

Insights In Prophecy

Unlock The Ancient Mysteries Of Daniel & Revelation

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LESSON 28

Lesson 28

MARRIAGE OF THE LAMB TO THE NEW JERUSALEM

Read Revelation 19

- Discover The Marriage Participants—Bride, Groom & Guests
- Consider When The New Jerusalem Will Become The Eternal Home

During the appointed time of the end, the nations will look to Jerusalem—the epicenter of international events—with great hope for global peace and religious unity. However, near the end of the struggle for world dominion, the Man of Lawlessness will be allowed to enter onto the Jerusalem Temple Mount with the approval of Israel's religious and political leaders, and there proclaim himself Savior of mankind;



nevertheless, Messiah will suddenly come to His Temple to cleanse it of this treacherous idolatry. For this sin and for rejecting the two prophets' warnings, Jerusalem and her citizens who remain will meet their fiery doom.

On the *Day of Visitation*, the *countless multitudes* of martyred overcomers from all nationalities will be resurrected and transported to Heaven's Temple to stand before God's throne. The word is pronounced in Heaven that the prostitute city has burned in divine retribution. A loud roar of celebration echoes from the multitude of redeemed, "Hallelujah! Salvation and

glory and power belong to our God, for true and just are His judgments. He has condemned the great prostitute who corrupted the earth by her adulteries. He has avenged on her the blood of His servants." And again, the group shouts, "Hallelujah! The smoke from her goes up for ever and ever," Revelation 19:1-3, signifying Jerusalem's total desolation from which she will never recover.

The Great Multitude Celebrates The Unfaithful Wife's Death

1. How is the "great multitude" identified in the book of prophecy (Revelation 7:9, 14-17; 15:2; 20:4)?

As last-day victors who remain loyal while enduring persecution and martyrdom, who are promised several amazing and personal rewards from Messiah, found in the first few chapters of Revelation (2:7; 2:11; 2:17; 2:26-28; 3:5; 3:12; 3:21). This innumerable steadfast group is made up of all nationalities—Jew and Gentile believers alike. They will escape as the Great Tribulation begins, because they will patiently endure at loss of life itself; and doing so, they overcome the Beast, his image and his mark (3:10). Their sacrifice for Yeshua is repaid; they will serve God in the Holy of Holies—a special honor for those who are victorious and clothed in white robes.

2. What are the main reasons for the great city Jerusalem's devastation in 586 BC and 70 AD, and again in the future appointed time of the end (Jeremiah 22:8-9, 17; Matthew 23:31-38; Revelation 18:24)?

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The people abandoned God's Covenant—the Ten Commandments and are called out for their sins: dishonest gain; shedding innocent blood, including the blood of prophets, wise men and teachers; oppression and extortion; and ultimately, their adoration of Antichrist. Jerusalem's leaders are particularly condemned for the killing of the innocent down through the ages, and the residents of the city celebrate with the rest of the world when God's last two prophets are murdered. Showing even greater disdain, they leave them as rubbish in the street. For this reason, all Heaven repays with shouts of festivity when the city falls shortly thereafter, because "God has avenged on her the blood of His servants" the prophets (v. 2).

3. "The smoke from her goes up for ever and ever," (Revelation 19:3). Should we expect Babylon's smoke will literally rise for all eternity? _____

No. This statement is idiomatic—an "expression" unique to a particular language and culture, not to be taken literally. Common sense tells us that smoke rising forever is figurative, expressing the finality of the city's demise.

We would understand this to mean that Jerusalem's destruction is complete, and she will never be rebuilt again. Not one stone is left upon another. Jude 7 is similar in that the prophet said "Sodom and Gomorrah and the surrounding towns... suffered the punishment of *eternal fire*." Again, the *fire* was not eternal—the flames died out shortly after the fiery destruction hit, but the *results* were eternal; these towns have never been reconstructed. Therefore, unlike the rebuilding of Jerusalem after her destruction in both 586 BC and 70 AD, and the modern-day rebuilding of the great city during the 70 Weeks prophecy, the city will never be restored again after her ultimate destruction during the Great Tribulation. Her structures and homes will be leveled to their foundations and fire will destroy the prostitute city; no tools will be lifted, or machinery turned on to rebuild her streets, walls or buildings.



