

The Marriage Supper of the Lamb

Sumainyo ang kapayapaan at biyaya na kaligtasan at buhay na walang hanggan na walang makapagkakaloob nito kundi mula lamang sa Panginoong Jesucristo, ang Dios Anak na nagkatawang tao, at sa Kaniyang ganap na pagka-tao ay akuin Niya ang ating kasalanan at tubusin tayo mula sa ating pagkakasala sa pamamagitan ng pagaalay Niya ng buhay ng Kaniyang katawang tao na nasa ganap na pagkatao hanggang kamatayan, at sa Kaniyang pagkabuhay mula sa mga patay ay Kaniyang pinawalang bisa ang kasalanan, kamatayan at libingan upang ang sinomang sumampalataya sa Panginoong Jesucristo nang tuloy, tuwiran agad, tapat at walang pasubali, at tanggapin si Jesus na Siya ang kaniyang lahat sa lahat, itong Panginoong Jesucristo na ito ang maging kaniyang kaligtasan, buhay na walang hanggan at kaluwalhatian magpakailanman.

Reminder to prepare the elements (the bread and the fruit of the vine or grape juice) for the Holy Communion. (Banal na Salu-salo)

Prayer: Lord we humbly come before you to have fellowship with you for we love and long for your presence. We also come to listen to your words for we do not live by bread alone but by every word that proceeds from your mouth. We ask you to search us and know our hearts. We ask you to try us and know our thoughts and see if there is any wicked way in us and correct us and lead us to your everlasting and righteous ways for your namesake and for your glory.

A. The Institution of the Lord's Supper (Luke 22:14-23, 28-30)

1. The Lord's Supper is one of the 7 Ordinances of the Lord Jesus Christ, to wit:
 - a. For all sub-human creation to be of SERVICE and GLORY of the LORD JESUS CHRIST for all things were created in Him and by Him and for Him and for His pleasure. (Colossians 1:16; Revelation 4:11);
 - b. For humankind to have dominion over the subhuman creation by Christologically-Christonormatively-Christocentrically maintaining, managing and appropriating the ALL OF EVERYONE of the

- subhuman creation TO AND FOR JESUS (Gen.1:26-30; Col.1:16; Eph.1:9-11; Phil.3:21; 1:21; 4:13);
- c. For the human family to provide, require and maintain-enforce the system of relationship wherein the marital/married state for every couple is that there is just one husband for one wife and just one wife for one husband since those who contracted into the married/marital state are yoked/joined together by God, therefore, no one shall put them asunder;
 - d. For everyone to dedicate everyone's entire household, thus, the marriage, the child(ren), the house(s)/building(s) and the newly acquired property(ies) and/or status and/or positions, shall and must be dedicated to the Lord Jesus Christ by everyone concerned in the family and by the minister of Jesus over them (2Chronicles 6:12-42; Mark 10:27-30; Luke19:1-10; Acts 16:31-34; 1Samuel chpt.1; 1Cor.7:1-16; Col.3:23-25);
 - e. For every person to be summoned/called, gathered and spiritually bonded together to serve, worship and work together in the NAME, as unto the Person, within the fellowship and according to the Biblical doctrine/teaching of Christ Jesus Himself who is always/ininitely but conditionally functioning as THE STRAIGHT PATH, THE ALL-APPROPRIATING ALL IN ALL and THE ETERNAL LIFE even in His incarnation and Perfect Manhood (Matt.18:20; Phil.2:5-11; Heb.3:13-14; 10:23-25; I Cor.1:9);
 - f. For all and every disciple of Jesus Christ to be baptized in the name of the Father and of the Son and of the Holy Spirit under water for the sake of Christ Jesus who have not only Biblically repented of (in admitting, renouncing-forsaking and negating) all of their sins against all of the Godkind and the createdkinds but they have also Biblically, intelligently and voluntarily addressed, conveyed, submitted, committed, subjected, channeled, indwelled, focused, conformed and devoted no less than their all to the same Christ Jesus, the Almighty Lord God the Son incarnate, Perfect Man and the all-appropriating all in all (Matt.28:18-20)
 - g. For all and every disciple of the Lord Jesus Christ to participate in the holy communion by partaking of the bread and the fruit of the vine that, respectively, symbolize the flesh and blood, i.e., the entire biophysical aspects of the Perfect Manhood of Jesus which

was sacrificed unto death once and for all to justly and conditionally (by giving due course to the self-determination of every createdkind person) redeem, save and sanctify unto Himself all things or all of creation or every createdkind. The holy communion is a symbolic act of **commemoration**, **proclamation** and **celebration** of Christ Jesus who by His Perfect Manhood was the once and for all vicarious/substitutionary-representative atoning-redemptive-ransoming-saving-sanctifying bloodshedding total sacrifice unto death and by Godhood's eternal life, He appropriated to His Manhood resurrection-glorification-exaltation and enthronement by and in permanent perfect union with His Godhood (at the right hand of God the Father), until His Coming Again to take all of His own unto Himself (Matthew 26:26-29; 1Corinthians. 11:17-34; John 6:26-69).

