

The Marriage of the Lamb – Floyd Nolen Jones, Th.D., Ph.D.

Rev. 19:7-9 — Three Stages – The Lamb’s bride is to be **contrasted** with the Harlot of Rev. 17:1 and is to be **distinguished** from Jehovah’s unfaithful wife, Israel (Isa. 54:1–10; Hos. 2:1–17)

- (1) Betrothal (espousal) the bride is **selected** – at conversion – and the **dowry** is paid. This is the current stage. This is where we are today and are awaiting...
- (2) The coming of the Bridegroom **for** His Bride – the Rapture, to take her to his father’s house for the **private marriage ceremony** with only family and closest friends present, and then...
- (3) After the private marriage service came the marriage **Supper** – a **public celebration** that was the **consummation** of the marriage. Many guests would be present – it occurs in connection with our Lord’s Second Coming to **earth** when He also establishes His millennial kingdom. The length and cost of this supper celebration was determined by the wealth of the father (1,000 years, Rev. 20).

Mat. 22:1–14

Betrothal: normally arranged by the parents long before the actual wedding. The marriage contract was finalized by a dowry from the bride’s parents. However, in our case, the Bride is totally unworthy of such a magnificent wedding — nor has she a dowry to offer a husband. Therefore, being so desirous to claim her, the son **willingly** paid the price Himself! (1 Cor. 6:19–20; 1 Pet. 1:18–19)

At the appointed time, the groom and his friends go from his home to hers to claim his bride and bring her back to his father’s home for the private marriage. (John 14:2–3 “In my father’s house are many mansions...I go to prepare a place for you” – cp. Isaac & Rebekah, Gen. 24)

The virgin bride would be awaiting his coming with her own friends – also all virgins, who would accompany her to the wedding. (cp. 2 Cor. 11:2)

Meanwhile, the father would be sending his servants out to remind the selected guests who, long before, had been notified of the wedding date.

Question: Who are the invited **guest**? (Rev 19:9, Mat 22:10–11) We are the Bride!

Answer: saved flesh & blood people who survive the Tribulation & enter the 1000 year Kingdom.

The main point of the parable is directed against those who decline the king’s gracious invitation. **Note that whatever the excuse, it did not satisfy the king.**

Further, no matter how torn or filthy their own clothing may have been, the father provided all the proper **garments** for the wedding (Rev. 19:8; Isa. 61:10 = imputed righteousness = works of goodness produced by the Holy Spirit; Isa. 64:6 = self-righteousness).

A condition: to attend the celebration, you must receive & accept a free **gift** from the king!

However, the man in vs. 11 rejected the terms of the invitation, choosing instead to come *on his own terms* rather than those of the king (the father). This, of course, is not acceptable so he was therefore cast out with all the others who had refused to even come at all. Like them, he was neither submissive to the king and his goodness nor would he **honor the son** – which was what the king was determined to do (vs. 2, “for his son”). Indeed, the entire **purpose** of the **public feast** was **to honor the king’s son!**

Finally, for us, the wedding ceremony (the presentation to the Father) will be *privately* conducted in heaven shortly after the **Bema** Judgment Seat of Christ (2 Cor. 5:10). However, the wedding supper (the celebration stage) will be *publicly* conducted on earth shortly after our Lord’s second coming. This is why the supper, which is described in Rev. 19, is immediately followed by the millennium in Rev.20.

Mat. 25:1–13: A different but related emphasis is recorded in the **parable of the ten virgins**.

Five of the virgins had made the appropriate preparations – they had the necessary lamps and brought plenty of oil so that they could accomplish their appointed task.

The five foolish virgins had not declined the invitation, they were planning to be in the bride’s entourage, but were simply careless, unprepared, and not sufficiently concerned to make adequate preparations for the great event to which they had been so graciously invited.

At midnight – a time that no one expected – the bridegroom suddenly arrived. They had the necessary lamps but had not brought along any oil – an essential for the occasion. In the dark, a lamp without oil is worthless. His **delay** revealed their apathetic attitude to their duty.

They had not rightly prepared for the bridegroom’s coming! They were not ready to meet Him. The foolish virgins had not waited and watched for Him, which was why they were there. They had but one easy, simple task to fulfill. They knew exactly what was expected of them, they had ample time to prepare, and it was easily within their ability to accomplish the task. Yet, they were indifferent to the great honor for which they had been chosen and carelessly failed to carry out their duty to the bridegroom and thereby **failed to honor him**.

The wise virgins were not selfish; the oil could not be shared and still achieve the purpose for which they had come. Rather, they were being faithful to their appointed task and duty to the bridegroom. The oil simply had to be **individually** obtained *before* the bridegroom came.

When the five foolish virgins returned and found the wedding (feast?) in progress, they sought admission but were denied (25:10–12). The door had been shut. “I know you not” – it was too late, so let us watch! They were excluded because of their **disrespect** for the bridegroom.

Indeed, they **still** had no oil! They could not buy it at **midnight** – all the stores would have been closed. And now, with the public wedding feast in progress, it was not needed. They still had no oil.

Here we see that it is often impossible to distinguish those who profess from those who possess. Such will become clear when the bridegroom suddenly comes unexpectedly. They had lamps, and all were virgins (being a virgin doesn’t mean you’ll go to heaven, have you been born again?). Fruit is evidence, but the supreme test is the presence of the oil.

In the Matthew 22 parable, many were excluded from the wedding of their own choice. Here, those who wanted to come were excluded by their own negligence. The five foolish virgins demonstrated that they did not really **know** the bridegroom whom they called “Lord, Lord” as shown by their **attitude of indifference** toward Him — therefore, He knew them not.

The connecting theme of these two parables: **those excluded failed to honor the king’s son**.

A Bible example of the Bridegroom coming **for** His Bride (#2) is found in Song of Solomon 3:6–10 where Solomon arrives in regal state to bring his betrothed – the obscure virgin (4:12) farm-girl – from her simple home to his palace in Jerusalem for their royal wedding.

6 Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

7 Behold his bed, which is Solomon’s; threescore valiant men are about it, of the valiant of Israel.

8 They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear (danger) in the night.

9 King Solomon made himself a chariot of the wood of Lebanon.

10 He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love ...