

Marriage of the Lamb

REVELATION 19:7-10

What a beautiful picture we have here of the Love of the TRUE CHURCH for the absent Lord. Weddings are interesting. Weddings are expensive. Weddings are very happy occasions. Weddings are trying, stressful, joyous. Strange words related to the word WEDDING.

Engagement is an interesting word also. In recent days I have ask married couples – how long was your engagement? I have had different answers all the way from a few months to two or three years.

HOW LONG HAS THE ENGAGEMENT BEEN WITH JESUS CHRIST – THE GROOM AND THE CHURCH – THE BRIDE?
An earthly long time – more than 2000 years but with the Lord “1,000 years – A DAY – A DAY a 1,000 years”

Note: During this engagement time as we, the body of Christ is being delayed; we are being constantly solicited by the offers of this world to be UNFAITHFUL TO WHAT SHOULD BE A DEDICATED AND COMMITTED LOVE AND DEVOTION TO OUR GROOM – THE LJC.

At times we are ravished with eyes of Faith and LOVE for the Lord Jesus Christ and then suddenly, the SPELL of the WORLD CAPTIVATES OUR HEARTS, MINDS, and SOULS AND WE FORSAKE OUR SHEPERD LOVER.

WHAT ABOUT THE MARRIAGE OF THE LAMB – NOT MARRIAGE OF THE BRIDE!

JUST REMEMBER Jesus Christ is the Groom and we (born again) believers make up the BRIDE. Note again this is the MARRIAGE OF THE LAMB AND NOT THE MARRIAGE OF THE BRIDE. (GROOM – NOT BRIDE)

That grand event will be not so much the consummation of the hopes of the Bride, as it will be the consummation of the PLAN OF GOD FOR HIS SON, ARRANGED BEFORE THE FOUNDATION OF THE WORLD. This “MARRIAGE OF THE LAMB” IS THE FINALIZATION OF THE JOY OF CHRIST AS A MAN. It would not have been possible without the Hypostatic Union, if Christ had not been born in the flesh.

The bride is of human origin and Jesus Christ took HUMAN NATURE BACK WITH HIM TO GLORY, and today we

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have in Heaven the MAN Christ Jesus. That is why Paul declares in [1 Timothy 2:5](#) “For there is one God, and one mediator also between God and men, the MAN CHRIST JESUS”

This subject “Marriage of the Lamb” was one of the themes that Jesus loved to dwell on as on earth, He tells how the 10 Virgins went out to meet the Bridegroom and some were so unprepared.

In [Matt. 22:1-14](#) we have the parable of the “Marriage of the King’s Son,” A dramatic picture of future events: A King gave a Wedding Feast for his son – READ THESE VERSES – NOTE the unwillingness, indifference – INVITED BUT NOT WORTHY – not DRESSED!!!

I. "WHAT IS THE MARRIAGE SUPPER OF THE LAMB?"

Answer: In his vision in [Revelation 19:7–10](#), John saw and heard the heavenly multitudes praising God because the wedding feast of the Lamb – literally, the “marriage supper” – was about to begin. The concept of the marriage supper is better understood in light of the wedding customs in the time of Christ.

These wedding customs had three major parts:

1. First, a marriage contract was signed by the parents of the bride and the bridegroom, and the parents of the bridegroom or the bridegroom himself would pay a dowry to the bride or her parents. This began what was called the betrothal period – what we would today call the engagement. This period was the one Joseph and Mary were in when she was found to be with child ([Matthew 1:18](#); [Luke 2:5](#)).
2. The second step in the process usually occurred a year later, when the bridegroom, accompanied by his male friends, went to the house of the bride at midnight, creating a torchlight parade through the streets. The bride would know in advance this was going to take place, and so she would be ready with her maidens, and they would all join the parade and end up at the bridegroom’s home. This custom is the basis of the parable of the ten virgins in [Matthew 25:1–13](#).

