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Wedding - The Wedding Was a Covenant Transfer, Not a Future Event



By Dan Maines

The Wedding Was a Covenant Transfer, Not a Future Event

Introduction

† Most people push the marriage of the Lamb into the future, but Jesus already told us when it would happen, and it was tied directly to judgment on Jerusalem (Matthew 22:7).

† The wedding wasn't mystical language about heaven someday, it was covenant language about a transfer from Old

Covenant Israel to the New Covenant bride (Revelation 19:7).

† The key is letting scripture define the timing, the audience, and the consequence for rejecting the invitation (Revelation 1:1).

Matthew 21:43

Therefore I say to you, the kingdom of God will be taken away from you and given to a people producing its fruit.

† This is the legal transfer statement, the kingdom is taken from Old Covenant Israel and given to another people (Matthew 21:43).

† This sets up the wedding in Matthew 22 as the transition event, not a random future celebration (Matthew 22:2).

Matthew 22:1-7

Jesus spoke to them again in parables, saying, "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.

† Jesus is speaking directly to Israel, the ones who were first invited, and they refused the invitation (Matthew 21:43).

† The killing of the servants matches the prophets and apostles sent to Israel, who were rejected and killed (Matthew 23:34-36).

† The burning of their city isn't symbolic language, it's the judgment of Jerusalem in AD 70, exactly as Jesus warned (Luke 19:41-44).

† The wedding is ready before the destruction, meaning the covenant transfer is already in motion before the city is burned (Matthew 22:4-7).

Luke 14:16-24

But He said to him, "A man was giving a big dinner, and he invited many; and at the dinner hour he sent his slave to tell those who had been invited, 'Come, because everything is ready now.' And yet they all alike began to make excuses. The first one said to him, 'I purchased a field and I need to go out to look at it; please consider me excused.' And another one said, 'I bought five yoke of oxen, and I am going to try them out; please consider me excused.' And another one said, 'I took a woman as my wife, and for that reason I cannot come.' And the slave came back and reported this to his master. Then the head of the household became angry and said to his slave, 'Go out at once into the streets and lanes of the city and bring in here those who are poor, those with disabilities, those who are blind, and those who are limping.' And later the slave said, 'Master, what you commanded has been done, and still there is room.' And the master said to the slave, 'Go out into the roads and the hedges and press upon them to come in, so that my house will be filled. For I tell you, none of those men who were invited shall taste my dinner.'"

† Same invitation, same rejection, same replacement, confirming this is a covenant shift, not a future event (Luke 14:24).

† The expansion to highways and hedges shows the inclusion of the Gentiles after Israel's rejection (Acts 13:46).

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."

† It says the marriage of the Lamb is come, not that it's thousands of years away, it was happening in that generation (Revelation 1:1).

† The bride is made ready, showing completion, not a future unfinished process (Ephesians 5:25-27).

† The invitation language matches Matthew 22, showing the same event, the same wedding, the same covenant transition (Matthew 22:3).

† The righteous acts of the saints show the New Covenant people fully established as the bride (Hebrews 12:22-24).

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.

Revelation 21:9-10

Then one of the seven angels who had the seven bowls, full of the seven last plagues, came and spoke with me, saying, "Come here, I will show you the bride, the wife of the Lamb."

And he carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming

down out of heaven from God,

† The bride is clearly identified as New Jerusalem, not a future physical event but a covenant people (Hebrews 12:22).

† This directly contrasts Old Jerusalem that was destroyed, showing replacement, not coexistence (Galatians 4:25-26).

Matthew 8:11-12

And I say to you that many will come from east and west, and recline at the table with Abraham, Isaac, and Jacob in the kingdom of heaven; but the sons of the kingdom will be thrown out into the outer darkness; in that place there will be weeping and gnashing of teeth."

† The sons of the kingdom are Old Covenant Israel, the original invited group who rejected the Messiah (John 1:11).

† Others from east and west replace them, showing a covenant shift, not a future event (Romans 9:30-31).

