

them the names of the twelve apostles of the Lamb. 15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. 16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. 17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. 18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. 19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; 20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. 21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

She is clothed by God with the garment of salvation, which is the robe of righteousness that we studied already which is clean and white.

Did you notice all the jewels mentioned in the verses above, and the number of Israel popping up all over these verses? Twelve is the number of Israel.

Jeremiah 33:11 The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.

God is going to gather his bride from the four corners of the earth where they have been scattered to and bring them back at the resurrection on the last day back into their land.

He that hath the bride is the bridegroom

John 3:29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

That verse alone should settle the argument, but people are greedy, they want what belongs to believing Israel, so they just declare they are Israel and presto chango.

John made it clear when he did not have to. He could have just said, You should go and follow Jesus, I am no one, but instead he used the analogy of a Jewish Wedding because he was guided to do so by the holy Spirit.

Jesus, who is the bridegroom, had the bride with him at the time John was telling his disciples to go and follow Jesus. John was just the friend of the bridegroom (an old testament saint).

When Jesus came, he came unto the lost sheep of the house of Israel and those that believed the gospel of the kingdom that he preached would be a part of the bride that he left earth to go and prepare a place for in his Father's house.

This is exactly like in a Jewish wedding, which pictures this very same thing happening at the onset of her future kingdom.

The Spirit and the bride say, Come

Revelation 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

The book of the Revelation of Jesus Christ ends with an invitation to all those in the time of the end, (the tribulation period) who are thirsty for the truth that Jesus is their Christ.

The Bridegroom's Chamber

Today we do not call the Groom a Bridegroom, but that is what they were called in the scriptures, so we will use the scriptural terminology.

Remember from a previous chapter the word "bridegroom" is the same Hebrew word as used for "son in law". The bridegroom becomes a son in law to his wife's father after the wedding is finished.

This is the reason we do not see the words "bridegroom" and "son in law" before Abram brings Lot into the land as discussed in a previous chapter.

Psalm 19:1 The heavens declare the glory of God; and the firmament sheweth his handywork. 2 Day unto day uttereth speech, and night unto night sheweth knowledge. 3 There is no speech nor language, where their voice is not heard. 4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, 5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. 6 His going forth is from the end of the heaven, and his circuit unto the ends of it:

Notice that the bridegroom comes out of his chamber in verse five, and that his going forth is from the end of the heaven, (**his starting point**) and his circuit (**the round-trip route he takes**) unto the ends of it. Christ left heaven and came to Bethlehem.

The Bridegroom's Circuit

He comes out of his Chamber

in his Father's House

In Heaven

to

The Bride's Closet

On Earth

Bethlehem Micah 5:2

He then returns to Heaven 33 years later to prepare a place for his Bride

John 14:1-6

On a day known only to the Father

His Son returns for

His Bride

Joel 2:16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

Christ is the bridegroom that will be taken away from the children of the bride chamber:

Matthew 9:14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? 15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

Jesus' disciples were the children of the bridechamber. Notice the timing involved in the question, and its answer:

John's disciples and the Pharisees were fasting at that time, but Jesus' disciples (the children of the bridechamber) were not.

Once Jesus left the children of the bridechamber they would mourn for him. This happened when Jesus left to prepare a place for them:

John 14:1 Let not your heart be troubled: ye believe in God, believe also in me. 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. 4 And whither I go ye know, and the way ye know. 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Jesus had to go to heaven to begin his obligation to prepare a place for his bride. Jesus identified who his bride was right here when he said he was going to prepare them a place. When the bridegroom comes for his bride he will be decked with ornaments.

Isaiah 61:10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

When Jesus, the Bridegroom comes to marry his bride, he will be rejoicing over her.

Isaiah 62:5 For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

It is a time of mirth, and gladness in the streets as the bridegroom makes his way through the streets on his way to pick up his bride and return to the feast in his Father's house.

Chapter Nine

The Bridegroom cometh

The Parable of the ten virgins in this chapter cannot, cannot be understood apart from the context provided in Matthew chapter twenty-four period!

