

The Marriage Supper on Mount Zion

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For many Christians, the phrase *“the marriage supper of the Lamb”* immediately conjures an image of believers gathered in heaven. This assumption is so common that it often goes unquestioned. But when we actually trace the biblical storyline, the picture that emerges is very different.

The marriage supper is not presented as a heavenly escape. It is consistently tied to the future coming of the Kingdom, the resurrection of the dead, and the public reign of the Messiah on the earth. Scripture is remarkably clear about this.

Sinai: A Covenant Wedding With a Meal

The story begins at Sinai. The story of the Exodus is a love story, one of God pursuing Israel and entering into a betrothal covenant with her. I detail this in depth in my book *Sinai to Zion*. The love story begins with YHVH declaring His intentions:

“I will take you for My people, and I will be your God.” (Exodus 6:7)

Israel is then washed, consecrated, and brought to the mountain. God descends in fire and cloud. The cloud that functioned as a chuppah—a covenant canopy—under which Israel entered into marriage with her God.

“There were thunder and lightning flashes and a thick cloud upon the mountain... and Mount Sinai was all in smoke because the LORD descended upon it in fire.” (Exodus 19:16–18)

Then, after the covenant was spoken, ratified with blood, something deeply significant happened:

“Then Moses went up with Aaron, Nadab and Abihu, and seventy of the elders of Israel, and they saw the God of Israel... and they ate and drank.” (Exodus 24:9–11)

The covenant was followed by a covenant sealing feast on Mount Sinai.



The Betrothal Covenant at Mount Sinai

Zion and the Future Feast

As Scripture moves forward, Sinai gives way to Zion. The prophets consistently locate Israel's future hope in the Lord's return to reign over the whole earth. Isaiah describes a coming day when:

“The Lord of hosts will prepare a lavish banquet for all peoples on this mountain.” (Isaiah 25:6)

The mountain, of course, is Mount Zion. We must also pay attention to the timing. This feast occurs when death itself is undone:

“He will swallow up death for all time, and the Lord God will wipe tears away from all faces.” (Isaiah 25:8)

This coming wedding feast is tied to resurrection and restoration. Isaiah continues:

“It will be said in that day, ‘Behold, this is our God for whom we have waited that He might save us.’” (Isaiah 25:9)

After the many decades, generations and millennia of waiting, finally, He has come. The waiting is over. Isaiah describes that day as a time when Jerusalem will be like a perpetual wedding canopy:

In that day the Branch of the LORD will be beautiful and glorious, and the fruit of the earth will be the pride and the adornment of the survivors of Israel. It will come about that he who is left in Zion and remains in Jerusalem will be called holy—everyone who is recorded for life in Jerusalem. When the Lord has washed away the filth of the daughters of Zion and purged the bloodshed of Jerusalem from her midst, by the spirit of judgment and the spirit of burning, then the LORD will create over the whole area of Mount Zion and over her assemblies a cloud by day, even smoke, and the brightness of a flaming fire by night; for over all the glory will be a canopy. There will be a shelter to give shade from the heat by day, and refuge and protection from the storm and the rain. (Isaiah 4:2–6)

The word at the end of this section, translated as “canopy,” is the Hebrew word *chuppah*—a wedding canopy.



On this Mountain

Jesus: The Bridegroom and the Coming Kingdom

Into Israel's long journey of waiting and hope, Jesus steps onto the world scene and identifies Himself as the Bridegroom. But note that He repeatedly emphasizes that the fulfillment lies ahead. At the Last Supper, He says:

"I shall never again eat it until it is fulfilled in the kingdom of God... I will not drink of the fruit of the vine from now on until the kingdom of God comes." (Luke 22:16–18)

Until that day, the Kingdom is not yet. The apostle Paul echoes this future orientation:

"For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes." (1 Corinthians 11:26)

Communion proclaims a coming event, not a completed reality.

The Son of Man Comes—Then the Kingdom

Jesus makes this unmistakable in His teaching about the end.

"But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne." (Matthew 25:31)

Only after His coming does judgment occur. Only then does inheritance follow:

"Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.'" (Matthew 25:34)

The Kingdom is inherited after the Son of Man comes. This same pattern appears just one chapter earlier:

"While they were going away to make the purchase, the bridegroom came." (Matthew 25:10)

The Bridegroom's arrival is future. The feast follows His coming. This is why Jesus described Gentiles coming from all over the world to join the resurrected saints of old at the coming marriage feast:

"I say to you that many will come from east and west, and will recline at the table with Abraham, Isaac, and Jacob in the kingdom of heaven; but the sons of the kingdom will be cast out into the outer darkness." (Matthew 8:11–12)

Revelation: Not Escape, but Arrival

When Revelation announces the marriage of the Lamb, many assume this must take place in heaven. But John carefully shows where the story actually goes.

“Let us rejoice and be glad... for the marriage of the Lamb has come.” (Revelation 19:7)

Yet the location of fulfillment is revealed shortly afterward:

“And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.” (Revelation 21:2)

The direction is downward—not upward. John hears the explanation:

“Behold, the tabernacle of God is among men, and He will dwell among them.”
(Revelation 21:3)

This is the Kingdom having come. This is God in Messiah dwelling with humanity. The feast will finally be fulfilled.

Why This Matters Now

If the Kingdom is already fully here, the story loses its tension. The Scriptures insists:

- The Kingdom is yet to come
- Resurrection is future
- Restoration is both public and earthly

True Christian hope is not escape from the world—it is the renewal of the world under the reign of the Messiah.

“Blessed are those who are invited to the marriage supper of the Lamb.” (Revelation 19:9)