

THE BOOK OF REVELATION

"The Marriage of the Lamb"

Revelation 19:7-10

Introduction

1. Three women are mentioned in this book: a. The woman clothed with the sun who is Israel (12). b. The woman who is the harlot identified as spiritual Babylon (17). c. The woman who is the bride of Christ or the Church (19). The way is clear for this latter revelation now that the harlot has been eliminated (17 - 19:6).

2. This is a very important matter. It is that to which the entire concern of the Father for the Son has moved (Eph. 5:22-33). The fact that it is not mentioned frequently in the Bible is no adverse argument against its importance. This could be leveled against many major doctrines, as for example, the trinity or the virgin birth. All are important to God, if only mentioned once!

3. It must be remembered that the Bridegroom is the important figure here. It is the "Lamb's marriage". Nonetheless, it is significant who the "bride" is. This in turn accents the distinctions of the Bible (1 Cor. 10:32). Israel is the estranged wife of the lord (Hosea; Jer. 3:8). She is also widowed from Him (Lam. 1:1; Isa. 54:4). The day will come when she will be restored (Isa. 62:4,5). Meanwhile, God is working with the lamb and his virgin, the church. The church is the body of Christ (Eph. 1:22,23). It is this select group, composed of believers since Pentecost, that the marriage is concerned.

4. There are four specific aspects to the marriage recorded:

1. PREPARATION for the marriage v. 7.

The two volitive subjunctive verbs "glad and rejoice", emphasize the great delight at the coming of the marriage. Indeed, the aorist subjunctive "give honor" adds the note of urgency to the entire thought of glory in view of the marriage. The verb "is come" is aorist and points that the marriage has at last come! What all eternity has projected (Eph. 1:4) has now taken place!

Distinction must be made between certain elements. The marriage is between the Lamb and the Bride. However, the ceremony is that which announces the fact of the marriage. The wedding feast celebrates it all. All of these events take place in heaven after the rapture and before Christ returns to the earth for the kingdom.

The bride makes herself ready for the event. This includes the judgment seat of Christ (1 Cor. 3:11-15; 2 Cor 5:10), and the manifested life of righteousness here on earth (1John 3:3; Phil. 1:11; Eph. 2:10). The church will wear a garment befitting the Lamb.

2. PROVISION for the marriage v.8.

Here are the details of the wedding garment for the bride. It is something "granted" to her. The verb is aorist passive and points to the fact that God exercises grace even in this matter of displayed righteousness. Living the life unto the Lord is not a burden to a believer, but a "gift" from the Lord! Fine linen is mentioned elsewhere in the book (15:6; 19:14). It is concerned with righteous "acts" and not with righteousness imputed. So, it will manifest the grace of God in the performing art of righteousness displayed! Wrongs will be righted, losses will be suffered, but crowns will be bestowed. It will be a tremendous day of true glamor! Peter speaks about it (1 Pet. 1:7). The Church will be in holy splendor (Eph. 5:27).

3. PEOPLE at the marriage v. 9.

The aorist imperative "write" shows that God desires a written record of those who will attend the marriage supper. This is one of the seven times in the book in which the term "blessed" is found. God confirms this special honor on those whom He pleases. The verb "called" is perfect tense and connotes His unflinching sovereignty. Those included in this event are: a. Old Testament saints (Luke 13:28;29). b. Tribulation saints (Rev. 20:4). c. Angels (Heb. 1:6). It will be a glorious gathering of the redeemed!

4. PRIVILEGE at the marriage v. 10.

John was so overwhelmed at the news of this event that he fell and worshipped the angel. This was refused, for only God is worthy of worship. Angels are "fellow-servants" with the saints (Heb. 1:4-14). The angel concludes with the word that the testimony of our Lord Jesus is the prophetic testimony, that is, the displayed government of our God upon the earth. That is the very next event described (19:11-16)

Conclusion The marriage of the lamb is the consummation of the relationship between our Lord and the church. It will cement what God has commenced here and give public recognition to the mystery revelation (Eph. 3:1-11). Glory to God. Will you participate in this wedding experience?