



The Marriage of the Lamb by Hattie Hammond

(Transcribed from a message given by Hattie Hammond on October 10, 1990 in Hempstead, NY)

Hattie Hammond was born in 1907. Saved at age 15, she dedicated her life to fulltime ministry at 16 and became known as the “girl evangelist” and later, a “preacher’s preacher,” travelling around the world for 71 years teaching the Bible.

I want to talk to you about the marriage of the Lamb. I want to take you to Revelation 19. The whole redeemed church is in heaven, around the throne, and they’re worshipping and adoring, all for Jesus. They’re singing about this marvelous salvation that Jesus purchased—at last it’s being realized.

“The marriage of the Lamb has come, and His wife has made herself ready.”¹ The Amplified Version says, **“The marriage of the Lamb is come at last.”** Jesus has been waiting for this; the Father has been waiting for this. Jesus was the Lamb slain from the foundation of the world. It was in the Father’s heart since that time that Jesus should have a bride. And so He desires a bride for His Son, and His Son desires a bride for Himself. Way back, slain from the foundation of the world; it was already planned and prepared.

When Jesus is thoroughly unveiled at His marriage and we see who He really is, oh, no wonder John fell at His feet. You won't be able to stand up either, when we really see who He is. I don't care what price you have to pay, it's not worthy to be compared with the glory.

Now, in this chapter, they are getting ready for the marriage. It says the "marriage" of the Lamb has come. It doesn't say the "wedding" of the Lamb; it says the "marriage." There's a difference between the marriage and the wedding. The wedding is all the activities, the guests and the food and the cake and the bridesmaids and the groomsmen and the best man. But the marriage is what takes place down there in front between two people. A marriage is a union. "Blessed are those who are called to the marriage supper of the Lamb!"² You're called if you're a child of God; you're invited.

There's a song, "I've received an invitation to the marriage of the Lamb, and I'm going to be there." Did you have an invitation to your own wedding? An invitation is nothing to shout about. No! I want to be in the bride of the Lamb, don't you? Paul says, "I want to know Him! I want to be found in Him! I want to win Christ!"³ Why was Paul saying that? Wasn't he saved? What is the meaning of "winning" Christ? Who wins the bridegroom? Of course, the bride wins the bridegroom. And this is what Paul sees—there's a difference in just getting to heaven, there's something more than just getting in the gate. You don't want to just make it in.

There are all kinds of companies in heaven. You read in this text about the twenty-four elders, that's one group. The four living creatures, that's another group. And the multitude that's so great that nobody can number that's just inside the gate, that's another group. There are those that come up out of tribulation, for Christ's sake, and that's a group. But then there's this group called the overcomers, the bride, and that's a separate group altogether. The highest privilege in the church of Jesus Christ is to be in this bridal company. The bride that is united to the Lamb, that wins the Bridegroom.

The Bible says, "For many are called, but few chosen."⁴ But that's such a poor translation. In the original it says, "Many are called, but few qualify." You have to qualify to be in the bride of Christ. This is the marriage of the Lamb. The bride that He marries will be refined and purified and dealt with, with tears and repentance, going down in death and burial.

I want to be in this bridal company, united to the Lamb. The marriage of the Lamb has come. He has in every way qualified to be a Bridegroom. He has in every way paid the price that His Father has asked Him to pay. "I always do those things that please Him...therefore doth my Father love Me."⁵ Part of the Bridegroom's garment is obedience, and He wore that garment well, didn't He? Another part of His garment is humility. He wore that garment, didn't He? Think of what He had and left and gave up: the glory, the power, the riches, the union with His Father. He was all deity, but He so

humbled Himself as to become nothing more than a tiny little seed in a virgin's womb. And in that womb was woven for Him the garment of human nature, and He was clothed in a human body and became one with us—so one with us that He will never ever be separated from us again.

