

The Marriage Feast

5 Day Devotional

Day 1

John 14:1–3; Revelation 19:7–9

Devotional

In a Jewish wedding, once the bride price was agreed on, the groom left the bride's home and returned to his father's house. For about a year he prepared a room, an addition to the father's house. Only when the father said, "It's ready," could the groom go back to bring his bride home for the wedding and the week-long feast. Jesus uses exactly that picture in John 14. He is the Bridegroom leaving earth (the betrothal period) to return to the Father's house. There, He is preparing a place for His bride—the church. Revelation 19 shows the moment when the preparation is complete: "the marriage of the Lamb has come, and His bride has prepared herself."

Notice two things: "*She has prepared herself*" – There is a real, active readiness on the part of the bride. This speaks of how you live, how you walk with Christ, how you respond to His Word. "*She was given fine linen*" – The bride prepares herself, yet the clothing is given. The "righteous acts of the saints" are both your responsibility and God's gift. Even your obedience is grace-fueled. You cooperate, but God supplies the power, the desire, and the reward. This is more than imagery; it is your identity. You are not just a distant subject of a king, you are part of the bride being prepared for a wedding. Every act of obedience, faithfulness, and love is like another stitch in the linen that will one day be displayed at the marriage supper of the Lamb.

Application

Reflection: How many of your daily decisions feel shaped by the reality that you are part of the bride, preparing to meet Christ? What kind of "clothing" (habits, attitudes, words) are you currently weaving? Do they look more like the world's wardrobe or bridal linen?

Action: Write down one area where you know you have been "coasting" spiritually and ask God to turn passive waiting into active preparation.

Prayer: "Lord Jesus, thank You that You are my Bridegroom and that You are preparing a place for me. Teach me to live like someone who is engaged—watchful, faithful, and pure. Let my daily choices be part of the 'fine linen' You are giving me by grace. Show me where I am spiritually lazy, and by Your Spirit, help me prepare my heart for the day I see You face to face. Amen."

Day 2

Revelation 1:8; Revelation 3:10–13; Romans 8:1

Devotional

The book of Revelation speaks of a global, climactic judgment unlike anything the world has ever seen. By the midpoint of the tribulation, a staggering portion of the world's population is gone. This is not ordinary suffering; it is God's settled, holy wrath against persistent, unrepentant sin. Yet in the midst of this, Jesus speaks to His church with a different tone. To the church in Philadelphia He promises, "I will keep you from the hour of testing that is going to come on the whole world." The term implies being taken out of the danger, not preserved inside it. Romans 8:1 reinforces this: for those in Christ, there is "no condemnation." God's wrath is real, but it is not aimed at His bride.

God consistently distinguishes between judgment on sin and protection for those who belong to Him—think of Noah, Enoch, the Israelites at Passover. That pattern reaches its ultimate expression in Christ. At the cross, the full weight of God's wrath against your sin fell on Jesus. Justice has already been satisfied. So the second coming and the tribulation are not designed to terrify the bride but to sober her and anchor her hope. The same Jesus who judges the world's rebellion is the One who has already borne your judgment and pledged Himself to you. When thunderclouds of prophecy gather, you do not look for wrath; you look for your Bridegroom. The reality of future wrath should deepen your reverence and urgency, but the certainty of rescue should deepen your peace and worship.

Application

Reflection: What kind of attitude do you carry about Jesus' return—dread, indifference, or hopeful anticipation?

Action: Identify one lingering guilt or fear about judgment that you still carry, even though you are in Christ. Bring it specifically before God and "preach" Romans 8:1 over it. Think of one person you know who is far from Christ. Gently, prayerfully consider one simple way to point them toward Jesus this week (a conversation, sharing your story, an invitation to church).

Prayer: "Righteous Father, Your judgment is holy and true. Thank You that in Christ I am not appointed to wrath but to salvation. Thank You that there is now no condemnation for me because I am in Jesus. Replace any fear of judgment with reverent gratitude and confident hope in Your promise to keep me. Give me compassion and boldness to care about those who are not yet ready to meet You. Amen."

Day 3

Ephesians 5:25–27; 2 Corinthians 11:2; Hebrews 10:24–25

Devotional

Scripture uses several images for God's people: body, family, flock, temple. But when it speaks of Christ's love for the church, it often reaches for the deepest, most intimate image, bride. Paul says in 2 Corinthians 11:2 that he wants to present the church to Christ "as a pure virgin." In Ephesians 5, he explains that Jesus "gave Himself" for the church to make her holy and to eventually present her to Himself in splendor.

This is why the local church matters so much. The church is not a religious club you can attend or ignore at convenience; it is the present expression of Christ's bride and body on earth. To say, "I love Jesus but I don't need the church," is to reject what Jesus passionately loves and is actively preparing.

