

**Revelation**  
**Chapter 19:1-10**  
**“A Marriage Made in Heaven”**  
**\*All scripture references are from the NASU unless otherwise noted\***

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**Teaching: Chapter 19** focuses on an event known as The Marriage of the Lamb, but often referred to as the Marriage Supper or Wedding Feast for reasons that we’ll see as we move along.

And again ... if it would help you ... on the back table is a diagram of end time events with a big-picture view in the middle and all the detail along the far right edge. So please help yourself if you’d like one.

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**Verses 1-6:** Now most of this is really a repeat of what we’ve already studied, but a couple quick reminders ...

God’s wrath has been poured out to completion ...  
    All the Scrolls have been opened ...  
        All the Trumpets have sounded and ...  
            All the Bowls have been emptied.

And because of that ... the shout of “Hallelujah” rises up.

And folks ... we will be there when this actually happens! We’ll be a part of this! If you’re saved ... you will be there.

“Hallelujah” is a phrase that simply means praise God, and there are three reasons given for praise on this occasion:

- 1.** Because His judgments are righteous and true.
- 2.** Because He’s carried out exactly what His righteous judgment calls for.
- 3.** And because His reign will never cease.

**Q. Have you ever thought about how judgmental man is of God’s judgments?** – We seem to question everything He does! We argue and cry when we disagree.

So it means something that when the end of time comes and we’re in Heaven looking back, we see ourselves on the pages of **Revelation** shouting the praises of God with all our might ... specifically because His judgments have been perfect all along.

When we're in Heaven and we see things clearly and know all things ... then we'll see that!

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**Verses 7-10:** So John falls down on one knee before this mighty angel and the angel says ... "Bless you my son – you may kiss my ring!" – NO!

Only God is to be revered and worshipped!

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Now ... we're going to spend the balance of our time, looking at this event known as the Marriage of the Lamb or the Marriage Supper or Marriage Feast, and for that .... I'd like you to turn with me to **Chapter 25 of the Gospel of Matthew.**

The disciples came to Jesus in **chapter 24** ... and ask Him what signs would precede His Second Coming and **chapter 25** is largely the record of His response to that question. But in typical Jesus-style – they ask "when" and He answers them with "how".

None-the-less, what we have in **chapter 25** is the Lord sitting down with His disciples just prior to His crucifixion ... speaking with them about end-time events.

And He emphasizes there that it's not our job to know the day, nor the hour – and because we don't know the day nor the hour, we must always be watching and waiting and in a posture of readiness.

A point that He makes through a parable – that we refer to as The Parable of the Ten Virgins.

It depicts a marriage ceremony, with the entire ceremony being an allegory of our marriage, as Christians, to the ultimate groom -- Jesus Christ.

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**Matthew 25:1-13:** There are three stages to a Jewish wedding; The Match, The Betrothal and The Culmination:

First -- The Match: Remember that, despite how foreign it may sound to us, in a Jewish wedding, it is the father of the groom who selects the bride. The father would watch a number of young ladies for some time, trying to choose a mate that would please his son.

**O. And remember -- who arranged the first marriage?** -- The Father. God the Father created and chose Eve for His earthly son, Adam.

The role that the bride's father played was a smaller one and really, it was more obstructive than anything else, because as long as his daughter lived in his house she was a benefit to the home. Giving her up to a groom was a loss. So he was only willing to make that sacrifice at a price.

And it's no different with us. Before we come to Jesus, we belong to Satan and

are of value to his purposes.

When Jesus was speaking to a group of lost Jews, He said ...

**John 8:42 ... "If God were your Father, you would love Me ...but ...  
44 "You are of your father the devil ...**

So just as the Jewish father of the groom purchased his son's bride, so too our Heavenly Father purchased us from the father of this world.

Now once the groom's father had selected the maiden that he was convinced would make a good wife for his son, he would enter into a negotiation process with the young lady's father. And ultimately a price (or "dowry") was agreed upon and the two fathers would enter into a covenant agreement with one another.

And for you students and purists: In reality the dowry had two forms; the mohar, gift(s) given to the bride herself and the mattan, which was the gift given to the father and other members of her family.

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The second stage is known as The Betrothal: To the Jews, the betrothal period is considered marriage. It's a binding union. A certificate of divorce is required to separate from a betrothal.

And the betrothal stage is the stage that you and I are currently in in our relationship to our God. If you've accepted Jesus as your groom ... your Lord and Savior, then right now, you're in this betrothal period. A binding covenant.

So, once the covenant had been entered into by the fathers, the focus shifts to the bride and groom.