He will always be the God Man. He's always deity, He never lost His deity. But He's the God Man who has come down to be identified with us, to be united to us to make it possible for us to be united to Him. He did that out there at Calvary's cross, that's where He paid the price. He died and tasted death for us, and He has delivered us so that you and I will never have to taste death. Some of us may go the route of the grave, we may die, but we won't have to taste death.

There is a song which says, "They all say, 'Amen, Hallelujah!'" Do you know it's easier to say "hallelujah" than it is to say "amen?" When you say "hallelujah," that's "praise the Lord." But when you say "amen," you have to say amen to who God is. Can you say amen to God's judgments? Can you say amen to His holiness? And to His righteousness? To His justice? To God's law? To His will? Say it with your life, say it with your living, say it every day of your life from now until He comes. Amen! Amen to everything You allow in my life! Amen to everything You do to me! Amen to Your will! And some of those amens will be said with tears streaming down your face.

The bride really has to choose to be there. It's a matter of choice all the way. Every day that we live, things that come into our lives, we have to make the choice to whether we're going to live in the flesh and give way to the old carnal nature or whether we're going to be in the bride of the Lamb and live this new creation that's within us. That's why we say yes to Jesus, in the new creation life. Reckon yourself dead indeed to sin, and have nothing to do with it. But let Christ and the new creation within you live.

It says here that it was granted to her, which means that she had the privilege to choose this. It was granted to her to have this wedding garment, which is "fine linen, clean and bright, for the fine linen is the righteous acts of the saints."⁶ Now, there's just one requirement, really, that Jesus lays on us, and that's righteousness. So we must say, "Amen to His righteousness!" We know He was righteous, and now He's working His righteousness in us. He likens it to the process that flax goes through to become linen.

You know, linen is made out of flax. The flax grows out in the fields and is pulled up, not cut off like they cut off wheat and corn. They pull up the whole plant of flax. This is what the Lord does for us. He doesn't just deal with the spirit, but He takes the whole rotten mess, spirit, soul and body, and He begins to deal with the whole thing. They pull it all up and hang it up to dry. What's that for? To deliver it from its former source of supply. Those roots used to get their supply from the earth, but not anymore. The Word says, "I am crucified to the world."⁷ Well, if I'm crucified, I'm dead. I'm dead to the world. He takes up the whole thing, just pulls us up by the roots, and takes us up in His hand. He

will put the wedding garment on us if we let Him, but we have to accept it and say, “Amen to His will! Amen to His justice! Amen to whatever works in us!”

There are three parts to flax, and it has to be separated. It has to be pulled through spikes of fine steel that are nailed to rough boards. Do you ever feel Him pulling on you? He honors us, to pull us. He honors us to deal with us. He honors us to show us ourselves. He honors us to expose us. He really does.

Then it has to be soaked for ten or fourteen days, in good water. Just soak in the precious Holy Ghost. You can't pray too much, you can't get too much of the Holy Ghost. Then it has to be rolled and pressed until it is one continuous thread. Then it's put back in hot water again, in a trough, heated to 150 degrees to soften it up, and it's pulled through that hot water fifteen times. Then to get the pure linen dazzling white, the way He wants it, it has to be pounded, sixty times a minute, with fifty-pound blocks, for sixty to seventy hours.

That's the way linen is made, and our garments are going to be pure, white linen. So we'll be pulled and pushed and in hot water and in trials and in troubles, but remember Paul's arithmetic: “Not worthy to be compared with the glory which shall be revealed in us.”⁸ That awaits us in this union— that we are humble, obedient, submitted, given to God. This is what He has to work in us. For humility in Him is united with humility in us. Obedience in us united with obedience in Him. That's what union will be all about.

(Endnotes)

1 Revelation 19:7, KJV

2 Revelation 19:9

3 Philippians 3:7-11

4 Matthew 20:16

5 John 8:29b; John 10:17a

6 Revelation 19:8

7 Galatians 6:14

8 Romans 8:18