There are so many crazy teachings on this parable and the vast majority of them are totally taken out of their context. The context is Israel after the rapture of the body of Christ, during her tribulation period.

The church, which is Christ's body is in heaven when Matthew 24 and 25 are being fulfilled. The body of Christ did not even exist at the time of Jesus speaking to them prior to his crucifixion.

The Church which is Christ's body did not begin until Saul of Tarsus was saved on the road to Damascus. Let us take a look at the context of Matthew 25 by reading what Matthew 24 tells us so we do not try to put the body of Christ into chapter 25:

Matthew 24:36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. 37 But as the days of Noe were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 40 Then shall two be in the field; the one shall be taken, and the other left. 41 Two women shall be grinding at the mill; the one shall be taken, and the other left. 42 Watch therefore: for ye know not what hour your Lord doth come. 43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 45 Who then is a faithful and wise servant, whom his lord

hath made ruler over his household, to give them meat in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, That he shall make him ruler over all his goods. 48 But and if that evil servant shall say in his heart, My lord delayeth his coming; 49 And shall begin to smite his fellowservants, and to eat and drink with the drunken; 50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, 51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

The Ten Virgins

Matthew 25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Why are there ten virgins in this teaching about the kingdom of heaven? Was the Bridegroom going to marry all ten of them if they were ready? Yes, but it is a parable of about Israel at the end of the tribulation period when the Bridegroom returns for his bride.

All ten of the virgins went forth to meet the bridegroom, but only five had enough oil in their lamps when he came.

The five foolish had only enough to begin the journey but ran out, while the others had brought more in their vessels for just such an occasion. They were prepared. Do you remember the disciples in the early chapters of the book of Acts?

They got filled with the Holy Ghost on the day of Pentecost, but they had to be filled again in chapter four and then again in the same chapter. How was that possible?

Acts 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Acts 4:8 Then Peter, all filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

Acts 4:31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

The dispensation of grace that we are a part of today did not begin until the apostle Paul was saved in Acts chapter nine.

Peter, and those with them were all a part of the kingdom program of Israel and had to pray to be filled with the Holy Ghost, on numerous occasions, we do not today, we are sealed until the day of redemption.

In the tribulation period, they need to be ready. They need to be watching because when the door is shut, it is shut, and they can knock all they want to, like they probably did on the door of Noah's Ark, but it will be too late.

They must endure unto the end and not take the mark of the beast. I wonder how the foolish virgins could go buy oil when it will be a time when you cannot buy or sell unless you have taken the mark of the beast.

Chapter Ten

Divorce

In order to understand marriage better, you should understand a few things about divorce. First of all, the word "divorce" appears only once in the scriptures:

Jeremiah 3:8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

The word "divorcement" however appears numerous times, as well as the words "put away" which mean the very same thing as the word divorce.

A Bill of Divorcement

Deuteronomy 24:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. 2 And when she is departed out of his house, she may go and be another man's wife. 3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; 4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

God put away, or divorced Israel from himself because she played the harlot committing spiritual adultery with the gods of the land.

Isaiah 50:1 Thus saith the LORD, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

A Rule for Priests

Leviticus 21:7 They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

Israel's Priests under the Law were not allowed to marry a woman who was put away from her husband. Paul gives requirements for Pastors and Deacons in his epistle to Timothy.

Chapter Eleven

Bidden to a Wedding

Luke 14:7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, 8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; 9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. 10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. 11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The way for Israel to get into their kingdom is humbly listen to the word of God concerning Jesus being the Christ and accept it. Those that did will be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. 13 But when thou makest a feast, call the poor, the maimed, the lame, the blind: 14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

Who did Jesus go to and invite them to be a part of the kingdom? The poor, the maimed, the lame, the blind.

Notice the recompense in the kingdom at the resurrection of the just. Jesus was inviting Israel to come and dine with him in the kingdom at the marriage supper of the Lamb.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

A Great Supper

16 Then said he unto him, A certain man made a great supper, and bade many: 17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. 18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come.

Them that were bidden at supper time have to be Israel in the Tribulation Period. Many in Israel will not respond when invited because of their pride.