The groom would communicate to the bride a day and time that he would be coming to her father's house. And this would have been a very nerve-racking time for the groom, because the bride had a choice.

If she decided to reject the groom, she simply wouldn't answer the door when he came and the poor guy would just tuck his tail and head for home. But, if she decided to accept him as her groom, then the custom was for her to prepare a meal and invite him in when he arrived.

**Rev 3:20 "Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me.**

If the bride opened the door, they would share the meal and seal, or ratify, the match by drinking a cup of wine together; much the same as our sacrament of Communion.

And interestingly ... once the bride and groom had taken the cup together, neither of them would drink wine again until they did so at their wedding feast. Interesting because Jesus said to His followers ...

**Matt 26:29 "... I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."**

It was also at this time that the bridegroom presented gifts to his bride (that part of the dowry known as the mohar) and this mohar (or gifts from the groom to the bride), served as proof of their betrothal. So you don't want to miss the fact that our bridegroom, Jesus Christ said in ...

**John 15:26 "When the Helper (that is, The Holy Spirit) comes, whom I will send to you from the Father ...**

And in ...

**1 Cor 12:4 Now there are varieties of gifts ... 7 But to each one is given the manifestation of the Spirit for the common good.**

When the Jewish bride accepted her groom he gave her gifts, and likewise when we accept Jesus as our groom He gives us the gift of the Holy Spirit.

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Now this Jewish betrothal period could last up to a year and during that time the bride was expected to do three things:

**First**, she was to spend her time "occupying until the groom came". She was to be busy making blankets and clothing and such. Things that would benefit the couple during their marriage.

**Q. Sound familiar?** – The Lord said in ...

**Luke 19:13 ... Occupy till I come. KJV**

And you may have picked up in **verse 8** where it says that the good works and righteous acts of the saints will constitute the wedding garments when the congregation of the faithful are joined to Christ in marriage.

Which means that right now you and I are sewing our own wedding garments. Not that it's about works, but if what you claim to believe doesn't affect your behavior, then it's not really a belief ... it's just a charade.

The **second** thing the betrothed bride was expected to do, was to wear a veil anytime she was in public. The veil was to show that she now

belonged to the groom. That she was “sanctified” or “set apart”.

We may not wear a veil, but in **1st Peter 2:9**, the King James says that we are to be a “peculiar people” ... meaning that we’re to be recognizable in this world. We’re to be set apart in much the same way that the veil made the betrothed young woman recognizable. She was spoken for and so are we.

The **third** responsibility given to the bride during her betrothal was known as the “Mikvah”. This was a ceremonial bathing process in which the bride would immerse herself in water when she suspected the end of the betrothal and time of the wedding was growing near.

Likewise, we observe the sacrament of baptism as a ceremonial cleansing.

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Meanwhile, during this period of betrothal, the groom was responsible for preparing the home that the two would live in. He’d do this on land donated by his father and with supplies given to him by his father.

And ultimately it was the father who decided when his son could go get his bride. The father was the only one who knew when the period of betrothal would be over and the bride and groom would begin the marriage ceremony.

The groom would set about building the home ... often with a party of friends and family ... they would make a celebration of the building process.

And when the groom had completed the home and bridal chamber to his satisfaction he then had to get it inspected by his father.

That’s where the father’s fun came in. This was a young man who’d been promised this bride and had promised himself to her. So you can bet he was, more than a little, anxious to have his bride with him.

But dad would come in, take a look around the house the son had built ... rub his beard and with a little smirk say “Well son, you’ve done a great job, but my daughter-in-law deserves the best and, well, there are just a few things that I’d like you to change.”

And he’d point out some changes that may or may not have been necessary, but regardless, the son was obligated to set about fixing them.

So he and his friends would re-gather and make all the changes and improvements the father had suggested and then again call for inspection. Dad would come and take another look around ... rub his chin and say “well son -- it’s much better ---- - but, there are still a couple of things”. And he would name a few more improvements that were to be made.

Of course this was very disappointing to this, overly anxious, groom-to-be, but he'd faithfully go about the tasks and when the house was just perfect he'd call good ole dad for the final inspection.

Dad would say "Son you have indeed built a beautiful home and you have completed all the repairs that I've ask of you. The house is almost perfect. But son, your bride is very precious and she deserves the very best you can offer her, so there's just one more thing. If you'll just change this one last item then I think it will be ready for her."

Again -- the groom makes the repairs. No doubt grumbling under his breath, but then at a time when he doesn't expect it, the father returns, walks in and says "Son, you've done it. This is perfect ... go get your bride."