Yes, local churches are messy. There are conflicts, hypocrites, misunderstandings, and imperfect leaders. Yet the very tension and difficulty are part of how Christ matures His bride. You learn forgiveness because someone hurts you. You learn patience because people grow slowly. You learn humility because the church is not centered on you. God's plan "A" for your growth is not isolated spirituality but committed life together with other believers. The marriage supper of the Lamb will be a corporate celebration—"we" arrive together. If you are part of the bride in eternity, you are called to live as part of the bride now, in a real, imperfect local church.

Application

Reflection: How many excuses do you tend to make for distancing yourself from the local church? What kind of posture do you usually have toward your church family: consumer ("What do I get?"), critic ("What's wrong here?"), or bride ("How can I help us be ready for Him?")?

Action: If you are not meaningfully connected to a local church, take one step this week: attend, talk with a pastor/leader, or explore a membership or small group process. If you are already in a church, choose one small act of unity or service: encourage someone who is struggling, reconcile with someone you are avoiding, or volunteer in a simple way.

Prayer: "Lord Jesus, You loved the church and gave Yourself for her. Forgive me for treating Your bride lightly or as optional. Give me Your heart for my local church, with all its imperfections. Teach me to seek unity, to bear with others, and to commit myself to a community that is learning to love You together. Use my church and my part in it to make the bride ready for Your coming. Amen."

Day 4

Ephesians 5:22–33; 2 Corinthians 11:2

Devotional

Paul lifts marriage to a staggering height. He does not say, "Christ and the church are like a marriage." He says the ultimate meaning of marriage is "Christ and the church." Human marriage is a signpost; the reality is the relationship between Jesus and His bride.

Husbands are called to love "as Christ loved the church"—sacrificially, initiatively, persistently. Christ loved when the church was unlovely, gave Himself when she was undeserving, and still moves toward her when she is weak and wandering. That is the model. Wives are called to submit to and respect their husbands "as the church submits to Christ." This is not about mindless passivity or enabling sin but about honoring God's design for order and leadership in the home, and about trusting God enough to yield even when it is costly or inconvenient.

Both roles are impossible in your own strength. Both expose your sin nature: selfishness, pride, fear, control. Marriage, in that sense, is a laboratory where the gospel is displayed and where you discover how much you need the gospel. When you see a godly husband laying down his life for his wife, you're seeing a living parable of Jesus. When you see a godly wife honoring and supporting her husband, you're seeing a living parable of the church. And even when both spouses stumble and repent and forgive, you're seeing grace in action. Your marriage (or how you relate to marriage if you are single) is not ultimately about your happiness; it is about God's glory and the story of Christ and His bride.

Application

Reflection: How many of your views of marriage are driven by culture's expectations instead of by Scripture's picture of Christ and His bride?

Action: Identify one way you can honor Christ's picture of marriage and do it. Find concrete Scripture to back up what you are doing

Prayer: "Lord Jesus, thank You that marriage points to Your love for Your bride. For those who are married, help them reflect Your sacrificial love and the church's respectful submission. Expose selfishness, pride, and fear, and replace them with humility, courage, and grace. For those who are single, guard their hearts and shape their view of marriage according to Your Word, not the culture. Let every relationship be a clearer picture of the gospel. Amen."

Day 5

Matthew 25:1–13; 1 Thessalonians 4:16–18; 1 Corinthians
15:51–53

Devotional

In the parable of the ten virgins, all ten are waiting for the groom, all fall asleep, and all wake up at the midnight cry. The difference is preparation. Five had enough oil; five did not. When the groom arrives, it is too late to go and buy more. The door is shut. Jesus' point is not that you can earn salvation by your own preparation, but that real faith produces watchful, persevering readiness. You do not know the day or hour, but you know the Groom is coming. Your role is not to calculate dates but to live prepared.

1 Thessalonians 4 and 1 Corinthians 15 pull back the curtain a bit more. When He comes, the dead in Christ will rise first. Those who are alive will be caught up together with them to meet the Lord in the air. Mortal will put on immortality; corruption will be clothed with incorruption. In a moment—in the twinkling of an eye—everything changes.

Living ready means more than avoiding obvious sins. It means seeing your whole life as preparation for a wedding and a feast. Your time, money, relationships, and priorities are shaped by the conviction that “the groom could come at any moment.” You pack your bags in faith—not in fear—and you keep enough “oil” (ongoing, genuine relationship with Christ) so that your lamp is burning when He appears.

Application

Reflection: How many of your plans and priorities would look different if you genuinely expected Christ could return at any time? What kind of “oil” are you living on right now? Fresh dependence on Christ and His Word, or old memories of past experiences with God?

Action: Set aside an unhurried 10–15 minutes this week to honestly ask the Lord, “If You came today, what would You want to find different in my life?” Write down what comes to mind and choose one area to address (a habit to turn from, a relationship to mend, a commitment to keep).

Prayer: “Lord Jesus, You are the coming Bridegroom. I do not know the day or the hour, but I know You are faithful to Your promise. Guard me from spiritual laziness and distraction. Keep my lamp burning with fresh love for You and obedience to Your Word. Show me what needs to change so I can live ready—not in fear, but in joyful expectation of seeing You and joining the great marriage supper of the Lamb. Amen.”