

An Elaboration (v.8)

VERSE 8 It was given to her to clothe herself in fine linen, bright and clean (καὶ

ἐδόθη αὐτῇ ἵνα περιβάλῃται βύσσινον λαμπρὸν καθαρὸν [*conj kai + aor.pass.ind.3s. didomi*
give, grant + pro.dat.f.s. aute her + conj hina purpose clause + aor.mid.subj. periballo clothe +
adj.acc.nt.s. bussinos finen linen + adj.acc.nt.s. lampros bright, radiant + adj.acc.nt.s. katharos
clean, pure]; **for the fine linen is the righteous acts of the saints** [τὸ γὰρ βύσσινον τὰ
δικαιώματα τῶν ἁγίων ἐστίν [*conj gar explanatory + art.w/noun adj.nom.nt.s. bussinos fine*
linen + art.w/noun nom.nt.p. dikaioma of fulfillment of a legal requirement: righteous deed +
art.w/adj.gen.m.p. hagios saint + pres.act.ind.3s. eimi]).

ANALYSIS: VERSE 8

1. Verse 8 supplies an explanation with respect to the bride.
2. The verb “It was granted” (aor.pass.ind. 3s. *didomi*) in this form occurs some 20x in Revelation chapters 6 thru 20, each time signifying something given by God.
3. Here it is used in reference to the Bride’s wedding attire.
4. The conjunction “And” indicates that this verse is an elaboration of “has prepared herself” of verse 7, and the conjunction could possibly mean, “Yes, it has been granted to her...”
5. This understanding of *kai* raises the question of whether v. 8 is a continuation of the song of the heavenly song begun in verse 6 or not.
6. One view would end the chorus with v. 7 and have v. 8 as a resumption of John’s narration, with *kai* having its common sense.
7. Support for this view includes the common use of *edothē* (“it was granted”) in narrative portions, with the question of whether it is ever used in heavenly anthem in this book, and the inappropriateness of the explanatory *gar* (“for”) clause in the middle of v. 8 if this is part of a heavenly song.
8. A consideration that that is against ending the song at the end of verse 7 or even in the middle of v. 8 is the query, where did John get the information supplied in v. 8 to enable him to furnish this explanation?
9. His is a spectator, not a narrator.
10. The only time he offers clarification is when he uses “and I saw” or “and I heard” to identify his receipt of new information.
11. Since this formula is not present here v. 8 provides no change in singers/speakers.
12. Verse 9 on the other hand does indicate this change explicitly.
13. It is better to read v. 8 as a continuation and conclusion of the song begun in v. 6.
14. What the Bride has done for herself (v.7) is in the ultimate sense a provision of God’s grace.
15. Her self-preparation (v.7) equates to God’s provision for her to clothe herself in “bright, clean linen.”
16. It is in glaring contrast to the ostentatious attire of the great harlot described in 17:4.
17. The adjective “bright” is the color (or lack of it) that represents radiant whiteness.

18. It is used symbolically of God's absolute righteousness.
19. The adjective "clean" is the mark of purity.
20. The dazzling whiteness of the bride's garments symbolizes the inner purity of CA saints.
21. The "fine linen" corresponds to that which Pharaoh put on Joseph (Gen. 41:42; cf. Dan. 10:5; 12:6-7; Rev. 18:12).
22. The clothing symbolizes the reality within (Eph. 5:27).
23. This is based on ultimate sanctification wherein the believer is free from the ISTA.
24. Those who in this age who enjoy the status of being members of the Bride of Christ are those who began their preparation when they were imputed with +R at the point of faith in Christ.
25. Simultaneously each believer in Christ is imputed with eternal life.
26. These two factors make it possible to enter Ph 3 in a resurrection body that is minus the ISTA.
27. On earth the Bride-to-be is sought out and subsequently prepared for life with her eternal right man, the Lord Jesus Christ.
28. Even He was prepared for His eternal destiny by the things He suffered with in the days of His flesh.
29. The heavenly chorus explains the bridal dress' significance with a concluding *gar* ("for") clause.
30. All that the Bride enjoys is a result of the collective application in Ph 2.
31. The salvation adjustment alone qualifies the individual member for these defining garments.
32. The salvation adjustment constitutes a righteous act as it requires obedience to a commandment, namely to believe in Christ for eternal salvation.
33. God alone knows all those who are His within the context of the CA.
34. Righteous act performed beyond the salvation adjusted are also a part of the symbolism of the Bride's dress.
35. Saints refers to all those who make up the Body or Bride of Christ.
36. As stated above, it takes a righteous act just to be constituted a saint.
37. Those who produce divine good via the filling of the Holy Spirit must apply the royal imperatives.
38. So fine linen is a fitting symbol for both the salvation adjustment with its imputation of +R and the righteous deeds or works that make up divine good production.
39. The noun *dikaïoma* ("righteous acts") signifies a divine requirement or action (cf. 15:4 for other occurrence in Revelation; cp. Lk. 1:6; Rom. 1:32; 2:26; Rom. 5:16 and 18 [where it is used for justification]; and 8:4 where it is used for the FHS in keeping the Law; Heb. 9:1 and 10 for ceremonial obligations in connection with the Mosaic Law).
40. Some believers will only had complied with the fundamental requirement to enjoy status a member of the Bride (e.g., faith in Christ).