Then ... when the groom's feet come back to earth, he'd be off and running – not straight to the bride's house though – first, he had to go get himself ready.

And this is exactly the picture that we need to have of our Heavenly Father and His Son, Jesus Christ. Our bridegroom is anxious and in ...

**John 14:2 "In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. 3 "If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also.**

But only the Father knows when He's going to say "OK Son -- go get Your bride." (**Matthew 24:36**)

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Then the third and final part of the marriage ceremony is The Culmination; The removal of the bride from her father's home.

As you picture this, you need to picture a great celebration. There was a procession that preceded the bridegroom as he traveled from his father's house to retrieve his bride and preceded the both of them on the return trip.

A witness or herald (typically a close friend of the groom), would run ahead of the groom and shout "the bridegroom is come, the wedding feast is about to begin" – it was how the community was invited to come and celebrate with them.

In the case of Jesus Christ, His incarnation was heralded by John the Baptist (**Matthew 3:3**), and His return for His bride will be heralded by an angelic trumpet (**1st Corinthians 15:22**)

Now, behind this herald was a group known as lamp-bearers with the groom and a party of friends and relatives behind them. And they traveled this way to the

bride's house where the bridegroom's challenge was to snatch the bride away while her father was distracted. To steal her away from her father.

It was a game of traditions. And upon success, the whole procession would travel back to groom's Father's house where the seven-day marriage celebration took place -- beginning with a meal.

Which brings us back to ...

**Rev 19:7 "Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready." 8 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. 9 Then he said to me, "Write, "Blessed are those who are invited to the marriage supper of the Lamb." ...**

Then sometime after the meal the bride and groom would enter a tent-like structure called the "Bridal Chamber"; where the couple would spend the remainder of the seven day celebration, consummating the marriage – with their needs being fully attended to.

Now I don't want to be too graphic here, but as joyous as this celebration was ... there was still a slight reservation up to this point ... because there was still the question of the bride's purity.

**Q. Was she a virgin?** – So the wedding party would wait ... and it was the responsibility of the groom to either produce blood stained bedding as proof of her virginity or to produce the bride to be taken out and stoned.

Now ... some of us would say ... eh-oh! Trouble! I've blown it ... I'm not pure in my Christianity!

Hey ... remember it's the groom's responsibility ... that's why Jesus shed his own blood ... as proof of my purity and your purity so that we would never have to face death in judgment.

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That parable jumps in at the transition between The Betrothal and The Culmination. The Ten virgin, lamp-bearers, having been alerted by the herald, have gone out and posted themselves in wait for the groom who has just been given the go-ahead by his father and is preparing himself with proper attire.

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And notice that **verse one** says each maiden came with their own lamp – that's a foundational Christian truth; someone else's lamp won't do. Each of us is responsible for our own lamp and what we do with it.

The "**Ten virgins**" represent "the church". The total of the church at the end of this age.

And as is true for you and me, it was necessary for these ten virgin, lamp-bearers to always have their lamps at the ready, because the groom could be sent during the day or in the middle of the night.

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So we have wise and we have foolish maidens.

The word “foolish” here is, “moros (mo-ros)”. It means stubborn or heedless, but it can **NOT** be defined as “uninformed” or “ignorant”.

It’s speaking of the one who knew, who understood and then knowingly, and repeatedly, made the wrong decision.

On the other hand, “prudent” or “wise” is “phronimos (fron'-ee-mos)”, meaning thoughtful or one who thinks ahead.

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And “oil”, I’m sure you remember – when it’s used symbolically, always speaks of the Holy Spirit. So the difference between the wise and the foolish virgin here ... is simply -  
- The Holy Spirit.

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And notice also that all ten virgins arose and trimmed their lamps when the bridegroom was announced. They all made it look like there was oil in their lamps. They all went through the same external motions of trimming off the ugly, charred parts of their wicks, but down inside, where no one could see, there was no oil. The Holy Spirit was not there.

From the outside you would not have been able to tell the difference – until it was time to see their lights shine.

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**Conclusion:** Now it might seem selfish of the five ... that they were unwilling to share their oil, but the Lord calls it wise. They said, “You have to get your own.”

The indwelling presence of the Holy Spirit can’t be traded, shared, bought or sold. We become indwelt by the Spirit only by placing our faith in Christ.

And just as a lamp won’t burn without oil, so too, our lights won’t burn without the power of the Holy Spirit.

**Isa 25:6 The LORD of hosts will prepare a lavish banquet for all people ...;  
A banquet of aged wine [and] choice pieces ...**

**Q. That’s the Wedding Feast ... will you be there?**