In Revelation 19:4, the twenty-four redeemed elders (Revelation 5:8-9), who sit as jury during the Courtroom Judgment (Daniel 7:9-10), fall down in worship along with the four living creatures in concert with the multitude of redeemed. They add their approval to the judgment of Babylon, the great city.

4. What New City is being prepared, that will replace this sinful city with greater splendor than ever seen before (Revelation 21:1-2)? _____

5. In Revelation 19:5-6 a voice calls up what group of people to respond in adoration to Almighty? _____

The cry is for the "servants"—those who reverence Almighty—"both small and great!" to lift their voices in adoration, identified as the great multitude of Revelation 7:9-10.

In Revelation 7:7, the Word says they have escaped or "come out of the Great Tribulation" and are transport to Heaven at Yom Kippur for a special ceremony, which is soon to begin. 1 Corinthians 15:20-24 shows us that "resurrection" paves the way for God's retribution: "all die, so in Christ all will be made alive" in resurrection. "But each in his own turn: Christ, the firstfruits" two thousand years ago "then, when He comes" back, "those who belong to Him" will be raised to life. "Then *the end* will come."

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The Great Multitude Celebrates The Wedding Between New Bride & Bridegroom

6. Revelation 19:7-9 defines the celebration in Heaven. The redeemed shout in unified praise over rebellious Jerusalem's annihilation, then Almighty calls upon the innumerable crowd to lift their voices in festivity for the wedding of the Lamb is about to begin. Why? _____

The Bride has made herself ready for the wedding, because she is adorned in "fine linen, bright and clean... the righteous acts of the saints."

The great multitude of saints will step through the gates during Sukkot and into the New Jerusalem—the place Messiah has prepared for them (John 14:1-3). The Bride (Revelation 21:9-10)—the beautiful New Jerusalem—for so long absent of her wedding attire, will be clothed with the beauty and glorious light of her redeemed citizens. For the great "multitudes who sleep in the dust of the earth will awake" to be taken to Heaven for the wedding event, and... "those who are wise will shine like the brightness of the heavens... like the stars for ever and ever," Daniel 12:2-3. The Bride will finally be clothed in fine linen, for the persecuted saints are themselves clothed in white robes (Revelation 3:4-5; 6:9-11; 7:9); in contrast, the prostitute city wears "purple and scarlet, and is glittering with gold, precious stones and pearls," given her by Antichrist and her political lovers, in whom Israel trusted more than Messiah and His two anointed prophets—the two rejected, despised and killed (Revelation 17:4).



On that great wedding day under the Chuppah of God's protection—the canopy covering under which a Jewish couple stand during their Jewish wedding ceremony, the union will be complete between Yeshua the Bridegroom and the New Jerusalem Bride and invited guests, who are dressed in their gifted wedding garments. The Groom, Bride and children (Matthew 5:9, 44-45) of the Most High will continue in celebration for the seven days of Sukkot—the Feast of Tabernacles, known also as the Feast of the Nations (Zechariah 14:16)—followed by the eighth day Shemini Atzeret/Simchat Torah celebrations (Leviticus 23:39-43).



7. How did Jesus promise this home coming and wedding for His followers before He left the earth (John 14:1-3)? _____

"I am going there to prepare a place— New Jerusalem "for you. And if I go and prepare a place for you" to live, "I will come back and take you" to Heaven "with Me" at the Yom Kippur trumpet blast "that you also may be where I am."

