

## The Marriage Supper of the Lamb

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Feast of Tabernacles Sermon - 2017

As we went through the recent sermon about the institution of marriage it was mentioned that there would be a follow up sermon at the Feast. Well, this is that follow up as it carries that series into an even greater purpose and meaning that is to be gleaned from what God gave mankind by giving us the institution of marriage in the first place.

So it was good to go through those in the manner that we did. I marvel sometimes then at the planning and how things work together as they do, to lead, guide, and direct us, to teach us the things that God gives to us and in this particular subject matter today, to me it's awesome to think about that we went through a particular series that leads us to this today because this is what it's all about. This is the purpose of it all. This subject ties in with what is soon to be established on earth, the Kingdom of God, and that will occur, obviously, at the very beginning of the Millennium, which is what we picture and foreshadow, in that respect, at the Feast of Tabernacles, a period of time that we so look forward to, that all through the ages those who have followed God, who have been led by God have looked forward to this time, a city whose builder and maker is God.

So we are here at this Feast of Tabernacles to reflect upon and focus on those things contained in the way, meaning, and purpose of God establishing that 1,000 years, that final 1,000 years of God's 7,000 year plan. So this is what it leads to and the things about marriage teach us about those things that lead into this and beyond.

So this sermon today is entitled, *The Marriage Supper of the Lamb*.

There have been a lot of strange ideas that people have had, and I don't mean just in the world around us, but within the environs of the Church as well. I've heard different ones talk about it, ministers and minister's wives, talking about this anticipation of the marriage supper as though it's looking forward to something that's akin to a physical marriage where someone walks up the aisle and someone is given and some of the formality of that, and then this great marriage feast, this great marriage period of time, this marriage supper of how it's going to be decked out, what it's going to be like. People have tried to think about that, what it's going to be like. Well, there are so many things we really can't think about what it's going to be like, things on a spiritual plane. God gives us certain guidelines, certain things to reflect upon, to see in a physical world just like with the temple. Everything about the physical temple teaches us things. There are so many things we don't even yet know about how it was constructed in the sense of various things that God put in it and what they all mean. In time those things are going to be taught because they all reflect something that is far, far greater, or picture something that is far, far greater in a spiritual realm as far as that which God is creating in a temple.

So again, people can get some funny ideas sometimes, little strange ideas about the marriage supper of the Lamb because we tend to think physically. That's the way we are. We just tend to think physically. So we try to equate everything with that which is done physically yet there are a lot of things that we do physically that picture that which is spiritual. A good example starts right in the very beginning: Passover, the Days of unleavened Bread, taking some unleavened bread and what it pictures, what it means on a spiritual plane, because it isn't about the bread. It's all that it leads to and all that it pictures in life that we're to learn from, that we are to become unleavened on a spiritual plane in our lives. It isn't the physical part, though we have to do certain things on a physical plane, but those are the things that teach us about something on a spiritual plane. So it is with marriage. It doesn't mean that everything that happens on a spiritual plane is going to look like and be like something that's physical. So it is with this subject today.

So I'm going to read that verse that speaks about this. You don't need to turn there right now.

**Revelation 19:9—And he said unto me, Write: Blessed are they who are called unto the marriage supper of the Lamb! And he said unto me, These are the true sayings of God.** So those who are called to the marriage supper of the Lamb are awesomely blessed with such opportunities, with such blessings of life and to grasp those things, well, we grow in it. We grow in time. There are things we really can't fully see and grasp about what's going to take place on a spirit plane, how we're going to be, what it's going to be like to be in a spirit body. We don't know that. We can't know that.

So to more fully understand the importance of this event, the marriage supper of the Lamb, we really need to focus on what God began to reveal from the very beginning, the very beginning of His creation of mankind because it's here that God began to reveal His purpose for the creation of all mankind. Then He also began to reveal the importance and beginning meaning and purpose for marriage. We'll turn back there to Genesis 2. So many things begin right here and then later as time goes on God gives us understanding. He begins to teach us and give us understanding of so many of the things that are written there in such a short amount in Genesis 1, 2, and 3.

I think of Mr. Armstrong toward the latter end talking about the two trees and things associated with the meaning of that and there were people in the Church, because they heard him speak about those two trees so much, that they tuned him out as soon as he said "two trees." But what was amazing was Mr. Armstrong was deeply moved and motivated and inspired by that subject, of what God was revealing to him of things that the Church had not yet understood and he was building upon those things every time he spoke and he mentioned the two trees. And so it goes. We're still building upon those things that are back there that God has given and He's revealing more about what He said and what He meant and what He was picturing by the things that He gave back then, a progressive revelation through time.

**Genesis 2:1—Thus the heavens and the earth were finished, and all the host... all the host of them,** and that "host" just means "the great number of things that was finished." It was finished.

They were finished, the great number of things that God had done, that God had given, that God had made. All for a great purpose.

**Verse 2—And on the seventh day God**, and it's written here as "Elohim" for great purpose because even from the very beginning God began to reveal His purpose. As a matter of fact, it wasn't until much later, even though Moses recorded the things written, that were written there in Genesis and Exodus and so forth, and up to that point in time when Moses did come on the scene, but throughout the book of Genesis there it makes it very clear that there was a period of time that no one even knew God by His name Yahweh, Yahweh Elohim. They knew Him by God and so forth, and that's there in the beginning of Exodus, I believe Exodus 6. I believe its Exodus 6 where it speaks about this. God makes it very clear that now He's giving more, but as Moses wrote he did refer to God in so many of those places as he wrote those things, he referred to him as Yahweh Elohim even though those individuals didn't know Him by that name.

So again here, at the very beginning though, and God inspired this to be this way, that in the very beginning of these chapters here, chapter 1, 2, and into 3 it's Elohim. Elohim, not Yahweh. It's just Elohim, the family, the God family and all for a great purpose. God revealing His purpose for the creation of mankind in the first place. Well, we know the story and it's so awesome, but it's hidden from the world.

**And on the seventh day God (Elohim) ended His work which He had made.** He ended His work. So it's referring to one, even though it's a family name. It's not referring to several beings as so many believe in the world of traditional Christianity and even in the scattered Body - they believe that there were two, but there was just one, and so, **He ended His work which He had made and He rested, He rested on the seventh day from all His work which He had made. And God (Elohim) blessed the seventh day**, not any other day, just the seventh day. Even that, right there from the very beginning, should teach mankind that He blessed the seventh day. He set it apart. And what would change that? He blessed that day. If you read all the other things then in the Old Testament, of what it says about it, powerful! **And Elohim blessed the seventh day and sanctified it**, set it apart for holy use and purpose, as we understand that word means, **because that in it He had rested from all His work which God (Elohim) created and made.**

**These are the generations of the heavens and the earth when they were created, in the day that the Eternal Elohim**, now it becomes very specific. Even though as a whole most of the time it speaks about Elohim, now Moses is moved by the power of God's spirit to write this, to have this recorded. **...in the day that the Eternal God (Yahweh Elohim) made the heavens and the earth.** So, again, what an incredible story right here from the very beginning.

