

# THE MARRIAGE OF THE LAMB

Rev 19:7-9:

“Let us be glad and rejoice, and give honor to Him:  
for the Marriage of the Lamb is come,  
and his Wife hath made herself ready.

(8) And to her was granted that she should be arrayed in  
fine linen, clean and white:

for the fine linen is the Righteousness of Saints.

(9) And he saith unto me, write,  
Blessed are they which are called unto  
the Marriage Supper of the Lamb.

And he saith unto me,  
These are the true sayings of God.”

In the previous newsletter study, we examined the Lord’s statements regarding the day of his presence — “I tell you, in that *night* [before the *day* has fully dawned, yet a part of that day has begun] there will be two in a bed; one will be taken, and the other left. Two will be grinding together, the one will be taken, and the other left.” Luke 17:34-35 — *Diaglott*

The disciples inquired where they would be *taken*, and Jesus answered: “*Where the body is, there will the eagles be assembled.*” The ones *taken* from the bed and from grinding are likened to eagles. They live high up above the world, in the mountains, far-seeing, having eyes adapted to looking at the light. How beautifully they represent the intelligently earnest Christians. What causes the assembling together of the eagles from various quarters? It is hunger! They see the prey — the food — a long way off — and the food attracts them.

First will be their gathering together to their Lord, as he promised, John 14:3, “And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also.” Then follows the subject of our study — “The Marriage of the Lamb.”

When we consider the taking of Elijah, who pictures the Church in the flesh, we see that there were two events. First, Elijah was first parted from Elisha by a chariot of fire and horses of fire. Second, Elijah went up into heaven by a whirlwind. The first pictures the Church in the flesh being separated from others because of their stand for Truth. The second pictures when the Church are taken to heaven and will be seen no more on earth. This is in harmony with the statement in 2 Kings 2:11,12. When Elijah went up into heaven and the Lord spoke face to face with him, he was no longer seen on earth.

When the Church ceases to appear in the flesh, it will be when the glorification of the whole Church takes place. This is in harmony with Jesus, our forerunner. He was a spiritual body, and for forty days at times he appeared to his followers. But when Jesus ascended into heaven (Acts 1:11) and was seen no more, then he was glorified. The Church class will come to a time when the Temple is to be filled with smoke from the glory of God. We find this will take place just before the pouring out of the seven plagues.

*Rev. 15:8 — “And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.”*

This glorification of all of the Church will be at “the Marriage of the Lamb.” We are to be changed, that we may become like His glorious body.

*Phil. 3:20-21 — “For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: (21) Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself,” and “if so be that we suffer with Him, then we may also be glorified together with Him.” — Rom. 8:17.*

The Church’s glorification together with Christ when made one with him in the fullest sense will follow their spiritual resurrection. This will be when we shall be exalted to his throne and sit with him. Jesus cannot appear with us in glory until we are glorified with him. In Matt. 25:31-40, when the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

**We will be with him on the throne, hence the glory and our being on the throne are associated, but we can be spiritual bodies without the glory, and be before the throne.**

**This same thought, viz.: first the change and then the glorification, or marriage, is also shown in the type of Isaac and Rebecca. When she lifted up her eyes and saw Isaac, it shows our change. We see Christ when like him. But when Isaac took Rebecca into his mother Sarah's tent, and she became his wife (Gen. 24:67) which was after they met, it pictures when the Temple would be glorified and Church becomes Christ's wife.**

**The thought that the glorification is the marriage and not the change to spiritual bodies is further confirmed by the following: Jesus ascended to heaven unglorified. (John 7:39) He was to come in like manner, (Acts 1:11), and when the Church sees him it will be before they are glorified, represented by Rebecca's seeing Isaac. But when the Church is glorified together with him, it would be shown by Isaac's taking Rebecca and making her his wife. Then the Church would go in with Christ to the marriage. This is progressive: first, into a condition for the resurrection change; second, from that into glory with Christ.**

**The Temple is filled with glory just before the pouring out of the seven plagues, and that is when the Church is called the bride, viz.: when glorified. (See Rev. 21:9-11.) Then came unto me one of the seven angels which had the seven vials full of the seven last plagues, [Full? Yes!] saying, come hither, I will show thee the bride, the Lamb's wife. He showed me the Holy Jerusalem. Having the glory of God, etc. Here is when glorified the Church is called the bride. Hence this must be at the time or after the Temple is filled with glory.**

**The glorification and exaltation of the bride to the throne seems to be the main difference between the little flock and the great multitude, the servants. They certainly get spiritual life, but apparently do not have the glory of the bride.**