8. The three passages below teach the gemmed New Jerusalem in Heaven will replace the old stone and mortar Jerusalem. They also share the believers' anticipation of entering the City as guests for the wedding celebration between Jesus and His Bride. How is this truth revealed? _____

~ Hebrews 11:10, 16: "For he [Abraham] was looking forward to the city [New Jerusalem] with foundations, whose architect and builder is God... they [people of faith] were longing for a better

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country—a heavenly one. Therefore, God is not ashamed to be called their God, for He has prepared a city for them."

~ Hebrews 12:22: "But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly."

~ Hebrews 13:14: "For here [on earth] we do not have an enduring city [which goes on forever], but we are looking for the city [New Jerusalem] that is to come."

Jesus entered the Temple courts in Jerusalem and spoke several parables of warning to the chief priests and elders of that day. The rabbis were cautioned: "The kingdom of God will be taken away from you and given to a people who will produce its fruit," Matthew 21:43. Then, He enlightened minds through the Parable of the Wedding Banquet in Matthew 22:1-14. Jesus said the king (Heavenly Father) prepared a wedding for his son (Christ), and he sent his servants (the prophets) to invite the guests (Israelites, scribes and Pharisees) who would not accept the invitation. They even killed the king's servants (the prophets) who were personally sent with notices. So the king (Almighty) sent his armies and destroyed the murderers and burned up their city (Jerusalem), then he extended the invitation to the poor, maimed and blind (of all nations), and the wedding was furnished with guests.

Because of the stubborn attitudes of those who were first invited to the marriage, a great multitude of all nations (the primary focus is on Gentiles, but also believing Jews) will be the invited guests to both witness and be a part of the wedding ceremony between Messiah and His Bride—the New Jerusalem.

Marriage Supper Of The Lamb

Revelation 19:9 announces, "Blessed are those who are invited to the wedding supper of the Lamb! These are the true words of God," and therefore, can be depended upon. A second beatitude also identifies why this set apart group is so honored. Revelation 20:6 says, "Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be **priests** of God and of Christ and will reign with Him for a thousand [1,000] years." The first resurrection—comprised of the great multitude of all nations—is not all the righteous of all ages, but primarily the victorious ones who become Temple servants in Heaven's sanctuary; those who triumphed over the Beast, his image and mark of the last days at the cost of life itself (20:4).

9. How did John respond to the Angel's announcement of salvation (Revelation 19:10)? _____

The prophet John was a disciple and dear friend of Jesus during His lifetime on earth. However, when he first saw Yeshua in vision with all His brilliance and glory John "fell at His feet as though dead" in fear (Revelation 1:16-17). Obviously, John knew the Savior's face and would prostrate to worship the King, his one and only Savior. Here John again "fell to worship" the Angel a second time, who had just proclaimed salvation. The prophet would not have worshiped just any messenger from Heaven, only his Master and LORD. The Messenger could be none other than Michael—a title for our Messenger King, and the One who visited with John in Revelation 17:1 to show him the final revelations about Babylon's destruction and the climactic wedding in Heaven to the City Bride.

10. What did Michael say to John that would continue to hide, but then eventually reveal, His identity in final unsealing of prophecy (v. 10)? _____

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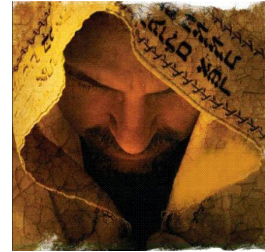
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Although John knew that Jesus deserved his worship, Michael would not at that time allow John to worship Him while fulfilling His duty as a humble Messenger of future trials. Although equal with the Father, for this visionary period He considered Himself in a prophet's role; so Yeshua told him "do not do it!" Rather, He wanted John to stand eye to eye as a prophet—equal in service to the Father. Therefore, He said to John that He was "a fellow servant" and "brother" with him, and with all those who would hold to the testimony of Jesus—the book of Revelation. Revelation's messages were identified as coming from the Spirit, the Divine source of prophecy and Revealer of future events in minute detail thousands of years before they would come to pass (1:2).