Then **verse 7.** Again here, making it very specific this time: **And the Eternal Yahweh**, saying here, **Yahweh Elohim formed man of the dust of the ground.** Again here, when he starts out from the very beginning in chapter 1 and on in to chapter 2 so often it's still this word Elohim as a whole. And though they didn't know Him as Yahweh, Moses was still inspired to write this. That's

an awesome thing to understand. **And the Eternal God formed man of the dust of the ground.** So it's, again, Yahweh, making it very clear who did all this and who did all the creation. Yahweh. There were no others. **...and breathed into his nostrils the breath of life; and man became a living being,** the words that are translated as "soul," so incredible how human beings have tried to twist things. Well, it's not just human beings, it's really a great being who had sway in people's lives to distort so much of what is here and try to focus on this word "soul" and tarnish it and make it seem like something different and then to lead people into believing that they have some kind of a thing living within them that goes on after death, a soul. Incredible. It just says that he's a living being. God created living beings and it refers to animals as living beings, using the same word. They die and they don't go anywhere. Neither does man.

Backing up then to Genesis 1:1. Here especially throughout this chapter, incredible how it is written leading up to the point when Moses finally becomes very specific about Yahweh. But here it says in **Genesis 1:1—In,** which we understand it's not the word "the." There is no such thing in the Hebrew. **In a beginning God (Elohim) created the heaven and the earth.** Well, chapter 2 later on makes it very clear who it was that did this, Yahweh. **And the earth was,** or "became" as we understand the proper translation of the Hebrew word here, **And the earth became without form, and void.** So in time this is what was on the scene. This is what was. It was without form, and it was void. So we see what took place. If we understand what took place at the time of Satan's rebellion, God had created the earth and then at some point in time it was total waste and destruction. That's what these words mean in the Hebrew.

**...and darkness was upon the face of the deep. And the spirit of God (Elohim) moved upon the face of the waters. And God said, Let there be light; and there was light.** So it doesn't say He created the sun. It was all here, but the light couldn't make it through the atmosphere of the earth. It couldn't reach the earth. There was no life on earth. There was nothing growing on earth. There was no plant life. There was no animal life of any kind. Everything had died, had died out. And here is the point where we understand that finally at some point in time God came on the scene and began to reconstruct things on the earth and to make it possible then once again to set things in their proper place in orbit and everything else so that the sun then could finally come through. The light was already there but it wasn't reaching the earth. **...and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And Elohim called the light Day, and the darkness He called Night. And the evening and the morning were the first day.**

So setting things in their proper way here so that the light did come through to the earth once again, and setting that time pattern of a specific 24-hour day as a whole of time and those things that take place day by day, and starting with the night a day begins, and ends then at a sundown. After the daytime portion and the sun goes down, a new day begins. We understand these cycles. God made those things and established those things; He set aside specific things to take place at specific times.

**Verse 14—And Elohim said, Let there be lights in the firmament of heavens to divide the day from the night; and let them be for signs and for seasons,** appointed times, that same word we have in Leviticus where God established time in such a manner that there could be those things that man could count, those things that could take place within a year when it comes to holy days. He'd already set aside here, talking about setting aside things about the Sabbath day we just read in chapter 2, and so the seventh day and the things that take place throughout a year, and then the Holy Days, the annual times that God gave. He made these all possible so that man could learn from what He would give. **...for days and for years**

**Verse 26—And Elohim said, Let us make man in our image, after our likeness.** It's very awkward translation and very incorrect translation, candidly, because it's not about different beings speaking to one another or Yahweh Elohim speaking to any others. They didn't know how to translate a family name, the word that's like family, Elohim, that's about God. It's about the God Family. God, and so they said "us" because it's referring back to Elohim, yet it's not proper. God's just saying He's going to make mankind after the likeness of Elohim. That's what He said.

**...and let them have dominion over the fish of the sea, and over the fowl of the air, and over the animals, and over all the earth and over every moving thing that moves upon the earth. And Elohim created man in His own image,** in His, Yahweh Elohim. There was no other. And so there is that which God began to create in a physical form, of something through time that would become a spirit form - after the likeness of Elohim. **In the image of God, or in the image of Elohim He created him.** So there are things yet to learn about all of this and it has much to do with that which has the potential to become a part of the God family, that which God impregnates the mind giving it that spirit essence to think and to reason, to plan and to create, those abilities on a very slight and small scale that are the attributes of God Almighty on a grand scale. **And He created them,** as it says here, **male and female.**

Let's turn over now to Hebrews 1. God was revealing from the beginning that His purpose for creating mankind was to become Elohim, to be able to come into the God Family, not that all would, because people have even had some funny ideas about that. It's like all human beings, as a whole, when it's all said and done, are pretty much going to be able to become a part of Elohim, and especially if they've been in the Church. Not true. Not true. It's by choice. And just as in a spirit realm of those who rejected God, we found that easily within the Church. That kind of a mind, having full access to God that rejects God can't be in His Family. So there is much we have yet to learn about that, but God has revealed a great deal in the last several years.

**So in Hebrews 1:1—God, who at various times and in different manners spoke in time past unto the fathers by/through the prophets, has in these last days spoken unto us by/through His Son, whom He has appointed to be heir over all things.** That's God Almighty doing that, that Jesus Christ was to be made heir, heir to inherit something that he never had, that he didn't have, to become something that he wasn't. He was the Son. He was born as the Son of God. His Father was God Almighty. No other human being can have that, has ever had that, obviously.

**...whom He has appointed heir of all things, whom also by/through** (as the word is here), **through whom also He made**, in other words, "to make or to bring into being, to bring forth" **the ages**. That's what this means. In other words, everything was based upon him. It isn't that he did it. It isn't that Jesus Christ did it. That's not what he's saying. He's saying that everything, in essence, that making him heir of all things was for a purpose. "And whom He," God Almighty, "made the ages," through whom He made the ages. It's the purpose of the ages. It's based upon everything about him.

We're going to learn a little bit more about some of that during this Feast, about how there are certain things that God planned from the very beginning concerning His Son that are magnified very powerfully so, that God has taken much time, but everything was based upon His Son. Before the angels, the angelic realm was created, everything was based upon what God was going to do with His Son because the purpose of everything from the beginning has been the God family. God creating Himself, in that respect, giving people, or giving beings an opportunity to come into a God Family. Awesome! Things we have difficulty understanding and comprehending. We see, we know, there are things we believe and we know and we grasp the things that God is revealing to us, but they're so far beyond full comprehension, they truly are.

