

Heaven: The Life Beyond

“Keep seeking the things above where Christ is seated...Set your mind on the things above, not on the things that are on earth” – Paul 60 A.D.

Part 9 “The Marriage Supper of The Lamb”

Scripture: John 2.1-11; 3.29; Romans 7.4; 2 Corinthians 11.2; Ephesians 5.25-33; Revelation 19.7-8; 21.1-22.7

Subject: “Blessed are they that are called unto the marriage supper of the Lamb” (Revelation 19.9).

Survey: The words that describe the Marriage Supper are familiar to almost everyone in Christian circles. We can easily visualize this grand event because we have an earthly type to draw a clear and distinct comparison. There are many details omitted from Scripture about the supper. Both the actual time of the event and a record of what happens are not known to us. But, once again there are enough facts that are important to our understanding of this spectacular event. Some will debate whether this is a figurative or literal supper. The answer is without any doubt that it is indeed literal. One of the unique features of Heaven is that we will enjoy experiences that are simply for our pleasure. A heavenly feast will be for our enjoyment!

Substance:

1. The Marriage

- A. The figures of the bride and bridegroom are found throughout the New Testament (John 3.29; Romans 7.4; 2 Corinthians 11.2; Ephesians 5.25-33; Revelation 19.7,8; 21.1-22.7).
- B. The marriage takes place between the translation of the Church and the Second Coming of Christ (Revelation 19.7). “The marriage of the Lamb is come.” Some have suggested that it would take place at the beginning of the Millennial Reign of Christ on earth. However, the logical place to put this Supper in prophecy is following the Judgment Seat of Christ, while at the same time the Great Tribulation is taking place on earth and just prior to the Second Coming (Revelation 19.9).
- C. It follows sometime after the Judgment Seat of Christ because the saints are dressed in fine linen. “The fine linen is the righteous acts of the saints” (Revelation 19.8).
- D. The persons participating in the marriage feast are believers (Daniel 12.1-3).

2. Aspects of the Ancient Marriage

- A. The contractual agreement is between the couple’s parents. (Genesis 24; The Bride for Isaac):
 1. Abraham arranged for a bride for his son (24.3).
 2. Abraham sent his servant to find the bride and return with her (24.3, 51).
 3. Isaac loved his bride (24.63, 67; Ephesians 5.22-).The Old Testament record of Isaac and Rebecca is a type of the Father sending the Holy Spirit to seek out a Bride for His Son, the Lord Jesus. The Church is His Bride regenerated by the work of the Holy Spirit. This symbolism is clearly seen in Paul’s account of a husband’s relationship to his wife as compared to Christ’s relationship to His Church. It is summarized in this verse, which states, “The mystery is great; but I am speaking with reference to Christ and His Church” (Ephesians 5.22-33, ref. 32).
- B. The couple, at a predetermined age, would have a ceremony to initiate a week of festivities. Included during the week would be a ceremony of commitment in marriage. A wedding feast followed the ceremony. Finally, there would be a departure of the bride and groom (Matthew 25.1-13; John 2.1-11; 2 Corinthians 11.2).
- C. The couple would celebrate the wedding feast with their families, friends and wedding guests (John 2.1-12). John the Baptist referred to himself as the friend of the groom. “He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom’s voice. So this joy of mine has been made full” (John 3.29). This ancient ceremony is a divine picture of the Marriage of the Lamb. God designed the union between a man and a woman to align with the Marriage of His Son to His bride, the Church.
- D. The Old Testament Prophecies of the Marriage Supper:

1. The Supper was promised in the Old Testament. “The Lord of hosts will prepare a lavish banquet for all peoples on this mountain, a banquet of aged wine, choice pieces with marrow, and refined, aged wine.... He will swallow up death for all time, and the Lord God will wipe tears away from all faces...This is the Lord for whom we have waited; Let us rejoice and be glad in His salvation” (Isaiah 25.6-9).
2. The Supper was seen as a great celebration. “May He rule from sea to sea and from the river to the ends of the earth...may those from the city flourish like the vegetation of the earth...may His name endure forever...and may the whole earth be filled with His glory” (Psalms 72.8, 16,17,19).
3. Melchizedek was a forerunner of Christ. “And Melchizedek king of Salem (Jerusalem) brought out bread and wine; now he was a priest of God Most High” (Genesis 14.18). “Where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek” (Hebrews 6.20).
4. Excitement and music will be present. “In that day this song will be sung in the land of Judah: We have a strong city...” (Isaiah 26.1-4).

3. The New Testament Teaching of The Marriage Banquet:

- A. The marriage at the wedding of Cana of Galilee gives us insight perhaps into the “new wine.” This remarkable miracle shows us that this miracle wine was far better than the wedding guests and headwaiter had ever tasted. Could it be that this wine was a foretaste of the fruit of the vine we will drink of in the Kingdom? Jesus clearly stated that we would drink of the fruit of the vine in the Kingdom. “for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes” (John 22.18).
- B. Previously in Luke in verse sixteen of the same chapter Jesus stated that He would once again eat in the Kingdom. “For I say to you I shall never again eat it until it is fulfilled in the Kingdom of God.” This suggests to us that eating is not necessary, but is a pleasure we will enjoy with Him at the Marriage Banquet. In the parable of the marriage feast Jesus used an earthly example of a great feast to illustrate the final Marriage Supper. “I have prepared my dinner, my oxen and my fattened livestock are all butchered and everything is ready; come to the wedding feast” (Matthew 22.4).

4. The Marriage Supper of the Lamb

The Marriage Supper is referenced several places in the New Testament (Matthew 22.1-14; Luke 14.16-24; Matthew 25.1-13; Luke 12.37). It follows the marriage as the celebration of the union. The New Jerusalem may be the place of the Marriage Supper with all the ceremonial glory of a grand event (Revelation 21.2). All believers could celebrate in the holy city prior to it descending to earth. Marriage was a beautiful picture of the Christ and His Church! Revelation 21.2 “And I saw the holy city, New Jerusalem, coming down out of Heaven from God, made ready as a bride adorned for her husband.” The New Jerusalem, future home of the Bride is also referred to as a bride. This suggests that the Church and the New Jerusalem will be forever connected to one another. The special guests of the Supper are not the same as the Bride. The Bride is, of course, the Church of Jesus Christ (Ephesians 5.32). The guests are blessed (Revelation 19.9) for having been invited to the great supper. The guests may very well be the Old Testament saints.

5. Hallelujah And Amen for the Marriage of the Lamb (19.4).

This spontaneous shout of Hallelujahs signifies the power of celebration that will reverberate throughout the universe as Christ returns to the earth. The ultimate purpose of the Supper is to rejoice together with Christ for His victory and the victory the Church won through His grace. This event makes every other human celebration pale in comparison. This will be the greatest gathering of people for one unified purpose—the exaltation of Jesus Christ!

- A. The word “Amen” is first found in Numbers 5.22 and means to agree. It is our special way of confirming or ratifying our faith in all that God says. David captured this meaning when he wrote, “And blessed be His glorious name forever; and may the whole earth be filled with His glory. Amen and Amen” (Psalms 72.19). When God says “Amen” it is the final sealing of what is written or spoken. It binds forever the words spoken and we rejoice and sing, “so let it be!”
- B. The word Hallelujah means praise unto God. It is the highest word of praise man can utter. Hallelujah for salvation (19.1). “Hallelujah! For the Lord our God, the Almighty, reigns” (19.6). These blessed words precede the coming of the marriage of the Lamb. They describe the glorious occasion.