**The city was lightened by the Temple for the Lord God Almighty and the Lamb are the Temple of it, and the glory of those [the Temple] did lighten it (the city). (Rev. 21:22-23) Then the city will be the light of the nations. (Verse 24)**

In order to fully understand this matter and harmonize the various scriptures, it seems necessary to recognize the difference between one change (when we are made spiritual bodies) and the glorification of those spiritual bodies. This thought seems suggested by the building of the Temple by Solomon. The preparation of the stones and timbers seems to be the work done during the Gospel Age, from Pentecost to the second advent. (1 Kings 5:18)

The building of the Temple is something different. It was built of stone prepared before brought to place of building, so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was being built. (1 Kings 6:7) This shows the noiseless resurrection of the dead in Christ and change of the living, both classes being resurrected to spiritual bodies. *It was, however, after the temple was built that the glory of the Lord filled the House of the Lord.* (1 Kings 8:11) Hence, if the building shows the change of dead and living to spiritual bodies, then the glorification must be something different from the change. Again, the fact that the Temple was built and then glorified rather proves that all of the Church, dead and living, will be made spiritual bodies before any are glorified. This would be in harmony with Rev. 15:1-8.

The seven angels, clothed in pure and white linen (righteousness of the saints, Rev. 19:8) and having their breasts girded with golden girdles (verse 6), seem to represent the overcoming church complete, the dead being raised, and the living being changed. If so, we find these on the sea of glass condition (before the throne), singing a song (making a proclamation) before they are glorified — exalted to the throne. When on the sea of glass, they are spiritual bodies, hence the Temple is built before it is filled with glory. This sea of glass or spiritual body condition, we believe, will happen before long, while the glorification or final exaltation of the saints will not take place for some time afterwards. Let us watch and be sober. Let us assemble ourselves together, and so much the more, as we see the day (time) approaching.

## **REIGN OF CHRIST – The SEED of Abraham:**

The Church shall Reign here in the Earth as Kings and Priests of God for a 1,000 years — Rev. 20:6; 5:9-10! This Reign involves blessing the other people of the earth as they cannot be Priests to animals — goats, lions, dogs, fish. This is clearly stated that they will bless humanity and only after the Marriage of the Lamb of God or their union.

***Rev. 22:17 — “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”***

**We see clearly that after the Union of the Church with her Lord, the Marriage of the Lamb is accomplished, then they together will bless or call others and give them the “Water of Life freely”!**

**Remember the Other False Calling: the blessed true members of the Church go to heaven, but the rest of the people who are not qualified automatically go to Hell Fire or Purgatory. Hence, the earth remains empty and the rest of the people are destroyed. Of course, this is the hope and calling given by another clever person (deceiver) but not God. God has clearly stated the work or purpose of His Church — to bless all the families of earth who are not part of the Church and that will be after the Resurrection of all mankind (Gen. 22:15-18).**

**Look at what various churches are teaching: if all unbelievers go to hell, and the Church goes to heaven, then who will the true Church teach or bless or give the Waters of Life freely? Will the Church with her Lord give Waters of life to Animals? Will the Church be Priests to goats, leopards, lions, or snakes? Who will they reign over here on the earth as Scriptures state?**

**The True Hope of our Calling is to be partners (Joint-heirs) with Jesus Christ in blessing the families of the earth during a 1,000-year reign of Messiah. We are invited to be Priests of God here on the earth, give the Waters of Life to mankind and bring everyone to the knowledge of Truth, hence perfection!**

**If all unbelievers of this present time and those before Jesus’ time are lost in hell fire, then there will be no need to give Waters of Life, no need for priests on the earth after the resurrection. Hence, the Calling of God becomes void and will never happen! The LORD guaranteed this service or blessing in the earth by Seed of Abraham or Christ by an OATH:**

***Psa. 110:4 — “The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.”***

## WHAT CAN YOU DO TO BE SAVED?

The Lord foresaw the situation of His People in various man-made churches, sometimes referred to by scriptures as Babylon. The Lord has a simple call to such a one, thus:

*Rev. 18:2-4 — “And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.*

*(3) For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.*

*(4) And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”*

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TRANSLATION Luganda:

## EMBAGA Y'OMWANA GW'ENDIGA

Okubikk. 19:7-9 “Kale Tusanyuuke, Tugyaguze, Awebwe Ekitiibwa Mukama; Kuba Embaga Y'Omwana Gw'Endiga Etuuse, era N'Omugole y'Etegeese Bulungi nnyo. Era Omugole n'Ayambazibwa Bafuta ennungi, etangalija ng'Omuzira ..... N'agamba nti Wandika nti “Ba Mukisa abayitidwa Ku Mbagaga y'Omwana Gw'Endiga”

Mu katobo kaffe akayita, twalaba nti Mukama waffe Yesu yategeeza ebinaberawo mu kudda kwe – “Mbagamba nti Mu kiro ekyo babiri baliba ku kitanda kimu; Omu alitwalibwa, n'omulala alirekebwa – Luka 17:34 Abakazi babiri baliba nga baseera (oburo) wamu; omu alitwalibwa, n'omulala alirekebwa (Luka 17:35)”.