They will be worshipping in the Temple of the Antichrist while the two witnesses will be preaching against them.

Those who humble themselves will flee into the wilderness where God will feed his people as he did in the wilderness when they came out of Egypt.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. 24 For I say unto you, That none of those men which were bidden shall taste of my supper.

Israel was bidden when Christ came the first time, but the religious did not humble themselves and they will not enter into the kingdom.

In the Tribulation Period the gospel of the kingdom will be preached (Matthew 24:14) and the nation will have another opportunity to humble themselves and enter into their kingdom.

The poor, maimed, halt and the blind will be come to Christ during that time and just as they were healed in the days when Christ was here the first time, the 144,000 will be able to heal those in Israel as the gospel of the kingdom is confirmed with signs and wonders.

So why did I spend time breaking down this teaching of Jesus in the house of one of Israel's chief Pharisees?

Because, in the next few chapters we learn that the people who respond to the gospel of the kingdom are guests at the Marriage supper of the Lamb and they are also residents in the city of New Jerusalem, which are labeled by God's word as the bride, the Lamb's wife. Wait and see.

Chapter Twelve

Clean and White

When you think of a wedding, you think of the bride wearing a beautiful white wedding dress. The white represents the purity of the bride, which has its origin in the scriptures we are looking at in this study.

The book of Daniel teaches us about the significance of wearing white garments in the scripture, and it starts with God wearing a garment that is as white as snow:

Daniel 7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

We did not learn anything from this verse about the significance of a white garment, so we will continue looking at more of Daniel's prophetic writing.

Daniel 11:35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

Here we have a prophecy about time of the end, or end times, and it tells us that some of them (Jews) shall fall, to try them, and to purge, and to make them white. Daniel elaborates further on this subject in the last chapter of his prophecy concerning the time of the end.

Daniel 12:9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. 10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Many shall be purified and made white and tried. This is not speaking about skin color, Adolf Hitler was white, it is however speaking of their righteousness in God's eyes, for the purging cleanses the believer at that time.

The Lamb's wife hath made herself ready

Revelation 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

John says that the Lamb's wife hath made herself ready, and that right there should tell you that it is not speaking about us in the body of Christ. We cannot make ourselves ready.

We are saved by grace in this dispensation, but under the law Israel was required to keep herself unspotted, to endure unto the end. We have the righteousness of Christ today:

Philippians 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

The Righteousness of the Saints

Revelation 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 9 And he saith unto me, Write, Blessed

are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

Fine linen is always mentioned in relationship with Israel and their works. Fine linen is the righteousness of the saints, not the righteousness of Christ as we have already.

Notice that it was granted that the Lamb's wife should be arrayed in fine line, clean and white. Now we see the connection of cleanliness and the color white associated with the fine linen and all three combine to represent the righteousness of the saints.

Both the Seventh Day Adventist, and the Jehovah's witnesses claim to be the 144,000 witnesses who get white robes as well and they all donned white robes the day they predicted Jesus would come to get them. They were wrong in so many ways.

It is God, and God alone that can grant white linen to people, not William Miller, Ellen G. White, or Charles T. Russell.

Revelation 3:4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. 5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Nowhere in Paul's writing to the body of Christ are we ever told we will receive white raiment, and there is a reason for that. So, you would see a difference and realize that they are not us.

The Armies which were in heaven

Revelation 19:14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

The armies are not the body of Christ coming back with Christ, they are the souls that were under the altar who were given white robes, who were martyred for their faith:

White robes were given unto them

Revelation 6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

These tribulation saints who were beheaded will rule and reign with the Messiah, as they are identified as his bride. We will reign with Christ in heavenly places for all eternity. 2 Tim 2:12

The souls that we read about here that were beheaded for their testimony we see again in Revelation 20:4.

Revelation 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

The twelve apostles to the nation of Israel were told that they would sit on twelve thrones judging the twelve tribes of Israel:

Matthew 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Clothed with White Robes

Immediately after learning about the 144,000 witnesses in verses 1-8, we learn about a great multitude that are clothed with white robes.