2. Our topic this Sunday is about the Lord's Supper. The setting: It is now the 14th of the month of Nisan. The disciples are seated with Jesus and they begin to share the Passover Meal. "The Lord Jesus the *same* night in which he was betrayed took bread" (1Corinthians 11:23) During this meal, Jesus makes some profound statements. He knows that in a few hours, He will be arrested, brought to trial, mocked, flogged, crucified, will die and be buried. During the meal, Jesus makes very important claims that will forever change the destiny of men and the world.

a. Luk 22:15-16 "And he said unto them, **With desire I have desired**(Hebrew form of expression; it means "I have greatly desired.") to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." Jesus extremely desired to eat the Passover with His disciples because He was looking forward to a greater banquet when after He has suffered and died for the sins of the world and rose from the dead and has been exalted at the right hand of the Father He will eat with His disciples in the kingdom of God or the Father's kingdom. This is also reflected in Hebrews 12:2 when Jesus who is the author and perfecter of our faith is said that because of the joy set before Him, He endured the cross despising the shame and is now set down at the right hand of the throne of God. That is why Jesus said, "But I say unto you, I will

- not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.” (Matthew 26:29)
- b. Luk 22:17-18 “And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.”
 - c. Luk 22:19-20 “And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.”
 - d. Earlier in John chapter 6, Jesus was saying to the crowd following Him after the miracle of feeding the 5,000, “Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you (John 6:27)... For the bread of God is he which cometh down from heaven, and giveth life unto the world (John 6:33)...Jesus says, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst (John 6:35). Then finally, Jesus said, Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.” (John 6:54) The following chart explains the symbolism in the Lord’s supper.

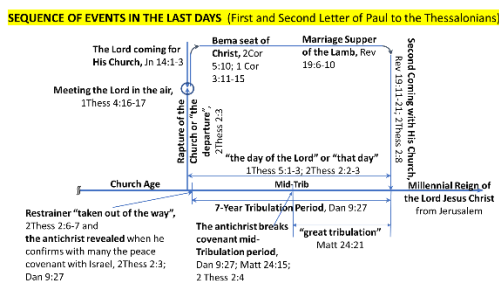
Understanding the Symbolism in the Lord’s Supper				
Verse	Elements of Communion	Representation the Son of man	Purpose	Attained by
Luke 22:19-20	Bread	My body	Broken for you	By the wounds in 7 parts of the Lord’s body
	Cup (fruit of the vine)	My blood of the new covenant	Poured out for you	By the shed blood of the Lamb (Jesus)
John 6:35, 54	Flesh	Whoso eateth My flesh (body)	Have eternal life	he that cometh to Me shall never hunger
	Blood	Whoso drinketh My blood (cup)	Have eternal life	he that believeth on Me shall never thirst.
Therefore to have eternal life:	1) Come to Jesus; it is as if you are eating the flesh of Jesus and you breaking and eating bread and you will never hunger. 2) Believe on Jesus; it is as if you are drinking the blood of Jesus by drinking the cup of fruit of the vine and you will never thirst.			

- e. It is noteworthy that though Paul was not present during the Lord’s Passover meal, yet in 1 Corinthians 11:17-32 he relates it as if he were there because he says he received it from the Lord. From his recount, we understand that in receiving the elements (bread and the fruit of the vine) of the Lord’s supper, we commemorate that the Lord’s body is broken for us and His blood will be poured out to be the foundation of the new covenant of grace. Paul also said that as we eat the bread and drink the cup, we proclaim the Lord’s death till He comes. In 1Corinthians 15:3-4, Paul again says

he received this gospel from Jesus, “For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures. He is now exalted to the right hand of the throne of God and He is coming back.

- f. Paul again speaks the word of the Lord to him when he wrote to the Thessalonians, “For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” (1Th 4:15-17)
- g. The meaning and significance of the Lord’s supper did not end in the crucifixion and death and burial and resurrection of Jesus. As we partake of the meal, we also declare the Lord’s return for those who believe in Him. This is the resurrection of those who are dead in Christ and the Rapture of the living saints. This the time when the great banquet of the Marriage Supper of the Lamb. This is what Jesus was looking forward to when He said, “I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.”