**...who being the brightness of His glory and the express image of His person**, speaking of Jesus Christ and what God was giving to Him. So, "who being the brightness of His glory," of God's great glory because of how God was going to esteem him and what He was going to give to him and the place and the purpose of everything that was being built upon him and through him. **...and upholding all things by the word of His power**, by God's own power, for God does this and what God purposes God accomplishes, God does. These things were purposed and planned to be accomplished through Jesus Christ. **...when he had by himself**, speaking then of Christ, **purged our sins, sat down on the right hand of the Majesty on high**. So beautiful verses here about God's plan from the very beginning, but it's all based upon what would be done in and through Jesus Christ, how God was going to establish Elohim because there's no other way, absolutely no other way but that there should be one son, the Son of God born in human life to go through what he did for a creation that is so incredible. And we can only grasp it in part, but it's awesome, it's beautiful, it's wonderful what God creates.

**Hebrews 2:1—Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.** So we're to pay close attention to the things that God gives us, to progressive revelation of His word, of His way of life and to not let them slip through our fingers, to hold on to all the truths, as an example, that God has given to us because there are people who didn't even fully accept all of them, and so if they don't accept them then that's their choice; they can't have it and they're rejected. Then there are those who have had them and believe various things and have let them slip through their fingers. Truths, truths that so few have ever comprehended. Some truths that none have ever known or comprehended.

**Verse 2—For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, of what God is offering to us, which at the first began to be spoken by the Lord, and was confirmed unto us by those who heard *him*, God also bearing them witness both with signs and wonders, and with different miracles, and gifts of the holy spirit, according to His own will?**

For unto the angels He has not put in subjection the world to come whereof we speak. So from the very beginning it was never God's purpose to put all the creation, everything that God would make, in subjection to the angelic realm. It was never meant to be at all, but it was God's purpose to do so with Elohim.

**Verse 6—But one in a certain place testified, saying: What is man... What is man that You are mindful of him?** "What is mankind that You are mindful of him?" I never get tired of these verses. We can't. If you do, something's wrong. We should be inspired, moved, and motivated by what's revealed and by what is said. **Or the son of man that You visit him?** That God has such great purpose for us. For we are so small, so puny, so messed up because of our selfish human nature, and yet we're God's focus and God's purpose. **You made him a little lower than the angels,** speaking about God, God Almighty. "You made him a little lower than the angels." Mankind. Not with the majesty, the beauty, the power, the composition of the angels at all. We're made of the dust of the earth. Indeed, a little lower. **You crowned him with glory and honor, and did set him over the works of Your hands.** Yet there's great purpose in making us as He did and creating us as He did because we're not always to be this way, not always to be of the dust of the earth. **You** (God Almighty, Yahweh Elohim) **have put all things in subjection under his feet, under the feet of mankind.** It's not yet, but that's God's purpose. It's God's purpose once we become a part of Elohim that everything is in subjection to the God Family.

**For in that He put all in subjection under him, He left nothing—nothing—*that is not put under him.* But now, as of now, we do not yet see all things put under him.** It hasn't been put under man, physical man. That's why I love what it says next: **But we do see Jesus, who was made a little lower than the angels for the suffering of death,** to become the Passover for all mankind, to enable all mankind to have the ability to have sins forgiven and to have a relationship with God Almighty and then to have that power and life of both God the Father and Jesus Christ through that spirit, that holy spirit, living and dwelling within us to transform the way we are, the minds, to get us to a point where we can then be born into that family, so only at this point in time, as he is writing this, it says, but this is what we do see, as Paul was writing here to the Hebrews and telling them this. **We see Jesus Christ who was made a little while lower than the angels,** just like all of mankind has been, **for the purpose of the suffering of death, crowned with glory and honor.** So we just went through a series recently that talked about some of the awesome thing of when Jesus Christ was spirit and he appeared in the midst of them and the power that was there. Awesome! Spirit, he was made of spirit but could manifest himself physically, and did so to the

disciples. So we see him crowned with honor and glory, esteemed, become God, Elohim, in the God Family, the first of the first fruits. Incredible what is revealed. ...**that he, by the grace of God, should taste death for every man.**

**For it became him, for whom all things,** now this is a primary preposition denoting the channel or the act through, in other words, through whom, **through whom all things,** in other words, all things that are, that exist in God's plan, **and by,** the same word, that's that same word "through" that's translated previously, in my King James anyway, as "for" and now the word "by" but it's the same word here. ...**through whom are all things.** It's God's purpose. It's Jesus Christ. Everything is built upon him, the God family, Elohim. ...**in bringing many sons unto glory.** So Paul was explaining what we see now is Jesus Christ, that all things have been placed under his feet. It hasn't been put under mankind yet, the rest of mankind by any means. Just one. Just one who has lived in human life. All things have been put under him, but his purpose is in bringing many sons into glory, into that same glory. ...**to make the captain of their salvation perfect through sufferings.**

So, again, yes, from the very beginning God began to reveal that His purpose for the creation of mankind was to bring us into Elohim, into His family. He also began to reveal how this would become possible through what He began to reveal through the institution of marriage.

Now back to Genesis. I'll just read this to you. We've heard it quite a bit here recently. Back to Genesis and what was spoken in that particular sermon on the institution of marriage that God established from the very beginning. It simply states, **Genesis 2:24—Therefore, shall a man leave his father and mother and shall cleave,** as we understand that word means "to stick to; with; to join together," **unto his wife,** just like glue, to be joined together as one, **to cleave unto his wife.** And vice versa, the wife to the husband. It's both but it's teaching something here of how it was to progress in what is given here. ...**and they shall become one flesh.**

So there is so much here. As we covered in that particular sermon series it isn't just a matter of something that happens physically, yet that does happen on a physical plane, that teaches something far more even physically there, that they are to become one, that they are to become united, together, glued together, working together to become a family together in marriage. It's marriage that's important. It's the institution and what it does in bringing people together in one for one purpose. They're to have a focus and a purpose in life together as a unique family unit. It's a beautiful thing! God is giving that from the very beginning, of the purpose for it and what mankind was to do as far as family is concerned.

Let's turn over to Ephesians 5 now, Ephesians 5:25. There's so much here, so much we've read through, but this is what it's all about because it leads to that which is on a spiritual plane in a spiritual family. We're to learn things in a physical family and we're to hold on to that and cherish that and obey those things that God has given to us and to be sobered by those things and not to take it frivolously like this world does. For if we can't learn it on a physical plane how on earth



can we have it on a spiritual plane. There are things we must learn. So there are many things that some must repent of in life because of not doing these things, of not holding these things, of not doing and accomplishing what God said needed to be done, that two are to cleave to each other, to become one flesh.

**Ephesians 5:25—Husbands, love your wives, love your wives, even as Christ also loved the Church and gave Himself for it.** It's a pretty tall order, all about sacrifice, all about sacrifice in order to give, in order to give, as Jesus Christ has given to us, to the Church so that we can have what we are able to enjoy and receive in life. God says to learn this in a physical family.

