

SABBATH HEALINGS

"The Wedding Supper of the Lamb"

Three Days to Jerusalem-

Luke 13:31-35

- 31 At that time some Pharisees came to Jesus and said to him, "Leave this place and go somewhere else. Herod wants to kill you."
- 32 He replied, "Go tell that fox, 'I will drive out demons and heal people today and tomorrow, and on the third day I will reach my goal.'"
- 33 In any case, I must keep going today and tomorrow and the next day-- for surely no prophet can die outside Jerusalem!
- 34 "O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!"
- 35 Look, your house is left to you desolate. I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord.'" (NIV)

If you take Jesus' statement about days in light of dispensational theology, you see that He would drive out demons and heal today (the Administration of Christ), and tomorrow (the Administration of Grace), and on the third day (the Lord's Day, the Paradise Administration or Kingdom of Heaven or Millennial Kingdom) be perfected.

In a literal sense, the perfection He was speaking about was the completion of His character brought about by the things He suffered, the ultimate of which was the cross (see Heb. 2:10; 5:7-10; and 7:19, 28).

Immediately after this passage, we go into the account of the man with the dropsy being healed on the Sabbath (Luke 14:1-6). In the face of His argument, the people present had nothing to say. So Jesus goes on to make some observant comments Himself.

Luke 14:7-11 (NIV)

- 7 When he noticed how the guests picked the places of honor at the table, he told them this parable:
- 8 "When someone invites you to a wedding feast, do not take the place of honor, for a person more distinguished than you may have been invited.
- 9 If so, the host who invited both of you will come and say to you, 'Give this man your seat.' Then, humiliated, you will have to take the least important place.
- 10 But when you are invited, take the lowest place, so that when your host comes, he will say to you, 'Friend, move up to a better place.' Then you will be honored in the presence of all your fellow guests.
- 11 For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

I've always taken this as good, wise etiquette advice. The strange thing is, though, that this is a parable. The same Greek word is translated "proverb" in the New Testament, as well as parable. It may be that what Jesus speaks here is simply proverbial, like "Physician, heal

thysel" (Luke 4:23), and thus it would simply have ethical implications. But considering the day it was spoken (the Sabbath) and the type of feast He refers to (a wedding feast), it may have deeper implications. Concerning parables in general, New Unger's Bible Dictionary has some insightful comments.

PARABLE

It must be remembered that in the great patterns of interpretation that He Himself has given us there is more than this. Not only the sower and the seed and the several soils have their counterparts in the spiritual life, but the birds of the air, the thorns, and the scorching heat have each of them a significance. It may be inferred from these two instances that we are, at least, justified in looking for meaning even in the seeming accessories of a parable. The very form of the teaching makes it probable that there may be, in any case, more than one legitimate explanation. A parable may be at once ethical and in the highest sense of the term prophetic. (from New Unger's Bible Dictionary)(originally published by Moody Press of Chicago, Illinois. Copyright (C) 1988.)

I believe this parable is definitely prophetic in nature and deals with the Wedding Supper of the Lamb. We can see this in the context of the whole conversation.

Luke 14:12-15

12 Then Jesus said to his host, "When you give a luncheon or dinner, do not invite your friends, your brothers or relatives, or your rich neighbors; if you do, they may invite you back and so you will be repaid.

13 But when you give a banquet, invite the poor, the crippled, the lame, the blind,

14 and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous." (NIV)

These words were spoken on the heels of a man healed of dropsy on the Sabbath day. As we discussed in "Out of the Pit", one potential pit he may have fallen into was the pit of the prostitute or adulterous woman. What more healing and relevant conversation could there be than a discussion of the Wedding Feast of the Lamb and the true Bride? In the progression of the conversation, Jesus shifts from seeking honor as a guest of a feast to the seeking of honor by the type of guests that one invites to a feast. Our rewards should come from God, at the resurrection of the righteous.

What exactly is the resurrection of the righteous?

Dan 12:1-3

1 "At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people-- everyone whose name is found written in the book-- will be delivered.

2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.

3 Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever. (NIV)

John 5:27-29

- 27 And he has given him authority to judge because he is the Son of Man.
28 "Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice
29 and come out-- those who have done good will rise to live, and those who have done evil will rise to be condemned. (NIV)

Acts 24:14-15

- 14 However, I admit that I worship the God of our fathers as a follower of the Way, which they call a sect. I believe everything that agrees with the Law and that is written in the Prophets,
15 and I have the same hope in God as these men, that there will be a resurrection of both the righteous and the wicked. (NIV)

1 Pet 3:20-22

- 20 who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built. In it only a few people, eight in all, were saved through water,
21 and this water symbolizes baptism that now saves you also-- not the removal of dirt from the body but the pledge of a good conscience toward God. It saves you by the resurrection of Jesus Christ,
22 who has gone into heaven and is at God's right hand-- with angels, authorities and powers in submission to him. (NIV)

Phil 3:10-12

- 10 I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death,
11 and so, somehow, to attain to the resurrection from the dead.
12 Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. (NIV)

In connection with the resurrection of the just, the man at the table mentions the feast in the kingdom of God. In response to this declaration, Jesus gives a parable regarding those invited to the feast.