B. A Review of the Church in the Last Day



1. Rapture. At the end of the Church Age, when the fulness, full count, of the Gentiles has come in, the Church, made up of the called out ones, is raptured, wherein the dead in Christ shall rise first then we who are alive and remain shall be caught up with them to meet the Lord in the air to be with the Lord forever. Both the resurrected dead

and those alive at the Rapture shall be transformed into their glorified bodies in a twinkling of an eye so that the mortal shall become immortal and the corruptible shall become incorruptible.

2. Bema Seat of Judgment. All those who are raptured must appear before the bema judgment seat of Christ that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. (2Corinthians 5:10) The judgment is not for sin but for deeds done in the body while the believer is still on earth shall be subject to fire. If deeds were burned, he suffers loss. But if it remains, he/she receives a reward, like the crowns laid up for those who are eagerly waiting and abiding in Christ. The only reason a deed survives the test of fire is that it was laid on the only foundation which has been laid, the Lord Jesus Christ. So whatever we do in word or in deed, we do it heartily in the name of the Lord Jesus Christ and not as unto men, knowing that we shall receive the reward of inheritance for we serve the Lord Christ.

3. Next, comes the Marriage Supper of the Lamb (Revelation 19:6-10)

C. The Marriage Supper of the Lamb.

1. Several weddings are described in the Bible:
 - a. The first wedding was performed by a special minister but He did not say these familiar words, "If any man can show a just cause why these two would not be lawfully joined together, let him speak, or else forever hold his peace." This phrase was unnecessary because the couple was Adam and Eve and the minister is the Lord Jesus Himself. This is the first wedding in the Old Testament. (Genesis 2:18-25)
 - b. The first wedding in the New Testament attended by the Lord was in Cana and He performed there His first miracle. (Jn 2:1-11)
 - c. But the most fantastic and wonderful wedding of all time is yet to take place.
2. What is the Marriage Supper or "the wedding feast" of the Lamb? During Biblical times, even when the Book of Revelation was written, the tradition in marriage in Israel included three major aspects:
 - a. Betrothal or engagement stage.
 - 1) Agreement of the parents of the bride and bridegroom which included a dowry paid. The agreement was legally binding and it could only be broken by divorce. During the period of

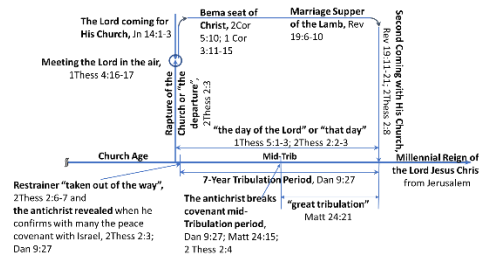
betrothal, the groom prepares the dwelling place where he will bring home his bride.

- 2) The moment an individual commits himself/herself to the Lord in faith, hope and love, the betrothal or engagement is completed. The dowry has been paid by the blood of Jesus on the cross. His death paid the price.
 - 3) The dwelling place of the bride and the bridegroom is being prepared. Jesus said to His disciples, Let not your hearts be troubled. Believe in God; believe also in me. In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also.
- b. Torchlight parade
- 1) The second part usually involved the groom coming to the home of the bride at midnight. He and his male friends would arrive with torches to come for his bride and her bridesmaids and take her to the ceremony.
 - 2) This second part, when the Bridegroom comes for His Bride which is the Church, is symbolic of the Rapture. This is illustrated in the parable of the ten virgins found in Matthew 25:1-13. The Bridegroom comes like a thief in the night. No one knows when but it is imminent.
- c. The third part and most significant stage is the actual ceremony during which vows were exchanged. After the ceremony would come the final meal, the marriage feast, which often took place over several days. What follows is the consummation of the marriage. The wedding at Cana where Jesus turned water into wine offers an example of this (John 2:1-2)
3. The Marriage Supper of the Lamb. Revelation 19:6-9, "Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out, "Hallelujah! For the Lord our God the Almighty reigns. Let us rejoice and exult and give him the glory, for the **marriage of the Lamb** has come, and his Bride has made herself ready; it was granted her to clothe herself with fine linen, bright and pure"— for the fine linen is the righteous deeds of the saints. And the angel said to me, 'Write

this: Blessed are those who are invited to the marriage supper of the Lamb.’ And he said to me, ‘These are the true words of God.’”