**Husbands love your wives.** Don't control your wives. Jesus Christ doesn't control us. He doesn't do it for himself. He doesn't do it for his own luxury, his own comfort. He doesn't function that way. He's not selfish in how he deals with us - giving, caring, nurturing, sacrificing, working, working hard for us in ways we don't even grasp and comprehend. One day we'll be able to understand that in a greater way, but this is where it begins, the instruction that God gives, because in this as far as a structure at that point in time was that husbands were given a responsibility over a household and so much of it because of how they were created, not because they're better. So, so many have abused and misused that as though it's power granted to them, as though it lifts them up, as though it magnifies them, as though the woman is something less. That's just sick! Sick! Jesus Christ doesn't look upon us in that way. On the contrary, he desires with all of his being - he died for the purpose - so that we could receive what he has, so that we can join together with him in what he has.

**Verse 26—that he might sanctify and cleanse it,** speaking of the Church, everything for the Church. Everything is done for the Church, to help it, to nurture it, to provide for it, to take care of it so that it could have every opportunity in life, every blessing in life possible. **...that he might sanctify and cleanse it with the washing of the water through the word,** the word, the means of God, the truth that God gives to us. So we're blessed with what is true. We're blessed with seeing and knowing things that the world around us doesn't grasp. Our lives are enriched because of it. We're strengthened because of it. We're able to grow in things and be blessed because of it, to be set apart, sanctified even more, cleansed even greater in our lives if we yield to those things, if we learn from those things. So it's all about being able to be cleansed of sin, to be forgiven through Jesus Christ as our Passover, and thereby set aside for holy use and purpose.

**Verse 27—**speaking of Christ, but it says husbands are to learn from this in how they think toward their wives. **...that he might present it to himself a glorious Church, a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.** In other words, in order to be in God's family, in order to be in Elohim. **So ought men to love their wives as their own bodies; he who loves his wife loves himself.** Incredible things it's saying here. He who loves his wife loves himself. If a person doesn't love his wife in that way he's messed up. **For no man ever yet hated his own flesh.** So either a person is going to be exceedingly selfish and stay that way and not see and not practice what God says concerning marriage

relationship and the bond and the oneness that's to exist there between a husband and a wife and the things that are to be done in an orderly way that God gives instruction in or they're going to listen.

**For no one ever hated yet his own flesh, but nourishes it and cherishes it, even as the Lord the Church.** So that which we do selfish by nature, that kind of selfish love needs to be turned around because that love needs to go outward to the wife first and to the rest of the family and shared in the family, to be turned away from just being selfish to one's self, but learning to give, learning to sacrifice to bring others into that family environment, that oneness of life. **For we are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and mother and be joined unto his wife,** and the other way as well, the wife to the husband, joined together like glue, to become one, but it's on a spiritual plane. It's more on a spiritual plane, beginning to learn things of the spirit that can't be learned any other way.

**This is a great mystery, but I speak concerning Christ and the Church.** See, it's not given to the world to grasp this. It's not given to the world to fully understand this. It's not given to the world to practice this, but it has been given to us and we are to practice it, we are to live it. We're to live it on a spiritual plane and that requires much. It requires a close relationship with God Almighty because we can't do it on our own. It requires an ability through the power of God's spirit as to how we live and as to what our priorities really are. God first. And if God is first then other things will begin to fall into place more in our lives, even the marriage. But too often that isn't the case and God, candidly, isn't first. That's just the bottom line because if we're first then the marriage is going to suffer because God isn't first. That's what happens far, far, far too often.

Ephesians 2, let's back up a little bit here because Paul has a great deal to say about these things in Ephesians and they all tie together in this particular book. **Ephesians 2:13—But now in Christ Jesus you who in former time were far off,** now this is speaking of gentiles, non-believers in other words. It's sometimes even quoted in such a fashion, but it's really used to talk about non-believers. **So you who in former time were non-believers (far off) are made near by/through the blood of Christ. For he is our peace.** So it's through Jesus Christ, the blessing of being able to begin the process of being forgiven of sin. What a peace that we can begin to have knowing that everything that's happened in the past is gone. Now, sometimes we don't let ourselves forget or be forgiven of certain things, but the reality is as far as God is concerned they're gone and you're to walk now in newness of life. All that of the past is just that, it's the past. It's not there anymore. It's not brought to mind anymore and we're not to bring it to mind. It's gone. We're to move forward in a new way of life. We're a new person. There's a peace, incredible peace that's to go with it. As we continue to grow in that through our life then we're to experience more of that peace because we're able to draw closer to God, become more at-one, bound together with God Almighty and His Son Jesus Christ. There's a oneness there that we're to have on a spiritual plane with them. So the more we do that the more peace we have, but sometimes we find there

isn't peace, and whenever there isn't peace you know what's taking place? There's sin. There's selfishness and there's evil that exists, that must be repented of, that must be changed.

**For he (Jesus Christ) is our peace, who has made both one;** two to become one. That's what this is all about. That which started in the beginning in Genesis about a husband and wife in a family is to be learned on a spiritual plane. There are things God has given us to live and practice and work at on a physical scale, on a physical plane that teaches us things in a spirit realm, in a spirit family about Elohim. **...who has made both one.** So here it's basically speaking of both gentiles and Jews, in this particular case, those circumcised and those uncircumcised able to be made at-one with God. But regardless, if it's in one by themselves that's the whole thing that's being spoken of there. But even them, how did they become one? Because of this. They're able now to be of the same mind.

Just like the Church. I marvel more at this when we had thousands and thousands and thousands in the Church and you could go from one area to another. We would sing the same songs. We had the same fellowship. You could talk to individuals and after a little bit it's like you've known them all their life because they're your family. You might have just met them and had a conversation with them, but because you believe the same things there's a oneness there that comes from God that comes from God's spirit that we're able to have and to experience. A oneness, a oneness in purpose, oneness in focus in life, and a marriage is to have that on a physical plane.

**...and he has broken down the middle wall of partition,** in other words, now that both can have access, both the Jew and the gentile have access to God Almighty because neither one did. So both are able to have this unity and oneness in life with God Almighty and oneness with one another because of this; both made one.

**Verse 15—having abolished in the flesh the enmity even the law of commandments contained in ordinances,** in other words, the sacrificial law that's spoken of here, that's contained in ordinances in order to make. In other words, now it's real. Now it's through a single sacrifice, the sacrifice of Jesus Christ. **In order to make through himself of both one new man, so making peace.** **...and that he might reconcile,** this word meaning, "causing to exist in harmony and unity," **both unto God.** Now, this is very much what a marriage is like because you're taking two. And two non-believers, both Jews, they didn't believe, they didn't know the truth, and neither did the gentiles. Now they have a common bond.

A husband and wife when they come together in God's Church there is to be then that oneness, that unity. Now, little more difficult in some respects, but if just one understands how they're to live and they strive to live that way toward their mate, toward their spouse, they're going to be blessed, they're going to have a richness and a fullness in life that they otherwise couldn't have. So much more so with the truth of God's way of life and living it, to be awesomely blessed, to be able to learn these lessons here, but even more so within the Church, so much more so.