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3. The third phase was the marriage supper itself, which might go on for days, as illustrated by the wedding at Cana in [John 2:1–2](#).
4. What John's vision in Revelation pictures is the wedding feast of the Lamb (Jesus Christ) and His bride (the Church) in its third phase. The implication is that the first two phases have already taken place. The first phase was completed on earth when each individual believer placed his or her faith in Christ as Savior. The dowry paid to the bridegroom's parent (God the Father) would be the blood of Christ shed on the Bride's behalf. The Church on earth today, then, is "betrothed" to Christ, and, like the wise virgins in the parable, all believers should be watching and waiting for the appearance of the Bridegroom (the rapture). The second phase symbolizes the rapture of the Church, when Christ comes to claim His bride and take her to the Father's house. The marriage supper then follows as the third and final step. The marriage supper of the Lamb takes place in heaven between the rapture and the second coming (during the tribulation on earth).

II. WHERE AND WHEN SHALL THIS MARRIAGE TAKE PLACE?

The Marriage takes place in Heaven **after** the "Judgment Seat of Christ," (A judgment of Rewards) and before the appearing of Christ with His Saints at the Revelation.

The character of the ceremony or who shall perform it (though doubtless it will be God the Father Himself), and what vows the Bridegroom and Bride will take, is not disclosed, but that there will be a ceremony of some kind that no divorce or separation can break, cannot be questioned, for there never was a legal marriage without some ceremony. Of one thing we are certain that there is no one to give away the Bride, for Christ **presents her to Himself** a "**GLORIOUS CHURCH**, not having **SPOT**, or **WRINKLE**, or any **SUCH THING**." [Eph. 5:25-27](#)

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III. WHO IS THE BRIDEGROOM?

To this question there can be but one answer. The "Bridegroom" is the **King's SON** of the Parable of the "Marriage of the King's Son" ([Matt. 22:1-14](#)), or **JESUS**, spoken of here as the **LAMB**. John the Baptist spoke of Christ as the "**BRIDEGROOM**," and of himself as the "**Friend**" of the Bridegroom who rejoiced to hear His voice. [John 3:29](#). Jesus also represented **Himself** as the "Bridegroom," saying – "*Can the 'Children of the Bride-chamber' mourn as long as the **Bridegroom is with them.***" [Matt. 9:15](#). And in the Parable of the "Ten Virgins" Jesus refers to Himself as the "Bridegroom." [Matt. 25:1-10](#). The Bridegroom then is Christ.

IV. WHO IS THE BRIDE?

Here there is a difference of opinion. Some claim that the "Bride," because she is called "**WIFE**" in [Rev. 19:7](#), is **ISRAEL**, because in the Old Testament God calls Himself the **HUSBAND** of Israel. [Isa. 54:5](#). Those who advocate this view claim that "Wife" is the earthly name of Israel, and "**Bride**" the Heavenly. Some hold that because Isaac's bride was taken from his own kin, that, therefore, to complete the type, Jesus' Bride must be Israel, His own kin, and not the Church composed mainly of Gentiles. But we must not forget that while Abraham was the first Hebrew, his kin were **Gentiles**. Abraham was not, strictly speaking, a Jew, for the Jews are the descendants of Judah, the fourth son of Jacob or Israel. So we see that Rebekah was not an Israelite, but a Gentile, so the type holds good.

We must not forget that there are "Two Brides" mentioned in the Scriptures. One is in the Old Testament, and the other in the New. The one in the Old Testament is Israel, the Bride of Jehovah; the one in the New Testament is the Church, the Bride of Christ. Of Israel it is said – "*Thy Maker is Thine **husband.***" [Isa. 54:5-8](#). Because of her Whoredoms, Israel is a **cast off WIFE**, but God, her **husband**, promises to take her back when she ceases from her adulteries. [Jer. 3:1-18](#); [Ez. 16:1-63](#); [Hosea 2:1-23](#); [3:1-5](#). She will not be taken back as a **Virgin**, but as a **WIFE**. But it is a **VIRGIN** that the Lamb (Christ) is to marry. So the **Wife** (Israel) of the Old