John Learns and Fails (vv. 9-10)

VERSE 9 Then he said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb

(Καὶ λέγει μοι, Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι [*conj kai + pres.act.ind.3s. lego say + pro.dat.m.s. ego "to me" +*

aor.act.imper.2s. grapho write + adj.nom.m.p. makarios blessed; apart from any spiritual connotation = lucky, fortunate + art.w/...perf.pass.part.nom.m.p. kaleo call, invite + prep eis + art.w/noun acc.nt.s. deipnon supper (principal meal) + art.w/noun gen.m.s. gamos wedding + art.w/noun gen.nt.s. arnion lamb; used to signify Christ in Revelation and used of believers Jn. 21:15])."

And he said to me, "These are true words of God (καὶ λέγει μοι, Οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ εἰσιν [*conj kai + pres.act.ind.3s. lego say + pro.dat.m.s. ego I + demon.pro.nom.m.p. houtos "these" + art.w/noun nom.m.p. logos word + adj.nom.m.p. alethinos true + art.w/noun gen.m.s. theos God + pres.act.ind.3s.])."*

ANALYSIS: VERSE 9

1. The speaker who was last mentioned at 17:15 emerges once again.
2. He is none other than John's angelic guide who is described as one of the seven angels who will administer the seven last plagues (bowl judgments; see 17:1 and 21:9).
3. John meets him for the first time in his virtual reality experience.
4. The material between 17:1 and chapter 19 is attributed to this angel's mediation.
5. The angel's initial command "write" is the same as in 1:11, 19 and 14:3.
6. As in 14:3 the command is followed by a beatitude.
7. Revelation contains four beatitudes (cf. 1:3; 14:13; 16:15; 20:6; 22:7,14).
8. This perspective blessing is akin to what we find in Lk. 14:15: "Blessed *is* he who shall eat bread in the kingdom of God." (Jesus did not correct the man who uttered these words; cp. Matt. 8:11; 26:29).
9. The perfect tense of the circumstantial participle "those who are invited" denotes the permanence of the invitation.
10. The guests of the Lamb and the Bride are not hard to ascertain.
11. They are the saints who live in the millennial kingdom.
12. This understanding separates believers by their respective dispensations.
13. John the Baptist via prophetic inspiration understood that there was to be a bridegroom and a "friend of the bridegroom" (cf. Jn. 3:29).
14. The bridegroom implies a bride and a marriage implies guests (few or many).
15. In this case, the guests are many and the wedding supper always followed the wedding ceremony.
16. In this case the ceremony occurs in heaven just before the 2nd Advent and the supper takes place over the course of 1000 years.
17. Jewish custom often allowed for celebrations up to two weeks after the actual wedding.
18. The wedding supper as the angel designates it will occur on earth during the glorious millennial age.