So again here, **that he might reconcile**, in other words, to cause to exist in harmony and unity. That's the way a marriage is to be, both having a harmony and a unity. There's not to be confusion and division and jealousy and anger and envy and resentment and bitterness and whatever it might be that exists, that that should be so foreign. ...**that he might reconcile both unto God in one body**, the Body of Christ, and later a spirit body, the Family of God. So these are steps that lead us to a unity and a oneness of spirit, of life, of becoming one. God begins to teach it. He began to teach it back in Genesis, that two people are to come together to become one, to become one flesh. It's done on a physical plane, yes, but when people are called into the truth (because this is for the Church), when they're called into the Church, then what an awesome thing that people can share in life even more so. And if we're only able to share part of that, then we have that as far as a relationship with God and we look forward to the time that the other has such opportunity to share with us. ...**both unto God and one body by the pole**, in other words, by being nailed to the pole, **having thereby slain enmity**, that which was the problem before because of the Passover because of being able to be forgiven of sin.

So, again, this oneness is stressed all the more just a little farther, just a little later here. Ephesians 4. There is so much in the book of Ephesians about this unity, about this oneness. We shouldn't let that escape us when we talk about this subject of marriage because that's what it's about. It's about this bond, this unity, what we work toward, what we seek to accomplish in sharing something together.

**Ephesians 4:1—I, therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation**, the word is "calling". That's what this word is. ...**that you walk worthy of the calling wherewith you are called**. God Almighty, God the Father is the one who begins to draw us and call us into a special relationship. He's the one that has to do it. He gives us to His Son and we're able then to come into a relationship with Jesus Christ and with God the Father through His Son, but we have to be called to that and when we are then what an incredible thing that begins to happen. He says we're to walk in a worthy manner. We're not worthy of it; we're to walk in a worthy manner. In other words, our conduct needs to reflect that we're striving to live in a certain way, that we're applying certain things and in marriage as well. In all relationships, but the most powerful and the one that's closest to most is marriage because that's where it begins. Then it goes out into the world around us, into the rest of the family or whatever, community, or within the Church and so forth.

**Verse 2—to walk with a worthy manner**. How? **With all lowliness and meekness** of attitude, not allowing ourselves to be lifted up with pride. I've known of so many because it's a human trait to be lifted up with pride, this matter of sometimes just power and authority. People get ordained and they go goofy. Sometimes it's what happens in the mind. Yet people have to fight that and then they can work through that. Some do and some don't because it can go to the head and it's like they have this power, this authority and it lifts them up and they can be around other people and they're a minister, you know. It's not supposed to be that way.

A husband and a wife, as soon as the "I do's" are done sometimes (I've know of far too many), the husband changes. He's not courting anymore, he's conquered. It's a horrible spirit, attitude of spirit, one that no longer gives and sacrifices and loves as it did before, as it worked more at the relationship. Now it's more of one of authority and ruling over the wife, one of thinking that now because you're my wife. Well, what about this? She can say you're my husband, but there's a different outlook on that so often because naturally by nature - naturally by nature in the world - the man lifts himself up, looks down upon the woman as something less than he is. He's smarter. He knows more how to lead, guide, and direct and rule and make decisions and everything else in life. And you think, "Bull!" You just have a greater responsibility to be looking to God, to be striving to live God's way of life toward your mate, toward your spouse.

So again, **with all lowliness and meekness**, in other words, a teachable spirit, a willingness to listen, to perhaps do something a different way. ...**with longsuffering**, with patience, not expecting someone to change the way you want them to change. Most likely they'd like you to change in some things in your life, but if you start focusing upon that you're not going to be happy. You're going to think about what you're doing but not what they're doing. You're not going to think about what they're sacrificing, what they're doing in their life to love you. People become exceedingly selfish sometimes. So to be done right, if something is being done wrong by another, to be willing to be longsuffering? That comes from a spirit of love. To overlook various things and to realize we have to do that with one another in life, because we can't expect perfection of others because no one's able to deliver perfection. No one is perfect.

...**forbearing with one another in love**. I love the expression because it's a word that has to do with tolerate, but not in the way we think of it. There's a tolerance in life, but sometimes people look at tolerate in a wrong way, "Well, I'm going to tolerate them," and that's not what it's about. There is that which is a forbearing one another, a tolerance because it's done out of love. It really has to do with the words that have to do with appreciating the differences, to be thankful. A wife is to be thankful that a husband is different. The husband is to be thankful that the wife is different. That's wonderful, what God has given, what God has given to us to experience in life, that difference, and to appreciate then the differences.

Men and women don't think the same. They don't address things around them in the same way, but a lot of confusion and a lot of friction comes because people kind of expect that. They can begin to expect someone to see things as they do. Well, why don't you see it the way I see it, and why don't you think about it the way I think about it? Instead of trying to appreciate the difference and then sometimes learning from that of something that can be done in a more balanced way, somewhere kind of in between sometimes as people learn from each other - somewhere in between. Maybe more toward what the wife said. Maybe more toward what a husband said. Somewhere... It doesn't have to be right in the middle. It can be one or the other. It can be all the way, what the wife said, all the way toward what the husband said, but there's this

agreement, this ability to learn from one another and appreciating those differences of where we come from and how we're thinking, but people so often just don't talk these things out.

Anyway, continuing on, because this is what it's about: **endeavoring to keep the unity of the spirit**. Now, this is about everyone in God's Church, but so often here as it goes through this we're learning about things that have to do with marriage. We need to think about those things because so often this is the arena of life. The Church is made up of many members, but there are many members who comprise many families, different family units doing different things, of how they're going through life and how they're seeking to achieve life and to deal with different problems and things that arise naturally and how they work them out and work together to work them out, and how they share in some of the struggles that are to bind people closer together.

...**endeavoring to keep the unity of the spirit**. So that's what we should do in a relationship with God, a unity, a oneness of spirit, to become one. How much do husbands and wives then? Because there's that as well. There should be that endeavoring to keep a unity of the spirit in things you do and plans and a purpose and a focus in life of things you share together and how you go about it. Because if two aren't working together and working to achieve things together in life then they're doing things against each other and not cooperating and working together. So simple but so hard sometimes to live.

So even within the Church, **endeavoring to keep the spirit in the bond**, that glue in order to bind together because that's what binds it together. It's that working, endeavoring to keep the unity of the spirit. That takes work! It doesn't just happen. It doesn't just happen because one says things are going to be a certain way. That's not what it's about. It's about what you do together to work things out, to work things together, to work together, to share together, to share! It's not about somebody being over somebody else. Very, very rarely does government have to be used, and thankfully not that often in the Church as well. But when it does, so be it. But more so in the Church than it should be within marriage as a whole.

