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The Marriage Supper Of The Lamb



By Dan Maines

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Introduction

† The Marriage Supper of the Lamb is not a future event waiting to happen, it was a covenantal fulfillment that took place when Christ united Himself with His people at the end of the Old Covenant age (Revelation 19:7-9).

† The language of marriage runs throughout Scripture, showing God as the husband of Israel, and Christ as the bridegroom

coming for His bride (Isaiah 54:5, Hosea 2:19, John 3:29).

† This marriage was delayed until the Old Covenant system was judged and removed, which happened in AD 70, clearing the way for the full union of Christ and His church (Hebrews 8:13).

Revelation 19:7-9

Let's rejoice and be glad and give the glory to Him, because the marriage of the Lamb has come, and His bride has prepared herself." It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints.

Then he said to me, "Write: 'Blessed are those who are invited to the wedding feast of the Lamb.'" And he *said to me, "These are the true words of God."

† The marriage of the Lamb has come, this is stated as a present reality, not a distant future event, showing fulfillment in John's time (Revelation 1:1, Revelation 22:10).

† His wife has made herself ready, the bride is the covenant people of God, prepared through faith and obedience, not an individual but a corporate body (Ephesians 5:25-27).

† The fine linen represents the righteous acts of the saints, showing that the bride was already being formed and purified before the destruction of Jerusalem (Revelation 7:14).

† Blessed are they that are invited, this refers to those called into the New Covenant, both Jew and Gentile, united in Christ (Matthew 22:2-10).

Matthew 22:2-10

"The kingdom of heaven is like a king who held a wedding feast for his son. And he sent his slaves to call those who had been invited to the wedding feast, and they were unwilling to come.

Again he sent other slaves, saying, 'Tell those who have been invited, "Behold, I have prepared my dinner; my oxen and my fattened cattle are all butchered and everything is ready. Come to the wedding feast!"' But they paid no attention and went their separate ways, one to his own farm, another to his business, and the rest seized his slaves and treated them abusively, and then killed them. Now the king was angry, and he sent his armies and destroyed those murderers and set their city on fire. Then he *said to his slaves, 'The wedding feast is ready, but those who were invited were not worthy. So go to the main roads, and invite whomever you find there to the wedding feast.' Those slaves went out into the streets and gathered together all whom they found, both bad and good; and the wedding hall was filled with dinner guests.

† The king sent his armies and burned their city, this is a direct reference to the destruction of Jerusalem in AD 70, which cleared the way for the marriage to be fulfilled (Luke 21:20-22).

† The original invited guests rejected the invitation, representing unbelieving Israel who refused Christ (John 1:11).

† The invitation then went to all, both bad and good, showing the inclusion of the Gentiles into the marriage feast (Acts 13:46-48).

† The wedding was filled with guests, showing the success and completion of God's covenant plan in gathering His people (Ephesians 2:14-16).

Matthew 24:34

Truly I say to you, this generation will not pass away until all these things take place.

† This locks the timing of the marriage, the judgment, and the gathering into the first century, removing any future

interpretation (Matthew 24:1-33).

Hebrews 8:13

When He said, "A new covenant," He has made the first obsolete. But whatever is becoming obsolete and growing old is about to disappear.

† This shows the Old Covenant was still in the process of passing away, meaning the marriage could not be fully complete until that system was removed in AD 70 (Hebrews 9:10).

2 Corinthians 11:2

For I am jealous for you with a godly jealousy; for I betrothed you to one husband, to present you as a pure virgin to Christ.

† This shows the church was already betrothed before AD 70, but not yet fully presented, proving the marriage was approaching, not future to us (Ephesians 5:27).

Matthew 25:10

But while they were on their way to buy the oil, the groom came, and those who were ready went in with him to the wedding feast; and the door was shut.

† This ties the coming of Christ directly to the marriage feast, showing it happens at His coming, which took place in that generation (Matthew 24:30-31).

Luke 13:28-29

In that place there will be weeping and gnashing of teeth when you see Abraham, Isaac, Jacob, and all the prophets in the kingdom of God, but yourselves being thrown out. And they will come from east and west, and from north and south, and will recline at the table in the kingdom of God.

† This shows the gathering into the kingdom as a completed feast reality, tied to inclusion and exclusion at judgment (Matthew 8:11-12).

Ephesians 5:25-27

Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, so that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.

† Christ gave Himself for the church to sanctify it, this shows the process leading up to the marriage, not something still waiting to happen (Hebrews 9:15).

† That he might present the church to himself, this presentation is the marriage itself, completed when the Old Covenant was removed (2 Corinthians 11:2).

† A glorious church without spot or wrinkle, this describes the completed bride, purified and fully united with Christ (Colossians 1:22).

† This presentation aligns with the timing of judgment on Jerusalem, when the transition of covenants was complete (Matthew 24:34).

Revelation 21:2

And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

† The New Jerusalem is described as a bride, confirming that the bride is not a physical city but the covenant people of God (Galatians 4:26).

† Coming down out of heaven shows its divine origin, not a future physical descent, but a present covenant reality (Hebrews 12:22-24).