Abayigirizwa n'ebabuza nti nga batwalibwa wa? Yesu n'adamu nti, awaba omulambo, Ensega we zikunnganira – Luka 17:37. Ensega zibeera wa ggulu era zirengera wala, ziraba mangu ekitangala. Kano kaboneero kalungi akalaga abakkiriza. Era ekikunnganya esenga y'emmere weri. Bino bya kutuukirira nga: Yesu wali kyama, abali waggulu ku nju batwalibwa nga enju tenagwa, Obudde obw'ekiro nga Olunaku lw'enky'a mulindwa lunateera (naye ekiro ky'olunaku mulindwa), abatwalibwa balinga ensega, era emmere weri ensega weziraga, bw'ekityo abo abanoonya amazima bakunganiira awali ekibakusa era ne begata n'abo abagala Amazima – ne balya bonna.

Oluvanyuma nga Yesu amaze Okukunganya Abalonde be nga bw'eyateegeza mu Yokkana 14:3 – Era oba nga nngenda okubateekerateekera ekifo, ndikomawo nate ne mbatwala gye ndi; Nze gye ndi, nammwe mubeere eyo; Olwo Embaga Y'Omwana gw'Endiga mulindwa n'etuka, era gwe Musomo gwaffe lero!

Bwe tutunulira ekifananyi kya Nabbi Eliya ne Erisa tuyiga bingi. Tulaba nti Okutwalibwa kwa Eriya kw'atandikka nga Amagali g'omuliro wamu n'embalasi z'omuliro zawula Eriya ne Erisa; Olwo Eriya, Omuyaga ogw'amanyi ne gumutwala mu bire. Tulaba nti okweyawula kw'Eriya okuva ku Erisa kiraga okwa wulibwa kw'Ekanisa naye nga tukyali mu mubiri; Wabula okutwalibwa kwa Eriya mu Ggulu kulaga okukyusibwa kwaffe okuva mu mubiri guno oguvunda, era obutalabika nate – 2 Bassekabaka 2:11,12 !

Bw'etuva mu mubiri guno/ tukyusidwa, olwo Okwambazibwa Ekitiibwa n'ekutuuka era nga bwe gwali ne Mukama waffe. Wano we wali Yekkalu ya Mukama okugyuzibwa Omukka, era Ekitiibwa kya Mukama, ne wataba muntu n'omu ayingira Yekkalu – Okubikk.15:8. Yekkalu okujula Omukka, Oba Ekanisa Okwmbazibwa Ekitiibwa, y'Embaga y'Omwana gw'Endiga! Tukyusibwa okusobola okufanana ng'Omubiri gw'ekitibwa kya Mukama waffe – Abaffiripi 3:21. Ate nti bwe tubonabonera awamu, era tulyoke tuwerwe wamu Ekitiibwa (Abar.8:17).

Embaga eno ey'Omwana gw'Endiga, kwe kuweebwa awamu ekitiibwa era okutula kuntebe eyekitiibwa wamu naye, okutandiika okufuga n'okusalira Omusango amawanga -- Matayo 25:31-40. Okusooka okukyusibwa nga Ekkanisa tenawebwa kitiibwa oba okugatibwa ne Bba (Embaga y'Omwana gw'Endiga); Kyeeraga mu kifananyi ky'okuwasa kwa Isaaka – Omugole Rebecca, yasooka ku gyako kitambala ku mutwe n'alengeera Isaaka (Ekiraga okukyusibwa kwaffe), oluvanyuma ne yegatta ne Isaaka era ne bayingira enyumba, olwo Embaga n'etuuka (Olube.24:67)! Kino kiraga lwatu Okukyusibwa kwaffe nga Embaga tenaba, n'oluvanyuma Embaga!