...**endeavoring to keep the unity**, in other words, to bind together, **the bond of peace**. In order to have peace because peace doesn't just happen. You have to work at it. So people have to work at it in marriage, but that's to teach something about the Church, that oneness we're to have in the Church. When we come into one, we're to be one body. That's what it's about. We're going to become then, as we're able to do that in a physical life then the goal is to become one in one family, Elohim, at-one with God, in agreement and unity and harmony with God. So we learn to practice these things, to live these things, to work at these things within the Church, in that environment, and also to break that down in marriages because that's what's to teach us about this, about the Church and the unity and oneness, one body, and about the one body we're working toward becoming.

**There is one body and one spirit**, and so there should be in marriage as well. Doesn't it say that the two are to become one? Two are to become one! That has to do with everything that is shared

in life together, goals and purposes and that which you're agreeing to and working through together in order to do it together, in order to share together, in order to have that focus and that course that you're seeking to do as you lay it out together in life of how you're going to go about it. **...one spirit, even as you are called in one hope of your calling; one Lord, one faith, one baptism.** God wants us to grasp this thing about there's just one. We're to come in unity and oneness with Him. And the greatest that people can achieve within the marriage then even more so, when you're so blessed to be able to have the ability to have two in a marriage, what an awesome blessing. Sometimes we don't grasp how blessed we are that two can work together then even in that common goal within the body, within the Church because there's a sharing within that that is unique to those who are able to do it together. Because not everyone's able to do that and they long for that time, they look forward to that time. Sometimes people just don't know what they have. Some are so exceedingly blessed and don't grasp that, but God drives home this point that we're to be glued together, become one. We're to be united, bound together in a bond, and bound together as one - one within the Church because that leads into His family, being one, one family, just as marriage is supposed to teach.

**...one God and Father of all, who is above all, through all, and in you all.** So hopefully, hopefully it's beginning to become a little clearer. Maybe some are beginning to grasp a little more clearly what it means by the marriage supper of the Lamb and what it's all about.

Let's notice something said here in Mark 10. It's good that we be reminded of what was stated by Mark concerning, again, the sermon about the institution of marriage that was covered here in **Mark 10:6—But from the beginning of creation God made them male and female. For this cause shall a man leave his father and mother and cleave, be bound together as one, to his wife. And the two of them shall become one flesh.** Now they have to do it in the flesh as a physical human being. Even in that, as far as what we grasp and understand on a physical plane that they're able to share in an intimate way, is to expand out into their entire life - to become one, to become one in the flesh as human beings, to work together as one family, as one unit. **So then they are no more two but one flesh.** As you live in a physical human life you are to be one as you do it physically, as you live life in this physical way. So while you're in the flesh you're to live this as one, as a unit, as a single unit, and to learn from that, to learn from that concerning what it means in the Church to become one, one body, to come into that unity and then to become into that unity and oneness, which is what it's all about, the goal, the desire we have of being in one family.

So in what God is creating we're going to be united, glued together as one, one unit, one family, in one spirit, in the holy spirit.

Matthew 22. We'll turn back there. Notice what's being stated here because this all fits together. It all fits together in an awesome way in what God is doing in our lives and how He works with us. But so much of it is tied together in understanding the institution of marriage and understanding

what God is working toward with those who are able to come to the marriage supper of the lamb, to be involved in that, to be a part of that.

**Matthew 22:1—And Jesus answered and spoke unto them again by parables and said: The Kingdom of Heaven is like unto a certain king...** Now, this in this case is speaking of, indeed, as we've talked about even in a Feast of Tabernacles in times past, about God Almighty is the King of Kings. God Almighty is the Lord of Lords, but He's given those titles and those things to His Son as well, as we learned in those things, but speaking of the King, God Almighty. So we understand then this parable and who it's talking about on a spiritual plane.

He said, **the Kingdom of Heaven is like unto a certain king, which made a marriage for his son;** He had made, He had purposed a marriage for His Son: a binding, a unity, something to be joined together as one. **...and sent forth his servants to call those who were invited,** now this word "invited" is the same word for "call" here. It's the word for called. **...his servants to call those who were called.** They were invited. It's a calling. God does the calling, gives a calling to those whom He brings along to receive His truth and in this context then it's about a marriage with His Son, to receive something concerning His Son. So they were invited or **called to the to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them who are invited (called), Behold, I have prepared my dinner; my oxen and my fatlings are killed, and things are ready. Come to the marriage. But they made light of it and went their ways.** That's what people do. They don't want God's ways they want their ways, their own ways. That's what people choose in life. So obviously we see this when you go back in time and you think about the Israelites, you think about man from the beginning, even Adam and Eve and on up and the world having to come to what it did, and then Noah, the only one. Then from that point on God began to work Abram and Sarah. Then we know the story of a nation that finally came about, but they didn't want God's ways. Then Jesus Christ came himself and some of these things that took place and even within the Church we find that there are those who've still gone their own way, large numbers, and too, too often, too many, such large numbers. Many are called, few are chosen. Incredible! Because of the choices they make. So it's about a calling. It's about an invitation to a marriage of His Son. Marriage meaning one. They both, and all who are called to it, to become one, one body. It starts out with the Church made up of physical people to become one body on a spirit plane, to lead into one family.

It says here, **But they made light of it and went their ways, one to his farm, another to his merchandise.** So often these are the kinds of things that happen. People have other things that they're doing. They can't leave their animals. They can't leave their cat or their dog, you know, to go to the Feast. I've known times past those things have happened so often. It just blows my mind sometimes, or the chickens or whatever, and can't leave the chickens. Where is our focus? And so there's been that kind of thinking that happens in people's lives. So it happens on a spiritual plane.



"...one to his farm, another to his merchandise." So often people make choices because of their jobs. It generally comes out then with holy days or Sabbath's, whatever, and to this battle, what is someone going to do? Are they going to choose? I've know of so many people. I think of one man in particular one time, because it happened earlier on in my ministry, went to visit with him and he understood, he saw things in God's plan. It was so obvious. He could repeat things that people in the Church didn't grasp and comprehend that I was working with in the area. And visiting with him, his mind had been opened up. It was so clear. God's spirit. But his job. It was all about his job and the Sabbath. He just couldn't do it. That loss of money - merchandise. He couldn't give it up for what was richer, for what was greater. Incredible, the human mind. So it says here, "they went their own ways." Something else is more important - their way. God's way wasn't for them then at that point in time.

**And the remnant took his servants and treated *them* spitefully, and killed *them*. But when the king heard thereof, he was angry and sent forth his armies, and destroyed those murderers, and burned up their city. Then he said to his servants, The wedding is ready, but they who were invited (called) were not worthy.** So this may apply, in one respect, to a very specific moment in time, that here we are approaching the end of the age, the coming of Jesus Christ, and there may have been various periods in which if things had been different, but God knew what people were going to do and those things are recorded. But just making a story here.