† Made ready as a bride, again confirming the completed preparation of the people of God (Revelation 19:7).

† This is the same bride in the marriage supper, now fully revealed after judgment (Revelation 21:9-10).

Hebrews 12:22-23

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect,

† Notice the present tense, you are come, not you will come, confirming we are already in that covenant reality (Ephesians 2:6).

Historical References

† Josephus recorded the destruction of Jerusalem in AD 70, describing the burning of the city exactly as Jesus foretold, confirming the timing of the marriage feast (Wars of the Jews, Book 6).

† Eusebius wrote that the church recognized the judgment on Jerusalem as the fulfillment of Christ's prophecies, marking the transition into the established kingdom (Ecclesiastical History, Book 3).

† Irenaeus spoke of the church as the bride of Christ, already being prepared and gathered, showing early understanding of the marriage imagery (Against Heresies, Book 4).

How It Applies To Us Today

† We are not waiting for the marriage, we are living in it, fully united with Christ as His bride (2 Corinthians 5:17).

† Our identity is not future, it is present, we are part of the completed New Covenant people (Ephesians 2:19).

† We live in the joy of the marriage supper now, enjoying fellowship with Christ and His body (Revelation 3:20).

† This gives us assurance, we are not awaiting union, we already have it, and we walk in that reality daily (Romans 8:1).

Q & A Appendix

Q: When did the Marriage Supper of the Lamb take place?

A: It took place in connection with the destruction of Jerusalem in AD 70, when the Old Covenant ended and the bride was fully united with Christ (Revelation 19:7-9; Matthew 22:7).

Q: Who is the bride of Christ?

A: The bride is the corporate body of believers, both Jew and Gentile, united in Christ (Ephesians 5:25-27; Galatians 3:28).

Q: Is the Marriage Supper still future?

A: No, Scripture shows it as a near and imminent event in the first century, fulfilled in that generation (Revelation 1:1; Matthew 24:34).

Q: What does the fine linen represent?

A: It represents the righteous acts of the saints, showing the prepared and purified state of the bride (Revelation 19:8).

Q: What ended before the marriage could be complete?

A: The Old Covenant system had to be removed, which happened in AD 70, allowing the full union of Christ and His

bride (Hebrews 8:13; Matthew 22:7).

Q: What does this mean for believers today?

A: It means we are already in union with Christ, living as His bride in the New Covenant reality (2 Corinthians 5:17; Ephesians 2:19).

Q: Who were originally invited to the marriage feast?

A: The original invitation went to Israel, but many rejected it, so the invitation was extended to others (Matthew 22:3-7; Acts 13:46).

Q: What does it mean that the city was burned?

A: It refers to the destruction of Jerusalem in AD 70, which was judgment on those who rejected the invitation (Matthew 22:7; Luke 21:20-22).

Q: What is the significance of the bride being made ready?

A: It shows the church was being prepared during the transition period before AD 70, reaching completion at the end of the Old Covenant age (Revelation 19:7; Ephesians 5:27).

Q: Are we still waiting to enter the marriage feast?

A: No, those in Christ have already entered into that covenant union and fellowship (Hebrews 12:22-23; Ephesians 2:6).

Q: What does the shutting of the door represent?

A: It represents the closing of the Old Covenant system and the finality of judgment on unbelieving Israel (Matthew 25:10; Luke 13:25).

Q: How do we know the feast is not a physical future event?

A: The language is covenantal and symbolic, consistent with prophetic imagery, and tied to first century fulfillment (Revelation 1:1; John 4:21-24).

Q: What does it mean to sit down in the kingdom?

A: It refers to entering into covenant fellowship with God alongside all His people, not a physical banquet (Luke 13:28-29; Matthew 8:11).

Q: What is the connection between the coming of Christ and the marriage?

A: The marriage feast occurs at His coming, which Jesus said would happen in that generation (Matthew 25:10; Matthew 24:34).

Q: Why is the bride described as a city?

A: Because it represents a corporate people, the New Jerusalem, not a literal structure (Revelation 21:2; Galatians 4:26).

Q: What does it mean that many are called but few are chosen?

A: It shows that not all who were invited responded in faith, especially within Israel (Matthew 22:14; Romans 9:6).

Q: How does this relate to the New Covenant?

A: The marriage marks the full establishment of the New Covenant after the Old Covenant passed away (Hebrews 8:13; Hebrews 12:28).

Q: What is the main message of the Marriage Supper of the Lamb?

A: It reveals the completed union between Christ and His people, fulfilled in the first century and experienced now by believers (Revelation 19:7-9; 2 Corinthians 5:17).

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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Source Index

† Revelation 19:7-9, Matthew 22:2-10, Matthew 24:34, Hebrews 8:13, 2 Corinthians 11:2, Matthew 25:10, Luke 13:28-29, Ephesians 5:25-27, Revelation 21:2, Hebrews 12:22-23

† Josephus, Wars of the Jews Book 6, Eusebius Ecclesiastical History Book 3, Irenaeus Against Heresies Book 4

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