11. Philippians 2:5-8 helps us identify our Messiah as "fellow servant" and "brother". How? _____

It is written, "Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made Himself nothing, taking the very nature of *a servant*, being made in human likeness. And being found in appearance as *a man*." In other words, God's Son humbled Himself, leaving behind the worship due Him, to come to earth in the "appearance as" a human being. Although Divine, He appeared to be a mere man—as a "brother". In this way, He identified with us and with our struggles against evil, and ultimately provided the way of escape. No other angelic messenger could identify with the prophet as his "brother". What other messenger could so move John the disciple with words of salvation that he would fall prostrate in worship before him? Only Yeshua, John's long-time beloved friend, his Savior and LORD.



As mankind can identify with the incarnate Jesus, so too can Heaven's countless angels. Christ fulfills His role in the "appearance" and duties of the Archangel, so that none of His created beings will feel exempt from His devoted love and association. This does not make Him any less God, for He was with the Father from the beginning. On the contrary, this makes Him Supremely God, the originator and proponent of love through His continuous acts of humility, as the Messenger to men and Military Commander of the angelic army.

Jesus had acted in similar meekness during an episode recorded in Matthew 19:16-17 (KJV). A man approached and addressed Him as "Good Master" and asked a question about eternal life. Instead of taking the glory to Himself, Jesus instead replied, "why callest thou Me good? there is none good but One, that is, God" the Father. Again, He displayed humility, when the seeker had attempted to show Him honor. In this way, the glory would be transferred to the Father and away from Him as the Son of Man. These acts of humility are not found in the lives of the future world leader or Satan, who both seek worship and honor for personal gain. Their pride contrasts the humble Savior; nonetheless, His gentleness will end when He returns as Judge of sin and all sinners.

As the Messenger of the Covenant, I AM visited with thunder at Mount Sinai to deliver the Law to Moses (Acts 7:30-31, 35, 38). Soon He will return again, and His voice will be heard in thunderous echo when all mystery will be completed (10:7). "But who can abide the Day of His coming?" Malachi 3:1-2.

12. The invitation to the marriage supper of the Lamb—He who will take away the sin of the world (John 1:49) in one final battle, has been associated with the heavenly banquet where the saints sit down for a magnificent meal. This celebration will surely occur. However, the context of the supper in Revelation 19 indicates the event is about what (vs. 17-18)? _____

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A marvelous banquet will be held in Heaven at the Kingdom meal (Matthew 8:11; 26:29; Luke 22:18, 30) and wedding banquet; however, the Revelation passage points to a very different meal—the consumption of evil men—when all the rebellious ones will be devoured who have hated, persecuted and killed God's servants during the final days, and despised Yeshua's salvation. Zephaniah 1:7-8, 12, 17-18 also speaks of this meal: "Hold thy peace at the presence of the LORD God: for the Day of the LORD is at hand: for the LORD hath prepared a sacrifice, He hath bid His guests. And it shall come to pass in the Day of the LORD's sacrifice, that I will punish the princes, and the king's children... And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil... And I will bring distress upon men that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the Day of the LORD's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land."

The Rider Of The White Horse

The remaining verses of Revelation 19 take us to the final moments of the appointed time counting days—Day 1,335.

13. Who is found on the white horse of royalty and battle (v. 11)? _____

On the magnificent stallion sits Faithful and True; He is true to His word, and honest in His dealings with mankind. He will judge and make war.

14. What does He look like, and what is He wearing (vs. 12-13)? _____

He has eyes of blazing fire (1:14; 2:18)—our God is a consuming fire (Hebrews 12:29); on His head many crowns—He is King over all the earth (Psalm 44:4; 72:1; Isaiah 32:1; 43:15; Jeremiah 23:5; Zechariah 13:9; John 1:49). A name is written on Him that no man knows; a name that depicts His role as King and avenger of His people. The robe dipped in blood signifies His sacrifice and His military conquest (Isaiah 63:2-4), and He is called the "Word of God" (John 1:1-3)—the Creator who spoke all things into existence (Colossians 1:15-17; 1 John 1:1; Philippians 2:6).