19. Food will be provided for those who periodically attend the supper (cf. Isa. 25:6 “And in this mountain the LORD of hosts will prepare a lavish banquet for all peoples on this mountain; a banquet of aged wine, choice pieces with marrow, refined aged wine.”).
20. John the Baptist will be honored as the friend of the bridegroom.
21. The invited guest include OT saints resurrected just after the 2nd Advent (there resurrection and evaluation occurs on earth in contrast to that of the church), and tribulational martyrs and survivors, not to mention the many new persons born during the 1000 years.
22. Those invited are all saints not part members of the “Bride of Christ.”
23. They are singularly blessed.
24. The wedding guest validated their invitation by showing up at the wedding dressed in the proper attire (cf. Matt. 22:1-14).
25. They did not make some flimsy excuse for not attending as seen in the parables of Matt. 22:3-5 and Lk. 14:16-20.
26. The noun *deipnon* is the same word used in connection with the Lord’s supper (Jn. 13:3,4; 1Cor. 11:20, 21).
27. This term is used for fellowship with Christ in Ph 2 (Rev. 3:20).
28. The second occurrence of the words “And he said to me” introduces an affirmation of truthfulness in respect to the “true words of God.”
29. One view is to limit the statement to the preceding beatitude (10 words in the Greek).
30. This is the sort of statement that verifies statements in prophetic literature (cf. Dan. 8:26; 10:1; 11:2; 12:7).
31. Expanding the reference of “these words” to include the general sense of all the visions supplied through the angel-guide has just revealed to John.
32. Specifically this would include everything revealed to John beginning with Rev. 17:1 through chapter 19.
33. This finds support in Rev. 22:6 where the reference to the phrase “these words *are* faithful and true” refer to the prophetic information regarding at least the information on the new creation.
34. The interpretation here is that the reference is to everything revealed from the introduction of the angel who became John’s teacher in 17:1 to at least 19:1-8.
35. This phrase is designed to offer reassurance that this revelatory information is for real and not something to be discounted.
36. Jesus employed a similar device in Jn. 14:2 in connection with the promise of a heavenly dwelling place for believers (e.g. “if it were not so, I would have told you”).
37. The adjective *alethinoi* (“true”) declares the veracity of all the data within this narrative segment (17:1 through 19).
38. This constitutes a statement of verification with respect to the momentous information contained in chapters 17 thru 19.

John Falls (v. 10)

VERSE 10 Then I fell at his feet to worship him (καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ [*conj kai + aor.act.ind.1s. pipto fall + prep emprosthen in front of, before + art.w/noun gen.m.p. pous foot + pro.gen.m.s. autos him + aor.act.infin. proskuneo worship*])).

But he said to me, "Do not do that (καὶ λέγει μοι, "Ὁρα μὴ· σύνδουλός σου [*conj kai + pres.act.ind.3s. lego say + pro.dat.m.s. ego "me" + pres.act.imper.2s. horao see; take note; see to it; "Don't do that" with the negative + neg me*]; **I am a fellow servant of yours and your brethren who hold the testimony of Jesus; worship God** (σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ προσκύνησον [*noun nom.m.s. sundoulos fellow slave/servant + pro.gen.s. su "yours" + pres.act.ind.1s. eimi I am + conj kai + art.w/noun gen.m.p. adelphos brother + pro.gen.s. su "your" + art.w/pres.act.part.gen.m.p. echo have; "hold" + art.w/noun acc.f.s. marturia witness, testimony + noun gen.m.s. Iesus Jesus + art.w/noun dat.m.s. theos God + aor.act.imper.2s. proskuneo worship*]).

For the testimony of Jesus is the spirit of prophecy (ἡ γὰρ μαρτυρία Ἰησοῦ ἐστὶν τὸ πνεῦμα τῆς προφητείας [*art.w/noun nom.f.s. marturia witness, testimony + conj gar for + noun gen.m.s. Iesus + pres.act.ind.3s. eimi is + art.w/noun nom.nt.s pneuma spirit; e.g. Holy Spirit + art.w/noun gen.f.s. propheteia prophecy*])."

