

MARRIAGE OF THE LAMB
(Rev 19:7-10) 06-07-20
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I. CHRIST'S MARRIAGE TO THE CHURCH (7a)

A. Heavenly Chorus - Those who declared the "Hallelujahs" [Rev 19:1, 3, 4, 6] were composed of angels (v. 1), the twenty-four elders (v. 4), the four living creatures (v. 4), and all the host of the redeemed in heaven (v. 5). They were now asked to rejoice concerning the marriage of the Lamb.

B. Rejoice and Be Glad - Though the word "Hallelujah" is not used specifically here, it may be implied. There is an exhortation to rejoice and be glad. "**Rejoice**" (*chairō*) means to be joyful as one would be joyful at a wedding (Joh 3:29). To be "**glad**" (*agalliaō*) means to express exceeding joy (LXX - Psa 118:24).

C. Give Glory to Him - They were also exhorted to give God the glory, not only for the destruction of Babylon (Rev 18:20), but now for bringing about one of the greatest events in redemptive history, the "marriage of the Lamb."

D. Marriage of the Lamb

1. Meaning - The meaning of the **marriage of the Lamb** represents the intimate fellowship that believers will eternally experience with their Lord and Savior, Jesus Christ. It also represents the immeasurable love that Christ has for the Church by the fact they He gave Himself for her salvation, sanctification, and glorification.

2. The Lamb - The "**Lamb**" (*amnos*) is none other than the Lord Jesus Christ. He is the main theme of the book of Revelation (Rev 1:1). Title - The title of Lamb is used some 30 times in Revelation (Rev 5:6, 8, 12, 13; 6:1, 7, 9, 16; 7:9, 10, 14, 17; 8:1; 12:11; 13:8; 14:1, 4, 10; 15:3; 17:14; 19:7, 9; 21:9, 14, 22, 23; 22:1, 3).

3. The Bride

a. The Church - The "**bride**" (*gunē*) the Church of Christ and will enter in a marriage with Lamb that represents an eternal union with the Christ.

b. Pentecost to the Rapture - The Church is made up of those who place their faith in Christ as Savior from Pentecost to the Rapture (Mat 16:18; Act 20:28).

c. Analogous to Christ - The marriage union between a man and a woman is analogous to the fellowship and glory of Christ and His bride, the Church (cf. Eph 5:25-27*).

E. Marriage in Jewish History

1. Betrothal

a. *First was the betrothal, or engagement. This was an arrangement by both sets of parents contracting the marriage of their children. It was legally binding... (cf. Matt. 1:18-19).* (MacArthur)

b. Theologically, the betrothal began when God chose the elect before the foundation of the world (Eph 1:4).

c. Practically, however, the betrothal takes place when the sinner places his faith in Christ (2Co 11:2* cf. 1Co 1:2).

2. Presentation

a. *The second stage of a wedding was the presentation, a time of festivities just before the actual ceremony, [where]the bridegroom then would go to the house of the bride and he would get the bride along with her maidens and take them to his house* (MacArthur). Scripture: Mat 25:1-10

b. Rapture - For the Church, the Presentation is the Rapture. The Rapture is the future imminent event when Christ comes back for His church (1Co 15:51-52; 1Th 4:16-17).

c. Before 2nd Coming - Though the timing is not specifically stated, Rev 19:7-9 suggests that the Church will already be in heaven ("**has made herself ready**") during the Tribulation before the 2nd Coming of Christ.

3. Preparation - See II. CLOTHING OF THE BRIDE (7b-8)

4. Wedding Ceremony

- a. *The third and most significant stage of a wedding was the actual ceremony, during which the vows were exchanged (MacArthur).*
- b. *We're talking about imagery rather than reality in this sense, that the picture of a marriage is just a picture and the imagery of the bride is just a symbol of intimate union. And the point is simply that the Lord is going to take the church to Himself pure and holy and rewarded. And He's going to put on the greatest celebration the world has ever known (MacArthur).*

II. CLOTHING OF THE BRIDE (7b-8)

A. Preparation - The Preparation of the bride of Christ may be seen in two aspects. 1) The righteous acts she does while on earth, and 2) The crowns she receives while in heaven.

B. Made Herself Ready

1. Not Good Works - The phrase “**made herself ready**” does not teach that a person must make themselves ready for heaven by doing good works. Scripture is absolute clear that salvation is by grace through faith, not good works (Eph 2:8-9*).
2. Christ's Righteousness - In fact, the believer is clothed with the righteousness of Christ at the moment of salvation (Rom 3:22, 28). So, this phrase is not referring to salvation.

C. Clothe Herself

1. Sanctification - It refers to the Church making herself ready for Christ through sanctification. When a person comes to Christ, they are continually being “sanctified” [*hagiazō* - “made holy”] by the Holy Spirit (Rom 15:16; 1Co 1:2 - perfect of *hagiazō* “have been and continue to be sanctified”).
2. Clothe Herself - However, the believer who does not participate in the work of salvation, does participate (“**clothe herself**” *subj. aor - periballō*) in the work of sanctification. The believer must work out what God has worked in (Php 2:12-13).

