

THE BOOK OF REVELATION

"Marriage of the Lamb"

Revelation 19:7-10

Introduction

1. The apocalyptic formula which introduced this chapter is meaningful "after these things." It is a reference to the destruction of religious Babylon (17:1-18) and commercial Babylon (18:1-23). The decimation of the military power of the final days will yet be (19:11-21).

2. In view of God's governmental wrath, there should be no wonder about the four "hallelujahs" (19:1-6). The time has arrived for the Lord God to publicly proclaim that He reigns (v. 6) and the marriage of the Lamb is to take place (v. 7).

3. Four aspects of the marriage are recorded to affirm the glory of this long awaited event:

1. PREPARATION FOR THE MARRIAGE v. 7

a. A call for joy

Two volitive subjunctive verbs express this fact. The first "be glad" (χαίρω *chairō*) is "rejoice." while the next rejoice (αγαλλιάω *angalliaō*) means exult, rejoice greatly. By a dramatic change, the verb "give honor" is future tense noting what will be. The personal pronoun "to Him" has the Lord God (v. 6) as the antecedent.

b. A cause about arrival

The aorist verb "is come" accents that (because, ὅτι *hoti*) the time for the long awaited marriage is now. The marriage is between the Lamb (Jesus) and His bride (the Church). Scripture is transparent that the Church is Christ's bride (2 Cor. 11:2; Rev. 21:9 cf. Eph. 5:25). Note: Israel as a nation is an estranged wife (Jer. 3:1-18; Ezek. 16:1-63; Hosea 2:1-23; 3:1-5).

c. A comment on readiness

Among other items, surely the matter of the upcoming Judgment Seat of Christ is included in the phrase "has made herself ready." While the doctrine of salvation by grace through faith is never questioned, it is evident that accountability for believers is an accepted. Scripture points this as a definite event (Ro. 14:10, 12; 1 Cor. 3:11-15). Thus, a genuine believer will get prepared for it (2 Cor. 5:9, 10).

2. PROVISION FOR THE MARRIAGE v. 8

a. A divine gift

The aorist passive verb (ἐδόθη *edothē*) points to a work of God outside of the Bride. This exercise of grace given has a purpose: "that she (the Bride) should be arrayed in fine linen, clean, and white."

b. A personal action

The verb "arrayed" is aorist middle and part of a purpose sub final clause (περιβαλήται *peribaletai*). Hence, the Bride arrays "herself." Obviously then, a distinction must be made here. God does impute (reckon, credit) righteousness to a believing sinner. The believer is not actually righteous (otherwise he would be God), but he has righteousness credited to his spiritual account through Christ. The issue here, however, is righteousness imparted (made known). It is the manifestation of righteousness on earth (Eph. 2:10; Phil. 1:11; 1 Jn 3:3) and is described as "fine, clean, white." Make no mistake, such righteousness is patently bending one's effort to "adorn the doctrine of God" (Titus 2:10 cf 3:8, 14).

c. A practical demonstration

Biblical synergism is not to be questioned (Ex. 12:51). The righteousness here is sourced in imputed righteousness, explicated personally (imparted righteousness), but clearly righteousnesses (plural) "of the saints." The saints demonstrate holy splendor (Eph. 5:27).

3. PEOPLE FOR THE MARRIAGE v. 9

a. They are invited

That the aorist imperative "write" is used to denote an invitation is involved. The speaker is not identified, but probably an angel (17:1).

b. They are called

Seven times "blessed" is used in the book (1:3; 14:13; 16:15; 19:9; 20:6; 22:7, 14). It is probable equivalent in this context to being born again. The articular perfect passive "called" (κεκλημένοι *keklemenoi*) states people are "bidden" without constrain, but are nonetheless specifically identified.

Those "called" probably include: 1) O.T. saints (Luke 13:28, 29). 2) Tribulation saints (Rev. 20:4). 3) Redeemed Israel (t. 25:1-13). 4) Saves Gentile nations (Ps. 45; Mt. 25:31-46). 5) Angels (Heb. 1:6).

Note: These facts are not conjectures. They are the "true sayings (words) of God."

c. They are directed

It is the "marriage supper" in contrast with the "marriage of the Lamb" (v. 7). The latter is the actual occasion in heaven while the former is the celebration with others on earth.

4. PRIVILEGE FOR THE MARRIAGE v. 10

a. A Reaction

John was so overwhelmed at the news of the marriage that he fell in front of the feet of the angel to worship him. The same takes place at the end of the entire revelation (22:8).

b. A response

While some think John felt he was in the very presence of God, the angel corrected such a notion. John is instructed not to worship the angel because he is the same of fabric as other created beings -- a fellow servant and one of the brethren who have the witness of Jesus (objective genitive "to Jesus" or subjective genitive "of Jesus"). Not only so, but the angel instructs John to "worship God."

c. A report

The testimony "of Jesus" (subjective genitive) or "to Jesus" (objective genitive) is in fact the "spirit of prophecy." By this it is understood that His testimony treats particularly of the public displayed government of God upon the earth (1:2; 12:17). The presence of the Messiah-King is the goal of hope.

Conclusion Following the last days of religio-economic-military disaster on earth, the Lord God will reign. That is the time for the marriage in heaven (v. 6). The supper is associated with our Lord's return to earth. Oh, dear friend, are you ready for these events? Believing on Christ qualifies you to be saved. After that, readiness concerns the quality of your expressed righteousness before the Lord. Amen.