marriage-supper. As this is a privilege, some, doubtless,  
of the Church are present. But if so, then the whole  
Church do not constitute the Bride: or all believers in  
Jesus risen would be there.  
 All the servants of God, of course including the  
Church, describe the Bride as something distinct from  
themselves. How, then, should the Bride be a portion  
of the servants of God?  
 What is the Bride’s “making herself ready”? It  
appears to refer to her clothing, or bridal attire. The  
announcement which follows is designed to instruct us  
concerning it.  
 It is granted her to appear in white. The city is the  
result of the Saviour’s priesthood, and of His righteousness. The Great Multitude confess their redemption due  
to the Lamb and His blood. Their robes were dirty of  
themselves, but were cleansed by His blood. It is  
granted, then, as a matter of favour that the city which the  
saints are to inhabit shall be decked out in their good  
works. They are the Bride’s marriage-robes: her fine  
linen of white. They are “shining,” because they are  
good works accepted of God; and lustrous, by comparison with the evil deeds, the scarlet garments of the  
Harlot. xvii. 4; xviii. 12, 16. They are “clean,” as  
the result of the washing in the Lamb's blood. vii. 14.  
 “For the fine linen is the righteous acts of the  
saints.” The translators by reading “the righteousness  
of the saints” seem to have designed us to understand  
the righteousness of our Lord alone. But the plural shows  
that the saints’ individual and separate acts of obedience  
and grace are meant. That word “All our righteous*nesses* are as filthy rags” (Isa. lxiv. 6), tells us what  
place the best deeds of unjustified men must take.  
But here they are the works of those accepted by faith  
in Christ. They are required by Him, as white raiment.  
iii. 18. The scarlet attire of the Harlot is, in contrast,