Revelation 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; **10** And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. **11** And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, **12** Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. **13** And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? **14** And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. **15** Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. **16** They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. **17** For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

They washed their own robes and made them white in the blood of the Lamb, by trusting him so much that they endured not taking the mark of the beasts and many were beheaded for the witness of Jesus Christ and the word of God in Revelation 20:4.

Chapter Thirteen

The Bride, the Lamb's Wife

Revelation 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. **2** And I John saw the holy city, new

Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

First of all, notice that the use of the similitude “as” in relation to this holy city. The city we learned about in the chapter on brides and bridegrooms, is a totally Jewish city.

The city is prepared “as” a bride adorned for her husband. We know that Christ is the husband, and the city is Jewish, but who are its inhabitants?

First of all, this city comes down to the new heaven and the new earth after the kingdom, after the great white throne judgment for the lost, and after Satan is cast into the lake of fire, where the beast and the false prophet are.

Believing Israel has been resurrected for a thousand years and they have been operating as a kingdom of priests serving the Gentiles teaching them the word of God during that time.

Many people call this time eternity future. Others say it is called the dispensation of the fullness of times after what the apostle Paul said in Ephesians:

Ephesians 1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

New Jerusalem comes down and is described being adorned “as” a bride, and that is because it is a place where the bride shall reside because Jesus said he was going to prepare a place for them before he was crucified and ascend up to his Father’s house in heaven. So, the problem people have which is not a problem, is they cannot conceive the bride not living in their city for the past one thousand years.

Israel has a responsibility to be a kingdom of priests in the kingdom, so they are primary dispersed into all the nations ministering to the Gentiles for the time of the kingdom.

They will lead the Gentiles in learning God’s word and bringing them to Jerusalem for the feasts that will be held in the kingdom.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

There is a new heaven and a new earth, Satan is in the lake of fire, there is no more death, or dying. It is a new and eternal day.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. 6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son. 8 But the fearful, and unbelieving, and the abominable, and

murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

We looked already at verses nine through twenty-one in previous chapters. We have added the last few verses of chapter twenty-one just to bring things to a close on this subject.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. 23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. 24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. 25 And the gates of it shall not be shut at all by day: for there shall be no night there. 26 And they shall bring the glory and honour of the nations into it. 27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Chapter Fourteen

Thy Land shall be Married

Isaiah 62:1 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. 2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name. 3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. 4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. 5 For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

Beulah means married, the land was polluted with Israel's whoredoms, and God is going to marry believing Israel back to her land in her kingdom.

The Marrieds' Inheritance

Numbers 36:3 And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.

The tribe of Manasseh had a son who died having three daughters and no sons to divide the inheritance to so Moses ruled that the daughters must marry within the tribe they are from so that the tribe of Manasseh would not lose part of its inheritance to another tribe.

This is not something that we should practice in the body of Christ today because we are not Israel with land deeded to us eternally. Israel is eternally connected to the land and will have their inheritance again in the kingdom.

Questions to Ponder

If a bride is a woman, then why does Paul in Ephesians 2:15 tell us that we become the One New Man once we get saved?

Ephesians 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

If we are the one new man of Ephesians 2:15, and we are, can we also be the bride, the Lamb's wife? No! Believing Israel is the bride, the Lamb's wife.

Not believing Israel today in the dispensation of grace, because there is no difference today between Jew and Gentile.

Jewish believers in the old testament time period, during the gospels and early acts period, plus the tribulation saints make up the Jewish bride.

The End

The Bride of Christ Tests

Grace Bible Institute

3.75 Credit hours

To take a test, simply copy the test below, **along with your answers in bold font** and paste them into the body of an email and send it to us for grading:

test@schoolofthebible.us

Introduction Test

1. Is the phrase "the bride of Christ" found in the scripture?
2. What does Revelation 21:9 call the woman mentioned in that verse?

3. What infamous woman is mentioned in chapters seventeen and eighteen?
4. Who is she contrasted with in chapter nineteen?