15. Who is seen following the Conquering Messiah? How are they identified? _____

The armies of Heaven follow Him, also riding on white horses and they are "dressed in fine linen, white and clean." Obviously, these individuals are symbolized wearing righteous garments; they are the redeemed from among men and have been invited guests to the Sukkot wedding and feast at the Tabernacle.

16. How do the following verses prove the army is made up of the victors, who at that time will have been resurrected and taken to Heaven, while the living (sealed for protection—Revelation 7:2-4) remain on earth for the short but Great Tribulation, until the plagues are completed (1 Thessalonians 3:13; 4:14-17; Jude 14-15; Revelation 3:4; 19:8)? _____

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17. In addition to the horse riders, who also joins the fine-linen warriors returning though the universe toward earth, who gather together the scattered elect—the 144,000 (Matthew 13:39-41; 24:30-31)? _____

18. A sharp sword is symbolized as coming from the mouth of the King (Revelation 19:15). What does the sword and rod of iron signify (2 Thessalonians 2:8; Revelation 1:16; 2:27)? _____

While Jesus rode into Jerusalem the first time in humility on a donkey to be killed by rebellious Israel at the hands of Romans, at His second coming He will return as conquering King on a white stallion and in fierce anger. The Father will accompany His Son as well, remaining on His glorious throne (Matthew 16:27; 26:64; Luke 9:26). The crowned King's victory over human enemies, Satan and evil angels will be swift and decisive; He will destroy all the nations of the world and the powers of the air, and with it all wickedness will be subjugated.

19. Revelation 14:19-20 portrays war's devastation to that of grapes stomped in a winepress. How is it described? _____

"They were trampled in the winepress outside the city [Jerusalem], and blood flowed out of the press, rising as high as the horses' bridles for a distance of 1,600 stadia." As feet stomp on tiny grapes to expel the juices, so will the blood of the rebellious be spilled out, for they have brought the curse of sin upon themselves. The 1,600 stadia represent about 200 miles, indicating the severity of widespread death and the numbers of dead to be vast. Revelation 19:16 provides another of the many titles assigned to Messiah through the ages. This is a name of triumph over all the great men of the earth—the kings, politicians and wealthy aristocrats: His name is KING OF KINGS AND LORD OF LORDS.

The Marriage Supper Served

20. In Revelation 19:17 an angel stands in front of the sun, signifying pronounced darkness. Zechariah 1:14-18 describes this fateful Day. How? _____

21. The call rings out for the flying vultures to descend to the supper of God (Revelation 19:18-19), where they will eat the flesh of the dead (Matthew 24:26-28). What people are included in this feast? _____

From the least to the greatest, all the unfaithful will pay for the wages of sin—death. No human flesh will survive the wrath of God to enter an earth-bound millennium, as many teach. The Hebrew Scriptures communicate that all sin and sinners will be annihilated, including all wicked politicians, commanders and marshaled forces of military might along with their machinery. *"All people,"* no matter their standing in society, *"free and slave, small and great"* will be food for the vultures. Ezekiel 39:17-20 describes in the poetry of finality this feast of politicians and military personnel that have positioned themselves to fight against the returning King and His army: "Son of man, this is what the Sovereign LORD says: Call out to every kind of bird and all the wild animals: 'Assemble and come together from all around to the sacrifice I am preparing for you, the great sacrifice on the mountains of Israel. There you will eat flesh and drink blood. You will eat the flesh of mighty men and drink the blood of the princes of the earth as if they were rams and lambs, goats and bulls—all of them fattened animals from Bashan. At the sacrifice I am preparing for you, you will eat fat till you are glutted and drink blood till you are drunk. At *My table you*

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will eat your fill of horses and riders, mighty men and soldiers of every kind,' declares the Sovereign LORD."

