

Doctrinal Summary of The Marriage Supper of the Lamb

In Revelation 19:9 John is told to write that those who are invited to the marriage supper of the Lamb are blessed.

“Then he said to me, ‘Write, “Blessed are those who are invited to the marriage supper of the Lamb.”’ And he said to me, ‘These are true words of God.’”

The word “blessed” in Revelation 19:9 is translated from the Koine Greek word μακάριοι (“ma-ka-ri-oi”) which literally means, “inner happinesses as a result of enjoying favorable circumstances, based on initiation.” Those who are invited to take part in the marriage supper of the Lamb are the beneficiaries of favorable circumstances. Based on the initiation of the bridegroom to invite them, friends of the bridegroom enjoy favorable circumstances from which they can derive a plurality of inner happinesses.

This is the only time in Scripture where the marriage supper of the Lamb is directly identified. It refers to the celebration feast that takes place celebrating the marriage of the Lamb to His bride, the church. In accordance with marriage custom during biblical times, the wedding ceremony would take place at the home of the bridegroom following which the newlyweds would return to the bride’s home to celebrate the ceremony in a feast that would last anywhere from one week to a year. It was customary to send out two sets of invitations inviting friends of the bridegroom to participate in the celebration of the newlyweds. The first set of invitations would be sent out early, with the second invitation to participate in the marriage supper being sent out when the marriage supper drew nearer to those who had responded to the first invitation.

While the marriage ceremony takes place in heaven, the bridegroom’s home, following the rapture and judgment seat of Christ, the marriage supper will take place back on earth (cf. Rev. 11:15; 19:7-9). Those invited to the marriage supper of the Lamb include Israel, Old Testament saints, and tribulational martyrs (cf. Matt. 22:1-14; 25:1-13; Luke 14:16-24), all of whom are resurrected at the Second Advent (cf. Dan. 12:1-3; Isaiah 26:19-21). Tribulational saints who did not die during the tribulation will be present as well, albeit without their glorified bodies.

The marriage supper of the Lamb will take place at the close of the seven years of tribulation on earth when Christ and the church return to reign for one thousand years. During this time Satan will be bound in the pit (cf. Rev. 20:2). Matthew 22:11-14 reveals that God will remove those who are not properly dressed for the wedding feast (cf. Matt. 22:4;11). Only the righteousness of Christ can properly dress an individual to participate in the marriage supper of the Lamb. Therefore, all unbelievers alive at the second advent are removed from the earth. This is in agreement also with the judgment of the nations prophesied in Matthew 25:31-33 where Jesus removes the goats (tribulational unbelievers) from the earth before the Millennial Reign. These are slain by the King of Kings and their bodies feasted upon by birds according to Revelation 19:21.

The marriage supper of the Lamb celebrates the union of Christ with His bride as they reign together in their complementary roles throughout the millennial reign. The celebration of Christ and His bride will continue during that time. Those who attend the celebration will have inner happinesses as a result of enjoying the favorable circumstances that God has given to them as a result of Christ’s righteousness being imputed to them, their participation in the millennial kingdom, and their eternal life.