Chapter One Test

1. What is the first thing we learn about Adam's wife?
2. What is the Hebrew word for Woman?
3. What does the word woman mean?
4. What is the Hebrew word of Man?
5. Were Adam and Eve Jews, Gentiles or just Mankind?
6. What is Christ called in 1 Cor 15:45? Don't paste the whole verse, just the answer please.
7. What does Adam mean in relation to 1 Corinthians 15:45?
8. What should you be careful not to do when you see similitudes like or as?

Chapter Two Test

1. Do husbands and wives belong to one another?
2. What significant change occurred as a result of the fall of man?
3. Is Eve identified in scripture as Adam's wife, or just as Eve?
4. Is Cain identified in scripture as having a woman that is called his wife or not?
5. Did the sons of God take women, or wives from the daughters of men?
6. Do the scriptures mention anyone being married prior to the flood?
7. What scripture proves that Abram was married to Sarai?
8. What does the word "husbandman" teach us that the word "husband" means?

Chapter Three Test

1. What two English words are translated from the Hebrew word Kal-lah?
2. If Sarai was a daughter in law to Terah what would that make her to Abram legally?
3. Who is the first person that God's word uses marriage terms within the scripture?
4. What did Abram and Nahor take in Genesis 11:29?
5. What verse proves that the Egyptians had husband and wife relationships?
6. Who are the first two women mentioned in scripture that are married?
7. At what point does someone stop being a bridegroom and start being a son in law?
8. Are the words bridegroom and son in law the same in Hebrew?

Chapter Four Test

1. What does the word marry mean?
2. Why don't we have to raise up seed unto our brother if he should die without a son today?
3. What will Israel be in their future kingdom that is not promised to the body of Christ?
4. How long were servants' contracts usually in Israel under the law?
5. What happened in the final year of that contract and what did it represent?
6. What is the servant who wants to stay with his master forever a picture of?
7. Who did the LORD say he was married unto?
8. When did that marriage occur?
9. Who did Judah later marry that was an abomination?
10. Why do we today not have to do the duty of a brother today?
11. What was the purpose of this in Israel?
12. What is marriage a picture of?

13. How long was God's marriage to Israel supposed to last?

14. Will resurrected Jews in the Kingdom be married, or given in marriage? Why or why not?

Chapter Five Test

1. What is the betrothal price a picture of concerning Israel?

2. What was the cost of Israel's betrothal?

3. What does the word betrothed mean?

4. What did a man have to do if he enticed a maid (virgin) that is not betrothed to lie with him?

5. Why was a newly married person not allowed to go to war in Israel?

6. What is a dowry?

7. What did Jacob pay Laban to finally get Rachel?

8. What dowry was David asked to pay king Saul for Michal?

9. Paste the whole verse that mentions Israel's espousals in the wilderness:

10. When did God say he betroth believing Israel unto himself the next time? Give verse to prove your answer

11. When did Mary become Joseph's wife legally?

12. When could an espousal happen?

13. Was the Corinthian church a chaste virgin or were they like/as a chaste virgin?

Chapter Six Test

1. Is the marriage in Matthew chapter Twenty-two a parable about Israel's future kingdom or the church age?

2. Who does the son represent in this parable?

3. Who are the servants in this parable? The Apostles and the 144,000 or the Seventh Day Adventists and the Jehovah's Witnesses
4. Who was bidden to the wedding? Israel or the whole world?
5. When were the two times that the king sent servants to bid people to come to the wedding? A. The Gospel Time Period and the Tribulation Period. Or B. The Church Age and the Kingdom
6. What was the wedding garment symbolic of according to God's word?
7. Why was the man with no wedding garment on cast into outer darkness?

Chapter Seven Test

1. What future marriage is the marriage in Cana a type of?
2. What are marriages a picture of?
3. What was Jesus speaking about when he said his hour was not yet come?
4. What did Mystery, Babylon the great, the mother of harlots have to drink? Rev 17:6
5. What did God promise to give Mystery Babylon to drink for her committing fornication with the kings of the earth?