**Then he said, again here, Then he said to his servants, The wedding is ready.** It's time. We're at the end. You think of 6,000 years and all of a sudden here we are, we're at that point in time. So for us 30 years, 40 years, we may not grasp, 20 years, we may not... 50? Whatever it is. In our minds we think that's a long, long time, but if you look at 6,000 years and preparing for a wedding and now we're right there, it's like, you may plan for a year for a wedding but then in the last day, that last 24 hours out of that whole year of time a lot of things are taking place and getting ready for it. In this case in the world, in the Church, in different things going on, so many things can go wrong in that 24-hour period. So it is here.

**The wedding is ready. But they who were invited, in other words, called, were not worthy.** I think of Laodicea. Mr. Armstrong toward the end of Philadelphia saying, "I wonder if there's 10%," if perhaps the 90% are now lukewarm. "Are 10% living as they should be?" **Therefore, go into the highways, and as many as you shall find, invite (call) to the marriage. So the servants went out in the highways and gathered together all as many as they found, both bad and good. And the wedding was furnished with guests.** We aren't the great of the earth. We aren't the mighty of the earth, but God calls us and works with us, and if we'll receive what He has He changes us to something different. We're not to remain as we are. We become different. He changes, He transforms the mind and the way we think. He can give to us whatever He desires to give to us at any time to make us great, that we be great, that we be far greater than what we are. It's not for the purpose of having those things, in that respect. It's not wrong to desire to do far better in life. So there's a balance in all of this.

**Verse 11—And when the king came in to see the guests he saw that there was a man who did not have on a wedding garment. And he said to him, Friend, Why did you come here not wearing a wedding garment? And he was speechless.** Now, hopefully we understand what this is talking about. We understand what we're to have and what we're to wear by the time we come to a point of death or to a point of a change that's going to take place at the return of Jesus Christ. There is that which we're clothed with, that we have made the kind of changes (not that we're perfect by any measure) but there is something that's cemented in our being, in our mind. We have made choices that have led us to a point where we're set...we're set in our minds and we will always repent of sin and though we may stumble we get back up and we continue moving forward. We have come to a point where God says, "Now I know you." We don't know when that moment is but it happens in people's lives.

So the one who wasn't clothed as they should be. **Then the king said unto the servant, Bind his hand and foot and take him away, and cast him into outer darkness and there shall be weeping and gnashing of teeth.** On a spiritual plane this has happened. **For many are called, but few are chosen.** So there are those who think that they have and are doing the things that they should, but God's been manifesting to His Church over the past few years here now that He is cleansing the temple. The temple is still being cleansed and being prepared for the wedding. We are the ones who are alive and waiting for that moment in time. There are those who are dead and waiting for that moment in time. Well, they're not waiting, because they don't know, but this is what it's all about; it's preparing for and getting down to the point of that wedding. So God has been preparing a physical people as well to be prepared, even those who aren't going to be changed at that moment in time. They're being prepared and made ready for the wedding and for being able to be in that environment. Not that they're going to be able to receive the wedding at that time, or enter into that oneness at that time, to be changed at that time, but they're able to go into a new age. But the Church needs to be cleansed, must be cleansed by that time indeed, in a very powerful way.

"For many are called but few are chosen." So what are we called to? We know what we're called to - a relationship with God Almighty and with Jesus Christ, to come into a unity and a oneness of spirit, endeavoring to keep the unity of the spirit, to become one, to become glued together, to be bound together to God in spirit in the mind, to be in agreement and unity and oneness with God Almighty and His Church, and to grow in those things then that God gives to us. So that which we're working toward on a spiritual plane is that which God teaches on a very physical plane: "The two shall become one flesh," in the flesh as human beings, to have a unity and to be working together as well, endeavoring to keep a unity of the spirit even within a marriage and to have the bond of peace, that which unites and gives peace and life because of that very nature and that very desire of how they work together and love each other and care for each other. Those things are to teach us something on a spiritual plane.

So the marriage supper is about a calling because we're all called to it. All are called to that relationship, to enter into a complete oneness with God Almighty and to be a part of Elohim. But the first part of that happens at the return of Jesus Christ, but it happens as well at the end of a thousand years and at the end of another hundred years, that people are able to be part of the Kingdom of God because that's what we're called to. We're called to be a part of the Kingdom of God. We're called to be a part of Elohim. We're called to the marriage supper of the lamb. It's not a physical thing. It's not about a physical feast. It's not about eating beef and corn and grains and whatever it might be and the things that are made from that and all the vegetables and fruits and so forth. It's not about eating and having a great big banquet and everybody sitting down and having their wine and whatever with their china (spiritual china, I guess). I don't know how people have thought about some of those things, but those are the kinds of things that have happened in times past when people think about such thing. It's not what it's about. It's about a calling and it's about seeking to be ready and prepared and a desire to change.

So let's go back now, or let's go over to, I should say, toward the end here in Revelation 7. Let's go to where the 144,000 are spoken of in scripture, beginning here, because the calling, again, is being called to the marriage supper of the lamb, called to the Kingdom of God, called to be part of Elohim.

**Revelation 7:9—After this I looked, and behold, a great multitude which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands.** Again, there is no human being that can look out over such a vastness and know how many people are there. I think of when there have been conventions and 20,000, 10,000, 30,000 they guesstimate, and they don't have any idea, but God knows, and it especially becomes more of a marvel because we realize that God has done this over a period of 6,000 years and every one of them is known and as a specific count and a specific number, and it's going to be exactly 144,000. Incredible to see and to know and to witness the power of Almighty God.

It says here, "before the Lamb, clothed with white robes." They're prepared, the wedding feast, clothed in white robes. It pictures those which have been cleansed and purified and made white through the blood of the lamb because of forgiveness of sins to strive to live and come to a oneness and a unity with God Almighty. That's what these things are about.

**And the angels stood around the throne and the elders and the four creatures, and fell before the throne on their faces and worshiped God, saying, Amen! Blessing and glory and wisdom, and thanksgiving and honor and power and might be unto our God forever and ever. Amen.** And so we see this, so powerful, so incredible, this story here concerning 144,000 who have been called in the past period of beginning from the beginning with Abel on up to whatever is the end here of those living now because there are going to be a few that are alive and they're going to be changed. Right down to the end, 144,000, that is awesome to understand how meticulous God is, how powerful God is to bring such things to pass.

**Verse 13—And one of the elders asked, saying unto me, Who are these who are clothed in white robes, and from where do they come? And I said unto him, Sir, you know. And he said to me, These are they who have come out of great tribulation.** So there was that concept in times past in the Church where coming out of great tribulation was equated with the period of time of three and a half years that led up to the return of Jesus Christ, and that there would be this tribulation all through that period of time, and those who would come out of that and that's not what it's about. It makes it very clear in scripture that all who become a part, all who have gone through this physical life in Satan's world and have been worked with and called and have come out of that and are sanctified and set apart, that they go through tribulation. They go through much tribulation in their lives to fight against self, to fight against the pulls of this world, to fight against the spirit realm that exists out there, that won't be there during the Millennium and the Great White Throne. So they come out of, indeed, great tribulation.