ANALYSIS: VERSE 10

1. John is so overwhelmed that he prostrates himself at the feet of this angel.
2. Scripture mentions similar responses by various individuals (Num. 22:31; Josh. 5:14; Judg. 13:20; Dan. 2:46; Acts 10:25; 16:29).
3. These did not have the purpose of worship as John did.
4. The words "to worship him" signify intention.
5. Clearly, the presence of the one who could provide such certainty to the fulfillment of theses revelations put this angel in a special category.
6. Whether John yielded to the temptation to accord greater importance to this angel, or was simply beside himself with excitement over the nature of the revelation is unknown.
7. Whatever the precise cause, John had to be set straight.
8. The angel forbids the worship of his person with the utterance "see that you do not [do this]."
9. This was a common idiom that implied an additional "do this" (*poiesis touto*).
10. The use of the present imperative *horao* which means "to see" in similar constructions occur at Matt. 8:4; 18:10; Mk. 1:44; 1Thess. 5:15.
11. No matter how well intentioned, John's attempt at worship receives a sharp rebuke.
12. The predilection toward angel worship had for some time infected the churches in the province of Asia (cf. Col. 2:18).
13. John succumbs two times to this form of false worship (cf. Rev. 22:8).

14. The angel supplies a doctrinal perspective with respect to why said activity is bogus.
15. The angel's self-designation as a "fellow-slave" is insightful.
16. It is well-established that all believers are fellow-slaves (Matt. 18:28; 24:49; Col. 1:7; 4:7; Rev. 6:11), but mention of angels in this regard is not that frequent.
17. For an angel to acknowledge his proper place in the plan of God thusly is a prime indicator for the prophet John.
18. Angels are servants of God as are Christians (Heb. 1:14).
19. The angel's retort actually elevates John and his fellow believers.
20. It in no way abases angels.
21. The angel further identifies with John and the community of his brethren by characterizing them as those "who have the testimony of Jesus."
22. Like his human counterparts, an angel can (or should) do nothing other than bear the witness of who and what Jesus stands for.
23. A parallel statement in 22:9 elaborates further by referring to being a fellow-slave "of your brothers the prophets and of those who keep the words of this book."
24. This is not to say that all believers are prophets or that all believers faithfully bear witness to prophetic verities.
25. Believers do have access to the testimony of Jesus through the service of those committed to the study of sound doctrine.
26. The angel is not implying that all believers subscribe to what is here referred to as "the testimony of Jesus" (e.g. the prophetic word).
27. Many versions of what the Bible has to say about prophecy exist, but there is only one that passes muster.
28. Only those "who hold" or "who have" are the ones who are in possession of Jesus' testimony.
29. That testimony predicts mass defection from the truth on the part of believers in the last days.
30. John was most definitely on the right track even though at this juncture he no doubt had some unresolved questions.
31. "The testimony of Jesus" (5x in Revelation: 1:2, 9; 12:17; 19:10; 20:4) is the testimony/witness borne by Jesus, as elsewhere in this book.
32. The doctrine spoken by Christian prophets (like John), originated with the Spirit of God, who reveals the testimony borne by Jesus which constitutes the very words of God.
33. These things are the equivalent of Jesus' testimony concerning Bible prophecy.
34. His self-revelation comes from the His Father (1:1).
35. Jesus is both the propagator and the theme of prophetic revelation.
36. He is the revealer of the Father and His agent is God the Holy Spirit.
37. This role rests on the understanding "of Jesus" as a subjective genitive.
38. As a corrective the angel tells John to redirect his worship to God.
39. John was disoriented for the moment and lost a grip on a truth he knew quite well.
40. The aorist imperative which always carries a note of urgency is a polite way of reminding the prophet of the importance of worshiping the proper object.
41. Surprisingly John needs this reminder in a comparable situation a little latter (cf. 22:9).
42. The angel reinforces his command with a further explanation: "for the testimony of Jesus is the Spirit of prophecy."

43. Both angels and humans can be authorized to convey the contents of the divine mysteries/prophecies and in so doing they demonstrate themselves to be faithful servants of God.
44. But God is the ultimate source of that witness concerning Jesus.
45. It is only appropriate that those who are privy to what would otherwise be hidden to worship the ultimate source of that revelation.
46. Angels and men are but servants and worship does not belong to the servant, but to the one served.
47. The sense of all this is that “the one who has the spirit of prophecy will convey Jesus’ testimony.”
48. The message attested by Jesus is “the spirit of prophecy.”
49. “The Spirit of prophecy” is God the Holy Spirit working in and through the designated agent (e.g., the prophet John).
50. The divinely inspired prophet in the OT received revelation through the preexistent second person of the Godhead (1Pet. 1:11; cp. 2Pet. 1:19-21).
51. In essence, this statement means that the testimony of Jesus is the substance of what the Spirit inspires Christian prophets to communicate.