the evil deeds of the wicked of the falsely professing  
Church. As the Bride is not the Church, the “righteous acts” here are not Christ’s imputed righteousness.  
 It would appear from this, that Jesus now takes  
notice of the holy acts of His saints, in order to their  
rewarding; or as if there were some abiding record of  
their deeds connected with the city. The benefactions  
to the poor written on the walls of the sacred buildings  
called churches may serve to illustrate the idea.  
 What is this Wedding Supper?  
 Many seem to regard it as another name for the  
millennial joy. But that, I am persuaded, is a mistake.  
This is a secret scene, taking place in the heaven, ere  
Jesus and His risen ones are manifested to earth.  
Heaven is not opened till it is over. ver. 11. It is a  
very brief period, preceding the thousand years, and  
the Saviour’s advent in glory.  
 If I mistake not, it is the opening of the city of  
God to the footsteps of the redeemed. It is the anti-type of the opening and dedication of the tabernacle by  
Moses, and of the temple by Solomon. It answers to  
the removal of the ark, in David’s day, out of the  
tabernacle into the city. So now, the *throne* moves, I  
suppose, into the *city*.  
 Many seem to imagine, that all the saved will partake in this glory. Such an idea is not suggested by  
the words of the angel. The very contrary would  
seem to be intended: it is a peculiar glory for certain  
specially invited ones. And this is suggested by the  
analogies of like events on earth. Not all the people  
of Israel were present at the dedication of the temple  
by Solomon. Not all her Majesty’s subjects, not all  
even of her nobles, were present at Queen Victoria’s  
wedding-breakfast. ’Twas an honour of which only  
certain invited ones partook. The opening of any