Tutunulira Okuzimba Yekkalu ya Mukama omuduwe Solomoni. Kino ky'ongera okukakasa nti Okyukyusibwa kw'Ekkanisa okuba nga bamalayika kwe kusooka, olwo okukuzibwa mu kitiibwa ne kudirira era y'Embaga. Amayinja ag'omuwendo n'emiti emirungi bye byasooka okunganyizibwa, ne bitekebwaterkebwa Kabaka Daudi nga okuzimba tekunaba – 1 Bassekabaka 3:18. Olwo, Yekkalu n'ezimbwa oluvanyuma Kabaka Solomoni nga tewali jambiya oba nnyodo evuga (Amayinja n'emiti buli kimu mu kifo kyakyo) – 1 Bassekabaka 3:7. Kino kiraga – Okuva ku Penticoti, Amayingya g'Ekkanisa galondebwa, gategekebwa era galongosebwa (kinomu nga bwe tusoma mu 1 Petero 2:5) okutusa kati era nga nga tulindiirira ku kyusibwa kwa bonna kinomu, olwo Yekkalu ezimbibwe mu Kuzukiira kw'olubereberye (Okuzimba era okyukyusibwa). Kino nga kiwedde, olwo Yekkalu (emaze okuzimbibwa) ejule Omukka gw'ekitiibwa kya Katonda, era Y'Omugole ne Bba okuwebwa Ekitiibwa – “Embaga y'Omwana gw'Endiga” – Okubikk.15:1-8 !

## **OKUFUGA KWA KRISTO – EZZADDE Iya Ibulayimu:**

Nti Kristo wa kufuga wano ku nsi nga ba Kabaka era ba Kabonna okumala emyaka lukumi. Kino kya kubaawo oluvanyuma lw'okuzukkira era n'Embaga y'Omwana gw'Endiga (Okubikk.20:6, 5:9-10). Obanga Ekkanisa (Omugole) ne Bba(Yesu) bakufuga nga Bakabonna ba Katonda ku nsi, kale banaba ba Kabonna ba nte oba mbuzi? nkoko oba misota?



Kuba enjigiriza egamba nti ekanisa egenda mu ggulu, abasigadewo mu ggeyena, kiraga nti tewali kigendererwa ky'okuyitibwa kwe Kkanisa! Ebyawandiikibwa bikakasa nti Ezadde oba Ekanisa wamu ne Bba wayo bakuwa omukisa abantu bonna abalala mu nsi, kino kye kisubizo era omugaso gwe Zzadde lino – Olub.22:15-18.

Bwe tusoma mu Okubikk.22:17 “Omwoyo n’Omugole bayita nti jjangu, n’awulira ayita nti jjangu, bwatyo alina enyotta atwale AMAZI ag’obulamu buwa”! Kino kikakasa nti oluvanyuma lw’embaga y’Omwana gw’Endiga, Abagole mbobi ba kuwa abantu Omukisa gw’okufuna obulamu obutagwawo, g’emazi og’obulamu. Bano tebayita nte oba mbuzi oba misota oba byenyanja nga engyigiriza enkyamu bweri nti abantu bonna bagenda mu geyeena abatasobola kugenda mu ggulu ! Wabula bayita bantu, kye kirayiro kya Katonda mu Olub.22:18, ne Zzabuli 110:4 !

Kale amakkanisa oba abakkiriza bonna abalina ekigendererwa ekirara oba okuyitibwa okulala, kabonero akalaga nti tehaberanga mu Kkanisa ntufu songa n’omulyango oguyingira tebagulabanga nakatono !!! Kino, ky’ekiri nti essubi ly’okuyitibwa kw’Ekanisa entufu liri limu! Mukama n’ayongeera n’alayira ku nsonga eno mu Zabuli 110:4 -- Nti Ekanisa ne Bba wayo banabera ba Kabonna ba Katonda eri abantu oluvanyuma lw’okuzukkira !

### **MUKOLEMUTYA OKULOKOLEBWA –**

Mukama n’ategeeza nti mu dduke, mufulume amakkanisa ago gemuzudde nti tegali mu kuyitibwa kwa Mukama, nga ne baibuli egayita babuloni (bakavuyo kangu) – Okubikk.18:1-4 “..... kigudde kigudde ekibuga Babuloni, kuba kifuuse ekisulo kye ebinyonyi ebibi, ..... n’amawanga gonna ne gatamira omwenge gw’obwezi bwakyo..... Mukifulumemu abantu bange muleme okugabana ku mpera y’ekibi kyakyo”.

Kale nga bwetulabye wagulu, kyetagisa okufuna n’okumanya amazima, aga buli kintu okusinga engyigiriza entufu oba ey’amazima. Amazima Katonda yagawa okusobola okulongosa n’okutukuza abamukkiriza (Yokkana 17:17) era n’okutekebwa akabonero mu byenyi by’abakkiriza ne ku mikono gyabwe!

Wetwalire Omusomo gwa baibuli nga osomera ewuwo ate nga gwabwerere. Tutukirire ku ndagiriro eri mu Katabo kano ! Amina.