

The Preparation of the Bride's Attire for the Wedding Banquet: A Process Including Resurrection Body, Purification, & Potential Nike Awards

Revelation 19:8 - Furthermore, it was given [the culminative aorist of δίδωμι, *didōmi*: the main verb] to her that [ἵνα, *hina*] she should be dressed [περιβάλλω, *periballō*] in fine linen [βύσσινος, *bussinos*], bright [λαμπρός, *lamtros*] and others clean [καθαρός, *katharos*]: for the fine linen is the fulfillment of the justification [δικαίωμα, *dikaiōma*] of the saints.

- 1) Verse 8 includes a number of doctrines that dramatize the special nature of the mystery of the Bride of Christ. We will analyze the verse by referencing the Greek words in context, their meanings and applications:
- 2) *Didōmi*: The main verb is a culminative aorist which regards the preparation of the Bride in its entirety but regards it from the viewpoint of its existing results. It signifies a process denoting the completion of such process.
- 3) The Brides preparation is actually a threefold process: (1) Positional sanctification: the baptism of the Holy Spirit placing the believer into union with Christ: adoption into the royal family of God as a result of becoming a new spiritual species and provision of the operational divine power system designed for spiritual growth. (2) Experiential sanctification: the spiritual advance of the believer through inculcation of Bible doctrine with the objective of attaining spiritual maturity by means of the teaching ministry of the Holy Spirit and the development and application of the ten problem-solving devices. (3) Ultimate sanctification: the believer in eternity in resurrection body.
- 4) The existing result that is emphasized is the ultimate sanctification of the believer in resurrection body. It is in the passive voice indicating that each member of the Body of Christ is the recipient of divine grace in each of the three categories. The indicative mood is declarative indicating the reality of each of these three phases of sanctification with emphasis on the latter: the resurrection body.
- 5) *Hina* is a conjunction that serves here to introduce a purpose clause that indicates the direction of the action of the main verb *didōmi*, "it was given to her." The purpose for the process leading to the Bride's ultimate sanctification and preparation is for her to be properly attired at the wedding banquet.

- 6) *Periballō* is a dramatic aorist middle subjunctive meaning “she should be dressed.” It would be uncouth, crass, and boorish to show up at one’s wedding banquet improperly dressed. The dramatic aorist states a present reality with the certitude of a past event, namely that at the Rapture believers are issued resurrection bodies.
- 7) Thus the clothing of the Bride is the resurrection body and in the middle voice, *periballō* indicates that the Bride participates in the action: in resurrection body she will be properly attired. The subjunctive mood is potential implying a future reference: being properly attired at the wedding banquet is still yet future since this verse takes us back to the period between the evaluation tribunal and the Second Advent.
- 8) *Bussinōs* is translated “fine linen” and refers to the resurrection body. Ultimate sanctification issues one each to every believer of the Church Age, however not every believer will have the same accouterments adorning his resurrection body.
- 9) *Lamtrōs* refers to the brightness of objects, generally that of the Nike Awards and specifically Nike Award #2: the crown of life (Revelation 2:10c), Nike Award #5, paragraph 1: the uniform of glory (Revelation 3:5a), Nike Award #6, paragraph 2: a coat of arms (Revelation 3:12b), and Nike Award #4, paragraph 2: the Order of the Morning Star (Revelation 2:28).
- 10) These are rewards that are among those contained in the eternal escrow account of every Church Age believer but only conveyed at the Evaluation Tribunal of Christ to those classified as winners: **τῷ νικῶντι, τῷ νικῶντι**: “To him who is a winner” (Revelation 2:7,10,17,26; 3:5,12,21).
- 11) *Katharos* means “clean” and refers to those who did not receive conveyance of their eternal escrow but nevertheless are purified of their human good and evil by the trial by fire at the evaluation tribunal and are thus prepared for the wedding banquet in a resurrection body minus a sinful nature.
- 12) The imperative of the resurrection body sums up the verse: “for the fine linen is the fulfillment of the justification of the saints.”
- 13) *Dikaiōma* refers to ultimate sanctification, the final step in the preparation process which began at salvation when the sinner was justified through faith alone in Christ alone and imputed the righteousness of God.

Revelation 19:8 - [Paraphrase] Furthermore, by means of a process, it was given to the Bride that she should be dressed in resurrection bodies, the winners' adorned with the Nike Awards of their escrow account, and the others naked yet purified of their human good and evil: for the resurrection body is ultimate sanctification, the fulfillment of positional sanctification at salvation for every believer.

- 14) In context we find that verses 5, 6, and 7 refer to the wedding banquet that takes place on earth in Jerusalem.
- 15) Verse 8 addresses the subject of the Bride's preparation for her appearance at the wedding banquet and thus looks back to this process taking place in heaven prior to the Second Advent.