Isaiah 34:1-3, 8-10 also adds more about this military conquest: "Come near, you nations, and listen; pay attention, you peoples! Let the earth hear, and all that is in it, the world, and all that comes out of it! The LORD is angry with all nations; His wrath is on all their armies. He will totally destroy them, He will give them over to slaughter. Their slain will be thrown out, their dead bodies will stink; the mountains will be soaked with their blood. For the LORD has a Day of vengeance, a year of retribution, to uphold Zion's cause. Edom's streams will be turned into pitch, her dust into burning sulfur; her land will become blazing pitch! It will not be quenched night or day; its smoke will rise forever. From generation to generation it will lie desolate; no one will ever pass through it again."

22. Zechariah 14:2 and Isaiah 66:6 locate Armageddon near what city? _____
What does Joel 3:2, 12 reveal? _____

The Valley of Jehoshaphat, east of Jerusalem. In Revelation 19:20-21 the Beast and the False Prophet, who performed deceptive miracles to cause the masses to take the mark and worship idols and demons, will be thrown into this lake of fire.

23. Where does Peter locate this destructive fire (2 Peter 3:10)? _____

24. Why will Judah and the rest of the world burn (Amos 2:4-5)? _____

25. How does Joel 2:1-5, 11 describe the terrible destruction by fire on the Day of the LORD? _____

26. What is the Beast's doom, along with all others, whom the Bible identifies as the remaining "remnant" of sinners (Revelation 19:21; 2 Thessalonians 2:8; Psalm 37:20; 104:35)? _____

27. What insight does Isaiah 1:28, Zephaniah 3:8 and Luke 17:29-30 add? _____

28. What will the Kingdom saints see as they look back over their shoulders on their ascent to Heaven and the New Jerusalem, following the aftermath of the Armageddon battle (Jeremiah 4:23-29)? _____

The earth will be nothing but a desolate planet—formless and empty. The sun, moon and stars will no longer shine, the mountains and hills will be removed from their foundations, all birds will fly away, the land will be a dry wasteland, all towns will sit in ruins of war and no one will live in them—all are dead. This will not be the full end of the world; that will occur at the end of the thousand years.

Surely God has "set a day," an appointed time, when He will judge earth's inhabitants for their rebellion (Acts 17:31; Habakkuk 2:3). Do you recognize the signs of the time (Luke 12:56)? Time is running out, and our futures are about to change. We want to be on the right side of that final battle, by being right with the King today, and having done all to stand. "Finally, be strong in the LORD and in His mighty power. Put on the full armor of God, so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark

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world and against the spiritual forces of evil in the heavenly realms. Therefore, put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God. And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the LORD's people," Ephesians 6:10-18.

The following two very respected rabbis in the Modern Orthodox stream of Judaism, who do not adhere to the book of Revelation, testify to the timing of the wedding between the Bride—Jerusalem with her righteous saints, and the Bridegroom—Yeshua, at Sukkot, the Feast of Tabernacles during the Great Tribulation (*The Kingdom Calendar*—Pt. 20).

Sukkot From A Jewish Perspective

Think of Sukkot as a Joyous Wedding Under the Chuppah ***by Rabbi Judah Dardik, Modern Orthodox***

"September and October are big holiday months. In acts of great effort and dedication, millions of Jews across the world reorganize their school, work and personal schedules to carve out extra time for holiday meals, extensive (and hopefully inspiring) synagogue services and other religious get-togethers. And just as the intensity of Yom Kippur passes and our thoughts naturally turn to a return to "normal" life, along comes Sukkot."

"Funny timing on this one. Some holidays fall out on a certain spot on the calendar as a result of the time of year in which they occurred. For example, the Jewish people were freed from Egyptian slavery in the spring, and so we celebrate Passover at that time. We received the Torah just over seven weeks later, which accounts for the timing of Shavuot. Yom Kippur was the date on which we received a second chance with the gift of the second set of tablets inscribed with the Ten Commandments. Forever after we look for a reprieve, another chance, on that date."