**And I said unto him, Sir, you know. ...and these are they that come out of tribulation and have washed their robes and made them white in the blood of the Lamb** because of repentance of sin because every time a person repents they acknowledge God is right and I seek to be at-one and right with God. Then people being able to be forgiven of sin and to go forward, and that's attributed to them for righteousness sake. They become stronger in character. God is right. I'm wrong. **Therefore, they are before the throne of God and serve Him day and night in His temple.** Awesome! 144,000. **And He who sits on the throne shall dwell, as it is here, on/upon them.** "Among them," yes, that doesn't quite get to the point of what the word really means. "On." "Upon." "In them," in essence, as He does in us in life when we are begotten of the spirit and that life can begin to dwell and live within us, coming into our life, and on a continual basis.

**Revelation 7:16—They shall hunger no more, neither thirst anymore; neither shall the sun light upon them, nor any heat; for the Lamb who is in the midst of them shall feed them,** the marriage supper of the Lamb, that which is finally united and brought into one, into the Family of God, into God's Kingdom. Now, not like it is in our lives now where there are times when we are stronger and there are times when we're weaker, and there are times when we have done things and we're cut off from the flow of that spirit of God Almighty and not being fed. There are times because of our physical make up as human beings, and frankly, the Feast of Tabernacles is the greatest time for us because we're fed there in a way that we're fed at no other time. We're nourished in a way that we're not nourished any other time. We have sermon after sermon after sermon, opportunity to be in fellowship, and opportunity to be separated from the world, much like what we're foreshadowing as far as the Millennial period is concerned. God blesses us and helps us to have that separation from the world around us and to be fed in a greater way, because we're called to the marriage supper of the Lamb, a time when we'll no longer, in any fashion or form, ever be separated from the flow of God's spirit. On the contrary, fully united from that point forward as one.

The marriage, brought together in a bond of oneness, a uniqueness of life. One. And indeed a supper, a feast because from then on we're nourished in life in a way that we have never fully experienced. We experience it in part on the Sabbath day. We experience it in part during the Feast of Tabernacles and at various other times in our life when we see things and God is nurturing us and feeding us with that, with understanding, and during that period of time we'll always have that uniqueness of closeness with Almighty God, an ability to always see because we desire to know. Sometimes we try to make decisions and we don't know what is the best thing to do or how to necessarily go about it, but from that point forward we know; we have the mind of God always in us, no longer thirsting, always being able to be fed and nurtured and able to drink in mightily of the spirit of God.

**...they shall hunger no more, neither thirst anymore, neither shall the sun light upon them, not any heat,** making it obvious here they are spirit, **for the Lamb who is in the midst of the throne shall feed them and shall lead them unto living fountains of waters.** It's a spiritual thing. Always, from that point forward, that living water, now it's there. Fountains of life. It's not something physical, not something to go look at. It's what exists and lives within us once we're in spirit life, in that life that's always coming into us.

So we have to get rid of sometimes these physical things in our mind, in our thinking, like you have to go to a certain spot and see this kind of spiritual fountain of water. It's not that. It's God's spirit and His life that will always be in us and feeding us and nurturing us and quenching all thirst. There won't be any thirst anymore.

**And God shall wipe away all tears from their eyes,** no more sorrow, no more anguish of life because now we know; now we're able to see in ways we could never see, and to be in a oneness with God and a unity with God and Jesus Christ in a way that we only experience at times in our life now.

So the marriage dinner is where those who are united as one with God takes place through His Son because now they're able to have that relationship that which is accomplished in and through the Passover, and now in a symbolic spiritual manner they are brought together as one. Again here, just like it talks about, we're the firstfruits of God, are fully united in one family with Jesus Christ who is the first of the firstfruits and the one to whom God will bind His family fully together. It's in and through Jesus Christ. And finally we've arrived. We're there. It's a uniting made possible, built upon, constructed upon His Son Jesus Christ.

**Revelation 19:1—And after these things I heard a great voice and many people in heaven saying, Hallelujah! Salvation and glory and honor and power unto the Lord our God, for true and righteous are His judgments. For He has judged the great whore, who did corrupt the earth with her fornication, and has avenged the blood of His servants at their hand.**

**Verse 3—And they said, Alleluia! And her smoke rose up forever and ever! And the twenty-four elders and the four beasts, the four creatures, fell down and worshiped God who sat on the throne, saying, Amen! Alleluia! And a voice came out of the throne, saying, Praise our God, all you His servants and you who fear Him, both small and great! And I heard, as it were, the voice of a great multitude, and the voice of many waters and the voice of many thunderings, saying, Alleluia! For the Lord God Omnipotent reigns! Beautiful verses here. Beautiful verses.**

**Let us be glad and rejoice and give honor to Him, for the marriage of the Lamb has come.** Finally, that which God has worked for for so, so long. Finally, even after 6,000 years of mankind on earth and God telling from the beginning there are things to be learned from a man and a woman coming together in marriage as one while they are flesh on a physical plane that lead to something that happens on a spiritual plane where we're able to be brought together united in a bond that is forever. Forever! Never to change, a bond of oneness when the full unity and oneness with God and Jesus Christ takes place. It's a beautiful thing because that's what it's about. It's not about some great big banquet. It's about what happens on a spiritual plane because now that ability to be married to - and the definition of marriage - that uniting that takes place, that bond that is there, to be made one finally happens, finally occurs.

It says here, **and his wife has made herself ready.** That's why God uses this example of a husband and wife. That which we have to do then in our lives once we're called is the change that must take place and the working toward that oneness and the working toward putting on the right garments and the desire to become one with God and a desire to learn these things in our life, and starting in, for so many, in marriage because that's where it starts! It's to be learned there. That's why that's such an important institution and to be understood for what it is, for the vows and the promises that were made at that time and to understand what it foreshadows and what it pictures on a greater spirit plane in the Family of God. Finally, fully united with God's Son Jesus Christ in a bond described as marriage.

**And to her it was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteous of saints.** Finally! Finally no more repenting of sin in a physical human body. Finally able to have the mind, the being of God always within us.

**And he said unto me, Write: Blessed are they who are called...** Called; it's an invitation. It's about a calling into the Kingdom of God. It's about a calling into the family of God. **...and called unto the marriage supper of the Lamb!** It's just that that is when it finally happens. That marks the beginning of that that will never change from that point forward.

**And he said unto me, These are the true sayings of God.** So we are so blessed to know that God's desire for us through our calling is to become fully at-one with Him and His Son, and He uses this example of marriage to teach us something so mighty, so great, that when it finally happens, when we're finally changed and we're finally brought into that Family that there is that

bonding that takes place that is forever and that we will be blessed to feast forever together in age-lasting life with Him, His Son, and all who become part of Elohim.