**servants** (see Ps. cxxxiv. 1), and ye  
that fear Him, the small and the great  
(sec Ps. cxv. 18). {6} **And I heard as it  
were the voice of much multitude** (see  
ver. 1), **and as it were the voice of many  
waters, and as it were the voice of strong  
thunders, saying, Hallelujah, because the  
Lord God Almighty reigneth. {7} Let us  
rejoice and exult, and we will give the  
glory to Him; because the marriage of  
the Lamb is come** (these words introduce  
to us transitionally a new series of visions  
respecting the final consummation of the  
union between Christ and His Church,  
which brings about the end, ch. xxi. 1 ff.:  
the solemn opening of which now immediately follows in vv. 11 ff. This series,  
properly speaking, includes in itself the  
overthrow of the kings of the earth, the  
binding of Satan, the thousand years’  
reign, the loosing of Satan, the final overthrow of the enemy, and the general judgment: but is not consummated except in  
the entire union of Christ and His with  
which the book concludes. So that the  
past tenses are in a measure anticipatory.  
This figure, of a marriage between  
the Lord aud His people, is too frequent  
and familiar to need explanation. Com-  
pare in the Old Test. Isa. liv. 1—8 ; Ezek.  
xvi. 7 ff.: Hos. ii, 19 f.: and in the New  
Test. Matt, ix. 15 and note, xxii. 2 ff.,  
xxv. 1 ff.; John iii. 29; Eph. v.25. Indeed it penetrates almost every where the  
thoughts and language used respecting  
Christ and the Church), **and His wife  
hath made herself ready** (is complete in  
her adornment, as in next ver.). {8} **And  
it was given to her** (have we in these words still the voice of the celestial chorus,  
or are they merely narrative, written in  
the person of the Seer himself? It seems  
tome that the latter alternative is rendered necessary by the fact of the explanation, “f*or the fine linen*,” &c., being  
subjoined. Moreover the words “*to her  
it was given*” are the regular narrative  
formula of the book) **that** (a construction  
of St. John’s: so in John xvii, 4, “*which  
Thou gavest me that I should do it*;”  
ch, vi. 4, “*given to him that he should  
take*:” viii. 3.) **she should be clothed  
in fine linen raiment, bright and pure**(Grotius remarks that this is the grave  
adornment of a matron, not the ostentatious decking out of a harlot as be-  
fore described), **for the fine linen garment is** (imports, see Matt. xxvi, 26)  
**the righteousness of the saints** (i.e.  
their pure and holy state, attained, as in  
the parallel description ch. vii, 14, is declared by the elder, by their having washed  
their robes and made them white in the  
blood of the Lamb. The plural, righteousnesses, is probably distributive, implying  
not many to each one, as if they were  
merely good deeds, but one righteousness  
to each of the saints, enveloping him as in  
a pure white robe of righteousness. Observe  
that here and every where, the white robe is  
not Christ’s righteousness imputed or put  
on, but *the saints’ righteousness*, by virtue  
of being washed in His blood. It is *their  
own*; inherent, not imputed; but their own  
by their part in and union to Him),

**9, 10**.] The Bride in this blessed marriage being in fact the *sum of the guests*at its celebration, the discourse passes to