Luke 14:15-24

- 15 When one of those at the table with him heard this, he said to Jesus, "Blessed is the man who will eat at the feast in the kingdom of God."
16 Jesus replied: "A certain man was preparing a great banquet and invited many guests.
17 At the time of the banquet he sent his servant to tell those who had been invited, 'Come, for everything is now ready.'
18 "But they all alike began to make excuses. The first said, 'I have just bought a field, and I must go and see it. Please excuse me.'
19 "Another said, 'I have just bought five yoke of oxen, and I'm on my way to try them out. Please excuse me.'
20 "Still another said, 'I just got married, so I can't come.'
21 "The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, 'Go out quickly into the streets and alleys of the town and bring

in the poor, the crippled, the blind and the lame.'

22 "'Sir,' the servant said, 'what you ordered has been done, but there is still room.'

23 "Then the master told his servant, 'Go out to the roads and country lanes and make them come in, so that my house will be full.

24 I tell you, not one of those men who were invited will get a taste of my banquet.'" (NIV)

The worldly distractions of possessions (vs. 18), work (vs. 19), and social commitments (vs. 20, see 1 Cor. 7:32-34) keep those invited to the feast from going. So the master sends his servant to invite guests to the feast. Top of the list for the new guests are the poor, the crippled, the blind, and the lame in the town (country, Israel) of the Master. Next are all those on the roads and country lanes (the nations, the Gentiles) that his house be full. The Centurion serves as an example of this latter group.

Matt 8:8-12

8 The centurion replied, "Lord, I do not deserve to have you come under my roof. But just say the word, and my servant will be healed.

9 For I myself am a man under authority, with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it."

10 When Jesus heard this, he was astonished and said to those following him, "I tell you the truth, I have not found anyone in Israel with such great faith.

11 I say to you that many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven.

12 But the subjects of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth." (NIV)

The feast on Mount Sinai-

Exod 24:9-14

9 Moses and Aaron, Nadab and Abihu, and the seventy elders of Israel went up

10 and saw the God of Israel. Under his feet was something like a pavement made of sapphire, clear as the sky itself.

11 But God did not raise his hand against these leaders of the Israelites; they saw God, and they ate and drank.

12 The LORD said to Moses, "Come up to me on the mountain and stay here, and I will give you the tablets of stone, with the law and commands I have written for their instruction."

13 Then Moses set out with Joshua his aide, and Moses went up on the mountain of God.

14 He said to the elders, "Wait here for us until we come back to you. Aaron and Hur are with you, and anyone involved in a dispute can go to them." (NIV)

The feast on Mount Zion-

Isa 25:6-9

6 On this mountain the LORD Almighty will prepare a feast of rich food for all peoples, a banquet of aged wine-- the best of meats and the finest of wines.

7 On this mountain he will destroy the shroud that enfolds all peoples, the sheet that covers all nations;

8 he will swallow up death forever. The Sovereign LORD will wipe away the tears from all faces; he will remove the disgrace of his people from all the earth. The LORD has spoken.

9 In that day they will say, "Surely this is our God; we trusted in him, and he saved us. This is the LORD, we trusted in him; let us rejoice and be glad in his salvation." (NIV)

Isa 24:23

The moon will be abashed, the sun ashamed; for the LORD Almighty will reign on Mount Zion and in Jerusalem, and before its elders, gloriously. (NIV)

Heb 12:18-25

18 You have not come to a mountain that can be touched and that is burning with fire; to darkness, gloom and storm;
19 to a trumpet blast or to such a voice speaking words that those who heard it begged that no further word be spoken to them,
20 because they could not bear what was commanded: "If even an animal touches the mountain, it must be stoned."
21 The sight was so terrifying that Moses said, "I am trembling with fear."
22 But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly,
23 to the church of the firstborn, whose names are written in heaven. You have come to God, the judge of all men, to the spirits of righteous men made perfect,
24 to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.
25 See to it that you do not refuse him who speaks. If they did not escape when they refused him who warned them on earth, how much less will we, if we turn away from him who warns us from heaven? (NIV)

Wedding Supper of the Lamb-

Esth 1:10

On the seventh day, when King Xerxes was in high spirits from wine, he commanded the seven eunuchs who served him-- Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar and Carcas--

If you are not familiar with the story of Esther, take the time and read the book. It is a beautiful story of the redeeming grace of God and the destiny He has for each one of His people. What I want to highlight in this account is that on the seventh day of the feast, King Xerxes commanded the seven eunuchs that served him to bring him his wife. In Revelation, we are told that it is the Spirit and the Bride that say come. In the same book, we are also shown the seven fold Spirit of God before the throne. I believe that these seven eunuchs are a prophetic picture of the Spirit and the Bride. Following are a short definition of their names and a table that you may study to see some of their hidden significance.