D. Bridal Clothing

1. Fine Linen - **Fine linen** was the expensive material (Rev 18:12, 16) for prestigious occasions (Gen. 41:42; 1Ch 15:27; Est 8:15), especially a wedding. This is in preparation for the bride's wedding day. Her wedding dress was “**bright**,” which not only means radiant, but in her glory through the glory of the Lord. It was also “**clean**” which speaks of the bride's blamelessness and purity (cf. Eph 5:26-27*).
2. Righteous Acts on Earth - The symbolism of the fine linen is revealed as the “**righteous acts of the saints**.” Her righteous character is her adornment. That is what this Bridegroom looked for in a bride. So, the Bride's righteous acts on earth, among other things, are for her adornment for her Bridegroom.
3. Crowns in Heaven - Along with the righteous acts, the believer will be rewarded in heaven for faithfulness (Rev 2:10) and Christ-honoring service at the Bema-Seat of Christ (1Co 3:12-14; 2Ti 4:7-8). The Bride will be adorned for her Bridegroom in heaven as well.

III. CELEBRATION OF MARRIAGE SUPPER (9)

A. In the Millennium - There are several views on when the “Marriage Supper of the Lamb” will take place. Perhaps a cursory reading of Rev 19:7-9 would lead some to the opinion that the Supper will take place during the Tribulation and before the 2nd Coming (cf. Renald Showers). However, many other conservative Premillennialists maintain that the Supper takes place in the Millennium.

1. Time of Invitation - The passage does not necessarily state that the Supper was taking place at that time. It was the **invitation** that was taking place at that time.
2. Those Invited - Most likely, the guests invited to the Marriage Supper of the Lamb will be the resurrected O.T. saints (Dan 12:1-3 cf. Isa 25:6-9; Isa 26:1, 19 cf. Joh 3:28-29*) and the resurrected Tribulation saints (Rev 20:4-6). If that is the case, then the celebration will likely take place in the Millennium.

B. *The recipients of this blessing are **those who are invited to the marriage supper of the Lamb**. That they are **invited** guests marks them as a distinct group from the church, since a bride would hardly be invited to her own wedding...These guests represent Old Testament believers...All the Tribulation saints, glorified and still alive on earth and entering the millennial kingdom (MacArthur).*

IV. CENTRAL FOCUS OF PROPHECY (10)

A. Fell at the Angel's Feet - John was rebuked for **falling at the feet** of an angel (cf, Rev 22:8). John was told that the angel was a **fellow servant and brethren**. Therefore, John was to only **“worship God.”**

B. Testimony of Jesus - The testimony of Jesus is the testimony of the Person and Work of Christ, which includes His salvation in His 1st Advent, His judgment in His 2nd Advent, and His ushering in the Millennial Kingdom. In a sense, the testimony of Jesus is the long version of the gospel.

C. Spirit of Prophecy - In other words, prophetic Scripture has always been focused on the Person and work of Christ. The theme of prophecy is subject of Christology, that is, the “revelation of Jesus Christ” (Rev 1:1 cf. 1Pe 1:10-12).

V. OBSERVATIONS AND APPLICATIONS

A. Love of Christ, the Lamb

1. Title - The title of Lamb is used some 30 times in Revelation (Rev 5:6, 8, 12, 13; 6:1, 7, 9, 16; 7:9, 10, 14, 17; 8:1; 12:11; 13:8; 14:1, 4, 10; 15:3; 17:14; 19:7, 9; 21:9, 14, 22, 23; 22:1, 3).

2. Sacrificial Lamb - The overriding connotation of the title is the fact that Christ is the “Lamb that was slain” (Rev 5:6, 12; 13:8*). Christ is the believer’s sacrificial lamb who provided salvation (Lev 14:13; Isa 53:7; cf. Act 8:32 cf. Joh 1:29, 36 cf. Rev 7:10).

3. In this heavenly marriage, (a marriage literally made in heaven), the marriage of the Lamb, Christ describes Himself as the Lamb, the One who loved us so much that He gave His life for us.

a. Joh 15:13 "Greater love has no one than this, that one lay down his life for his friends.

b. Eph 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her.

4. We can only come on the grounds of the salvation that the Lamb provided. But that also means we come on the basis of the Lamb’s love.

B. Love of Christ, the Bridegroom

1. Christ, frequently referred to Himself as a Bridegroom (cf. Matt. 9:15; 22:2-14; 25:1-13; Mark 2:19-20; Luke 5:34-35; 14:15-24; John 3:29).

2. Jesus was betrothed to the church that had been betrothed to Him before the foundation of the world.

3. When Jesus spoke of His bride. He had you and me in mind. He was and is anticipating the marriage of the Lamb.

4. So, because of His great love, Jesus gave Himself for us, saved us, thought of us, and is anticipating our arrival, going to come and get us, and spend eternal fellowship with us.

C. Love of Believers, the Bride

1. Love for Christ

a. Those points describe what Christ brings to the marriage of the Lamb. The question is what do we (Church) bring to this marriage? In essence, we bring nothing but ourselves as saved sinners.

b. However, we actually can bring several things to this marriage, like the believer’s righteous acts for Christ out of love for Christ.

1) We can continually anticipate the return of our Lord and Savior (2Ti 4:8).

2) We can be obedient to Christ and His Word (1Co 9:25; Joh 14:15).

3) We can serve and minister for Christ (1Pe 5:1-4).

4) We can be faithful to Christ in times of trial and persecution (Rev 2:10).

5) We can be uncompromising in sharing the gospel of Christ (1Th 2:19).

6) We can fellowship daily with Christ through prayer and devotions in the Word.

CHURCH'S FUTURE