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Testament cannot be the **BRIDE** (Virgin) of the New Testament. Again the **Wife** (Israel) is to reside in the earthly Jerusalem during the Millennium, while the **BRIDE** (the Church) will reside in the New Jerusalem. These distinctions make it clear that Israel cannot be the "Bride" of Christ. We must remember that John did not call the bride – **WIFE**, until [Rev. 21:9](#), which was **after the marriage**, when she was no longer Bride but **WIFE**.

The Bride of the Lamb is from a disowned and outcast race, made so by the disobedience of the head of that race in the Garden of Eden, but the Bridegroom saw her and loved her. To redeem her He came from His own lovely home in Heaven to her sin-cursed home on earth, where He was rejected by members of her family, and seized and subjected to a mock trial and nailed to a cross as a malefactor, where He laid down voluntarily His life for her, thus demonstrating His love, and opening up the way for her redemption from the Law that held her in bondage. He then left her to return to His Father's House to prepare a home for her, and during the period of her betrothal He has left her with her own family, simply sending the Holy Spirit to teach and protect her, and fit her for the day of her marriage, when He will descend into **mid-air** to meet her on her way to the **BRIDAL HALLS OF HEAVEN**. [I Thess. 4:16-17](#).

Many assume that the "Bride" is composed of all the saints from Abel down to the time of the taking out of the Church, but this cannot be so, for the Church did not exist until the Day of Pentecost, and only those who live and die in Christ between Pentecost and the taking out of the Church belong to the Church.

V. **WHAT IS MEANT BY HER MAKING HERSELF READY?**

We are told in verse [7](#), that she hath "**made herself ready**," and in verse [8](#), that it was permitted her to be "**arrayed in fine linen, clean and white; which is the righteousness of saints**," and in chapter [21:2](#), she is described as – "**prepared as a bride adorned for her husband**." The fact that the "**fine linen**" in which the Bride is clothed is called not the "righteousness of Christ," but the "**righteousness-es** (plural) **of SAINTS**," makes it clear that it is not the "imputed righteousness" of Christ that is meant, and that the "Wedding

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Garment” in the Parable of the “Marriage of the King’s Son” stands for, but the righteous acts and works of the saints themselves.

Where does the Church thus clothe herself and when? It is certain that she does not thus clothe herself on earth, for we must not forget that the Bride does not put on her wedding robes until **after** she has been tried at the Judgment Seat of Christ, where all her “**false works**” will have been consumed by fire (1 Cor. 3:11-15), and it is this “Fiery Judgment” that Peter refers to as the “**TRIAL OF FAITH**” which – “*being much more precious than of gold that perishes, though it be **tried with fire**, might be found unto **praise and honor and glory at the APPEARING OF JESUS CHRIST.**” 1 Pet. 1:7. The “**righteousnesses**” then of the Saints will be their righteous acts and works that will come out of the “**fiery test**” of the Judgment of Reward, and be found unto **PRAISE** and **HONOR** and **GLORY** at the “**APPEARING**” of Jesus Christ; and these shall make up the beautiful wedding garments in which the Saints shall be clothed. What a contrast there will be between the purple and scarlet colored dress, and jewel bedecked person of the “Harlot Wife” of Antichrist, and the spotless white robe of fine linen of the “Bride” of the Lamb.*

In our passage we have prophecy and hear Him say, “*Let us be glad and rejoice and give honor to Him, for the Marriage of the Lamb” is come, and HIS WIFE hath made herself ready. (Rev. 19:7) And to her was granted that should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. (Rev. 19:8) And he said unto me, write – ‘BLESSED ARE THEY WHICH ARE CALLED UNTO THE MARRIAGE SUPPER OF THE LAMB’ (Rev. 19:9)*

MARRIAGE OF THE LAMB – STUDY