Chapter Eight Test

1. What is the Jewish bride adorned with in Isaiah 61 and Revelation 21?
2. What is the garment and robe both symbolic of?
3. What color are they?
4. What number keeps popping up in the dimensions of New Jerusalem that is associated with Israel?
5. According to John 3:29 who does John say are with Jesus the bridegroom?
6. Who is the invitation in Revelation 22:17 directed to?
7. Where is Jesus' the bridegroom's chamber located at that has many mansions in it?

8. Where does the bridegroom depart from and go to?
9. Write out the two verses that mentions the bridegroom's chamber and his Father's house?
10. Where does the bride wait for the bridegroom in?
11. What did Jesus call his disciples in Matthew 9:14?
12. What did Jesus go to do when he ascended into heaven for the bride.

Chapter Nine Test

1. What is the context of Matthew twenty-four?
2. Where is the Church at while Matthew 24 and 25 are occurring?
3. When ones are taken to judgment in verses 40 & 41 where do the ones who remains get to go into?
4. What two things is Israel told to do in verses 42-44 concerning the Son of man's coming?
5. Which group of five virgins are the servants in 24:48-50 most closely associated with?
6. Who are the two groups of virgins symbolic of in this parable?
7. What is the oil symbolic of in scripture?
8. Did the Jewish believers on the day of Pentecost get filled with the holy Spirit on more than just that day? Give verses that prove your answer:
9. Why don't we today in the dispensation of grace run out of the holy Spirit and need to be refilled?

Chapter Ten Test

1. How many times does the word "divorce" appear in the scriptures?
2. Who was put away/divorced in that verse and who gave the bill of divorce to the other one?

3. What two other words appear in scripture that mean the same thing?
4. Why did God put away Israel?
5. Could a priest marry a woman who was put away? Why or why not?

Chapter Eleven Test

1. What is the way mentioned in Luke here for Israel to get into their kingdom?
2. Who did Jesus go to and invite to be a part of the kingdom?
3. Who is it that will be bidden to the marriage supper just before it occurs? Jews or the Church
4. Why did Jesus heal the maimed, halt, and blind when he came the first time and preach the gospel of the kingdom to them?

Chapter Twelve Test

1. What does the color of white represent at a wedding?
2. How did Daniel describe the Ancient of days garment in Daniel 7:9?
3. What does being tried, and purged do to a person's garments in the tribulation period Daniel 11:35?
4. What does Daniel 12:9 say will happen to many who are tried in the end time concerning their garments?
5. Are we to make ourselves ready by our works today as the Lamb's wife does in Revelation 19:7?
6. Whose righteousness do we already possess at the moment we believe the gospel?
7. What does Revelation 19:8 say fine linen represents?
8. What two groups each dawned white robes when they thought the LORD was returning in Americas past?
9. Who alone can grant white linen to the tribulation saints?

10. What do a few in Sardis walk with Jesus Christ in during the kingdom?
11. Does the apostle Paul ever tell the body of Christ we will wear white robes in heaven?
12. What do the armies in heaven wear when they follow Christ to the earth?
13. Who besides the angels make up the armies that return with Christ?
14. What will those souls that were beheaded for their witness of Christ in the tribulation period do in the Kingdom according to Revelation 20:4?
15. What will the twelve apostles be doing in the kingdom?
16. What are the great multitude of people wearing in Revelation 7:9?
17. Who are the great multitude?
18. How did they wash their robes and make them white?

Chapter Thirteen Test

1. What is the city adorned as?
2. Is new Jerusalem described as a Jewish city?
3. Who are the city's inhabitants?
4. When does new Jerusalem come down out of heaven?
5. What has believing Israel been doing for a thousand years?
6. What does Paul call the time that follows the kingdom?
7. What does a bride adorn herself with that the city is adorned with?
8. Name some things that are no more in this time?
9. What is the second death?
10. Who are the only people allowed into the city?

Chapter Fourteen Test

1. What does Beulah mean concerning the land of Israel?
2. What is the marrieds inheritance all about?
3. Why don't we have to practice this in body of Christ today?
4. What is the body of Christ called in Ephesians 2:15?
5. Are we the bride, the Lamb's wife?
6. Who is the bride, the Lamb's wife?