The names of the eunuchs- Mehuman = "faithful"; Biztha = "booty"; Harbona or Harbonah = "a donkey-driver"; Bigtha = "in the wine-press"; 'Abagtha' = "God-given"; Zethar = "star"; Carcas = "severe";

The Sevenfold Spirit of God Seeks out the Bride

Eunuchs of Esther 1:10	Meaning of Name	Sevenfold Spirit - Is. 11:2; Rev. 1:4	Word to the Seven Churches of Asia	Other Scriptures
Mehuman	"faithful"	Spirit of understanding	Rev. 2:10 Crown of life for faithful service	Prov. 2:1-5 Understanding is gained through faithfulness
Biztha	"booty"	Spirit of power	Rev. 3:4-5 Overcomers <i>already</i> dressed in white Rev. 3:2 "Strengthen what remains"	Luke 11:21-22 He who overpowers the strong man gets the spoils ("booty")
Harbona	"a donkey-driver"	Spirit of Counsel	Rev. 3:21 Right to sit on Jesus' throne Rev. 3:18 "I counsel you to buy of me. . . "	Matt. 21:5-7 the donkey is the humble burden-bearer. The donkey-driver is the one who counsels the donkey where to carry his burden. (for the opposite see Balaam in Num. 22:21-33)
Bigthar	"in the wine-press"	Spirit of knowledge	Rev. 2:17 Hidden manna, the bread of heaven is Jesus, the living Word Rev. 2:14 reproved for holding the doctrine of Balaam	Luke 5:36-39 wine is doctrine Isa. 5:2, Matt.21:33 the wine press is where true doctrine is produced by proper study of the Word
'Abagtha'	"God-given"	Spirit of the Lord	Rev. 3:12 A pillar in the temple of God with the name of God written on them	
Zethar	"star"	Spirit of wisdom	Rev. 2:7 eat of the tree of life	Dan 12:3 the wise will shine Prov. 3:18 wisdom is a tree of life Prov. 11:30 he who saves souls is wise.
Carcas	"severe"	Spirit of the fear of the Lord	Rev. 2:26 rule with a rod of iron	Prov. 1:7 fools despise wisdom and discipline

Rev 19:6-9

- 6 Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting: "Hallelujah! For our Lord God Almighty reigns.
- 7 Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready.
- 8 Fine linen, bright and clean, was given her to wear." (Fine linen stands for the righteous acts of the saints.)
- 9 Then the angel said to me, "Write: 'Blessed are those who are invited to the wedding supper of the Lamb!'" And he added, "These are the true words of God." (NIV)

Ps 45:1-15

- 1 My heart is stirred by a noble theme as I recite my verses for the king; my tongue is the pen of a skillful writer.
- 2 You are the most excellent of men and your lips have been anointed with grace, since God has blessed you forever.
- 3 Gird your sword upon your side, O mighty one; clothe yourself with splendor and majesty.
- 4 In your majesty ride forth victoriously in behalf of truth, humility and righteousness; let your right hand display awesome deeds.
- 5 Let your sharp arrows pierce the hearts of the king's enemies; let the nations fall beneath your feet.
- 6 Your throne, O God, will last for ever and ever; a scepter of justice will be the scepter of your kingdom.
- 7 You love righteousness and hate wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy.
- 8 All your robes are fragrant with myrrh and aloes and cassia; from palaces adorned with ivory the music of the strings makes you glad.
- 9 Daughters of kings are among your honored women; at your right hand is the royal bride in gold of Ophir.
- 10 Listen, O daughter, consider and give ear: Forget your people and your father's house.
- 11 The king is enthralled by your beauty; honor him, for he is your lord.
- 12 The Daughter of Tyre will come with a gift, men of wealth will seek your favor.
- 13 All glorious is the princess within [her chamber]; her gown is interwoven with gold.
- 14 In embroidered garments she is led to the king; her virgin companions follow her and are brought to you.
- 15 They are led in with joy and gladness; they enter the palace of the king. (NIV)

2 Cor 11:2-3

- 2 I am jealous for you with a godly jealousy. I promised you to one husband, to Christ, so that I might present you as a pure virgin to him.
- 3 But I am afraid that just as Eve was deceived by the serpent's cunning, your minds may somehow be led astray from your sincere and pure devotion to Christ. (NIV)

Rev 22:17

The Spirit and the bride say, "Come!" And let him who hears say, "Come!" Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life. (NIV)

The Spirit and the bride say come. The Spirit says come through His working as the sevenfold Spirit of God, the eyes that roam the earth (Zech. 4:10) in search of His bride. The bride says come because those of the bride are servants of God as well and can invite others to the wedding supper by making known the gospel of the Kingdom. It would do us well to think of this verse prophetically, what it will mean to those reading it in the ages hereafter.

Rev 3:20

Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me. (NIV)

The Lord is knocking. Let us be faithful in answering His invitation to the wedding supper!