† This is the same wedding picture, inclusion of the nations and exclusion of unbelieving Israel (Matthew 22:9-10).

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 was actively preparing the bride in the first century, not waiting thousands of years (Hebrews 9:26-28).

† The presentation language matches a wedding, showing completion at his coming (2 Corinthians 11:2).

† This lines up with Revelation 19, the bride made ready at the time of judgment (Revelation 19:7).

Hebrews 12:22-24

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, and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.

† It says ye are come, present tense, meaning the bride reality was already established in the first century (Hebrews 12:22).

† This ties the wedding, the city, and the New Covenant people together as one fulfilled reality (Revelation 21:2).

Historical References

† Josephus records the destruction of Jerusalem and the burning of the city in AD 70, exactly matching Jesus' words in Matthew 22 (Josephus, Wars of the Jews, Book 6).

† Eusebius confirms the fulfillment of Jesus' warnings about Jerusalem's destruction within that generation (Eusebius, Ecclesiastical History, Book 3).

† Tacitus also records the Roman destruction of Jerusalem, confirming the historical reality of the event (Tacitus, Histories 5.13).

How it applies to us today

† We're not waiting for a future wedding, we're living in the completed New Covenant reality where the bride has already

been established (Hebrews 8:13).

† The invitation has already gone out to the nations, and we're part of that fulfilled kingdom now (Matthew 28:18-20).

† The judgment already came on the Old Covenant system, so there's no future covenant transfer coming, it's finished (John 19:30).

† This gives us confidence, we're not waiting for completion, we're living in it (Hebrews 12:28).

Q & A Appendix

Q: When did the marriage of the Lamb take place?

A: It took place in connection with the judgment of Jerusalem in that generation, not in our future (Matthew 22:7; Revelation 1:1).

Q: Who was originally invited to the wedding?

A: Old Covenant Israel, but they rejected the invitation (Matthew 22:3; John 1:11).

Q: What does the burning of the city represent?

A: The destruction of Jerusalem in AD 70 (Luke 19:43-44; Matthew 22:7).

Q: Who is the bride?

A: The New Covenant people, the church made ready in the first century (Ephesians 5:25-27; Revelation 19:7).

Q: Are we still waiting for the wedding?

A: No, it was fulfilled, and we're living in the result of it now (Hebrews 12:22-24).

Q: What proves the wedding happened before AD 70?

A: The king burned their city after the invitation was rejected,

which is the destruction of Jerusalem, placing the wedding in that generation (Matthew 22:7; Luke 21:20-22).

Q: Is the marriage of the Lamb a physical event?

A: No, it's covenant language showing the union between Christ and his people, not a physical ceremony (Ephesians 5:31-32; Revelation 21:2).

Q: Why were the original invited guests rejected?

A: Because they rejected the Son and persecuted the messengers sent to them (Matthew 22:5-6; Matthew 23:37-38).

Q: What replaced Old Covenant Jerusalem?

A: The New Jerusalem, which is the bride, the New Covenant people established in Christ (Revelation 21:2; Galatians 4:26).

Q: How do we know this isn't still future?

A: Revelation states these things would happen shortly and were near, placing the fulfillment in their time, not ours (Revelation 1:1-3; 22:6-7).

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

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Source Index

† Matthew 21:43; Matthew 22:1-7; Luke 14:16-24; Revelation 19:7-9; Revelation 21:2, 9-10; Matthew 8:11-12; Ephesians 5:25-27; Hebrews 12:22-24; Luke 19:41-44; Matthew 23:34-36; Acts 13:46; John 1:11; Romans 9:30-31; Galatians 4:25-26; Hebrews 9:26-28; 2 Corinthians 11:2; Matthew 28:18-20; John 19:30; Hebrews 8:13; Hebrews 12:28

† Josephus, Wars of the Jews, Book 6; Eusebius, Ecclesiastical History, Book 3; Tacitus, Histories 5.13

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