"By contrast, Sukkot has no particular date associated with it. As a holiday that recalls the care HaShem displayed towards us during 40 years of wandering in the desert, it could have been celebrated any time. We lived for decades in thatched huts, and appreciate the Divine care that assured our protection and survival in that hostile environment. But this was a daily occurrence, suitable for commemoration on any day of the year. Why have it now, just when we are overloaded with holidays as it is?"

"In the search for clues, it makes sense to keep an eye open for anything unusual in the Torah's description of the holiday. A glance through the text reveals a repeated theme: We are commanded on three separate occasions to be joyous on Sukkot. There is no such specific command with regard to Shabbat nor with almost any other holiday, and yet we are thrice reminded to be happy on this holiday."

"Perhaps instead of thinking of Sukkot as a repeating historical event on the calendar, we should consider it a personal event that happens to come back each year. It is preceded by some days of serious thought, places us outside under a canopy, involves seven days of rejoicing, and culminates in the dancing of Simchat Torah. Sound at all familiar? Might it resemble the description of a Jewish wedding?"

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"The historical cycle of holidays begins with Passover, which was an experience of getting to know HaShem and then "going out" together in early courtship. The relationship proceeded over the ensuing weeks to get quite a bit more serious, with formal commitment to one another (engagement) on Shavuot. The episode of the Golden Calf may display our early insecurity in the relationship and our first "big fight," a consequence of flirtation with infidelity. It is well past time to think seriously about this upcoming wedding, and that may be the explanation for the timing of the celebration of Sukkot."

"Perhaps our Torah places Sukkot months later, near the High Holy Days, to give it the proper context and mindset. After months of engagement, we spend the days before the "wedding" in clear-headed contemplation of both the gravity and overwhelming joy of being in a dynamic, vibrant and deeply committed relationship. We even fast on Yom Kippur, just as many brides and grooms do before their big day."

"And now for the wedding day of Sukkot. It's an outdoor chuppah, bedecked with greenery, flowers, decorations, and a view of the stars. Seven days of feasting and rejoicing (the Sheva Brachot) follow, including the dance sets of Simchat Torah."

"When we first met, we thought we "knew this was the one." Then we got engaged, all the more confident. But we never truly know why we would want to spend our lives with someone until we do so, and so the holiday of joy is the one of finally being together. Rosh Hashanah and Yom Kippur are very heavy events, but they are also a prelude to joy. Let the wedding commence!"

Judaism: Sukkot and the Wedding Feast

By Rabbi Dr. Shlomo Riskin, Modern Orthodox

"The Sacred Marriage between G-d and Israel has been, at best, put off, postponed. And so it is with us... We are in exile, our King is in exile, the Sacred Marriage between G-d and Israel has been, at best, put off, postponed. Shall we request to partake of the wedding feast? We can only pray for the wedding to take place as soon as possible."

"On Rosh HaShanah we pray that G-d be proclaimed King over the entire world, that the Sacred Marriage, which will bring unity to the world, shall come about immediately. On Yom Kippur we are transported to the Holy Temple, the nuptial canopy; the High Priest proclaims everyone purified, we hear the triumphant trumpet-shofar of the Almighty, we cry out: 'Hear Oh Israel, the LORD our G-d, The LORD is One, Blessed be the Name of His glorious Kingdom forever, the LORD (of Israel) he is G-d (of the world).'"

"But alas, this is all a dream - a glorious dream - but not yet a reality. And so immediately after we awaken from the dream, with the blast of the shofar, we must build our modest sukkah, symbol of the exile of the Divine Presence, move into that sukkah with our entire family, and pray that the 'Merciful One re-establish for us the fallen tabernacle of King David' and transform our small sukkah into the Eternal Temple; at that time all nations will flock to attend the Sacred Marriage of the Divine and the redemption of all humanity."