4. In Revelation 19, the vision reveals the marriage supper of the Lamb.

SEQUENCE OF EVENTS IN THE LAST DAYS (First and Second Letter of Paul to the Thessalonians)



After the Rapture and after the saints

of the Church have individually appeared before the bema judgment seat of Christ and their deeds in the body while on earth has been tested by fire, the Church is now being prepared for the wedding and the marriage supper of the Lamb (Revelation 19:7). Meanwhile, those on earth are suffering the wrath of the Lamb (Revelation 6:16-17)

- a. Who is the Bridegroom? The Lamb of God. Even from the eternal past Jesus is already the Lamb that was slain from the foundation of the world. For it is impossible for the blood of bulls and goats to take away sins. Consequently, when Christ came into the world, he said, “Sacrifices and offerings you have not desired, but a body you have prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, ‘Behold, I have come to do your will, O God, as it is written of me in the scroll of the book’... And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.” Jesus replaced the bulls and the goats and lambs by sacrificing the body He took upon Himself, He offered the one and only acceptable sacrifice for sin, death of His body without sin nor any blemish and the shedding of His precious blood. That is why John the Baptist introduced Jesus as the Lamb of God who takes away the sin of the world.
- b. Who is the Bride? The Church made up of individuals who have put their faith in the substitutionary sacrificing of the Lord Jesus to atone for their sins. Because of that they have turned away from sin and heed the call of the Lord Jesus Christ to come to Jesus as their Chief Shepherd and hear Him and follow Him as His sheep. This is betrothal, Paul says to the church in Corinth, “I have espoused you to one husband, that I may present you as a chaste

- virgin to Christ.” (2 Corinthians 11:2) During this betrothal stage, the Lord wants His people to live holy lives that they may be presented to Him as a chaste virgin until they are fetched by the Bridegroom in a Rapture (1 Thessalonians 4:16-18)
- c. The Old Testament and Tribulation saints – the Invited Guests in the Marriage Feast of the Lamb. The Church or Bride began to be formed from the Day of Pentecost and will be completed at the Rapture. Therefore, the OT saints and Tribulation saints are not members of the Church. Though the OT and Tribulation saints are not yet resurrected, their souls/spirits will be in heaven with us. They are the guests at the marriage supper of the Lamb. The angel told John to write, “Blessed are those who are invited to the marriage supper of the Lamb” (Revelation 19:9). These OT guests refer to Abraham, Isaac and Jacob and all the prophets who according to Matthew 8:11 “...many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.”
 5. After the bema seat of judgment, comes the marriage ceremony and marriage supper of the Lamb. Thus, Revelation 19:7-8 says, “Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready; it was granted her to clothe herself with fine linen, bright and pure”— for the fine linen is the righteous deeds of the saints.”
 6. This is the day Jesus is waiting for with great desire when He said, “For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.” (Luke 22:18) He further said to His disciples during the Passover meal, “And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.” (Luke 22:29-30)
- D. Application. As we come together and partake Holy Communion, we bring to mind that:
1. We are to remain faithful being betrothed to one Husband. During the betrothal period, the couple is already as good as husband and wife. This is the reason why the apostle Paul wrote in 2 Corinthians 11:2 that he has espoused us to one husband, the Lord Jesus Christ. We

are engaged to be married to Jesus. He proposed to us during the Last Supper when he said:

"Then he took the cup, gave thanks and offered it to them, saying, "Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins." (Matthew 26:27-28)

This covenant was to be made possible by the shedding of Jesus's blood as the sacrifice for sin. He paid the dowry with his life. Our acceptance of this covenant is dependent on our response to this act. In the act of betrothal, it is a Jewish custom to share a cup of wine together. When we take Holy Communion, it is a reminder that we are betrothed to one husband, Jesus Christ. We are partakers in the longest engagement period in history!

2. We are to live holy lives that we may be presented as a pure and chaste virgin to Him. The apostle Peter reminds us that "He who called you is holy, you also be holy in all your conduct." (1Peter 1:15) The apostle John also exhorts every one of us saying, "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." (1John 2:28)
3. We are to do righteous acts during the betrothal period. Come wedding day, it was granted to the Bride to be "arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints." (cf. Revelation 19:8) While waiting for Jesus, we are to prepare ourselves for the Lord by walking in righteousness here on earth for with these righteous acts, we shall be clothed in fine linen, clean and bright.
4. Examine yourself: Do I have desire, just as Jesus greatly desires, to go to that marriage feast? Do I look for that blessed hope and the glorious appearing of our great God and Savior Jesus Christ? (Titus 2:13) Do I love His appearing? (2Timothy 4:8) Do I look for and hasting unto the coming of the day of God? (2Peter 3:12) Am I fighting the good fight of faith? Do I persevere to finish my Christian race by looking unto Jesus, the

author and finisher of my faith? (Hebrews 12:2) Have I kept the faith? (2 Timothy 4:7)

5. You decide where you will be. Will you be in the marriage supper of the Lamb (Revelation 19:7) or will you suffer the wrath of the Lamb (Revelation 6:16-17)?

The Lord's Message - 18 October 2020