

Communion

The Marriage of the Lamb

Matthew 25:1-13 (Please read all Scriptures as you read through this study)

Matthew 25:1-13, 25 *Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps and took no oil with them: 4 but the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose and trimmed their lamps. 8 And the foolish said unto the wise, give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.*

The imagery of marriage was a symbol for the Law of Moses and for the covenant with Israel. God betrothed Israel to himself in the Exodus from Egypt. (**Jeremiah 2:2**)

Jeremiah 2:2 *Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, **the love of thine espousals**, when thou wentest after me in the wilderness, in a land that was not sown.*

God "married" Israel when He entered into a covenant with her. (**Ezekiel 16:8**)

Ezekiel 16:8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swear unto thee, **and entered into a covenant with thee**, saith the Lord God, and thou becamest mine.

Although Israel and Judah were faithless, God's purpose to redeem mankind required that the Jews would not be cast off just yet. Jesus had to be born in Bethlehem and die upon a Roman cross. John the Baptist was the first to make reference to marriage imagery in the New Testament. (**John 3:29**)

John 3:29 **He that hath the bride is the bridegroom: but the friend of the bridegroom**, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

Christ is the bridegroom; John is His forerunner and friend of the bride. The bride is spiritual Israel. He is called the bridegroom and not the husband.

This shows that His appearance heralds the coming of a New Covenant wherein He will become husband to His new bride. The New Testament Covenant consist of men of every race and language who respond to the Gospel of the Lord Jesus Christ. (**Romans 9:6-8, Galatians 3:26-29**)

Romans 9:6-8, 6 Not as though the word of God hath taken none effect. For **they are not all Israel, which are of Israel**: 7 neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. **8 That is, they which are the children of the flesh, these are not the children of God**: but the children of the promise are counted for the seed.

Galatians 3:26-29, 26 For ye are all the children of God by faith in Christ Jesus. **27** For as many of you as have been baptized into Christ have put on Christ. **28** **There is neither Jew nor Greek**, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. **29** And **if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.**

In terms of chronology, the marriage of Christ to the bride is this:

- Death on Calvary, which is legal termination of the Old Testament and the espousal to the bride. **(Romans 7:14)**
- From Pentecost to the 2nd coming was the betrothal period. The bride was washed and purified by the blood of Jesus and looked to the consummation.
- In AD 70 when the Lord Jesus returned, the marriage was consummated and since then Jesus cohabitates with His wife in the New Jerusalem which is the Church. **(Revelation 21:2,9 Revelation 22:17)**

The God of the Old Testament came to His people clothed in flesh. Jesus was the nation of Israel's husband. When He dies on Calvary, the Old Testament was annulled.

Israel was loosed and made free from the law and **"dead to the law"**.

Now they could enter into a new covenant and into a new marriage under the gospel of Jesus Christ. Those who would respond to the gospel were to be espoused to Christ and become the church and bride.

Thus began the spiritual Israel of God redefined by the gospel of Jesus Christ.

2 Corinthians 11:2 speaks of this espousal period.

2 Corinthians 11:2 *For I am jealous over you with godly jealousy: for **I have espoused you to one husband**, that I may present you as a chaste virgin to Christ.*

In Jewish law, the betrothal period was equal to marriage and a woman who took another man was guilty of adultery. (**Deuteronomy 22:23-26**)

The bride was washed and justified during the betrothal so the Lord could receive her chaste and pure at His return. (**Ephesians 5:25-27**)

Ephesians 5:25-27, 25 *Husbands, love your wives, **even as Christ also loved the church, and gave himself for it**; 26 that he might sanctify and cleanse it with the washing of water by the word, 27 that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*

This allows her to be glorious at His coming to consummate the marriage. (**Revelation 19:7-8**) The second coming was the point at which the Lord came to dwell with His bride. She is called the "**New Jerusalem**".

Revelation 19:7-8, 7 *Let us be glad and rejoice, and give honour to him: **for the marriage of the Lamb is come, and his wife hath made herself ready**. 8 And to her was granted that she should be arrayed in fine linen, clean and white: **for the fine linen is the righteousness of saints**.*

This shows that she replaced the old earthly Jerusalem. The imagery of the New Jerusalem descending out of heaven does not mean that the bride was formerly in heaven.

It is not the bride that is descending, but the habitation of God. The city above and the church below are made one. God inhabits both of them.

The Marriage Supper

Jesus as Messiah fulfilled all seven feasts from AD 30 to AD 70. These seven feasts of the Lord are discussed in **Leviticus chapter 23**. He celebrated the Passover Supper with His disciples which was the Last Supper before Calvary. (**Mark 14:13-15, 16, 25, Matthew 22:1-14**)

The marriage supper happened at the time of marriage in AD 70. (**Matthew 25:1-13**) At the last supper, Jesus said He would not drink of the fruit of the vine until He would drink it new with us in the Kingdom of His Father. (**Matthew 26:29**) It was a spiritual event and not literal or physical.

The word communion in the Greek means to partner, to fellowship, companion, be a partaker, to participate. (**Strong's G#2842-2844**)

- Strong's G#2482 -[koinōnia](#)
- Strong's G#2483 [koinōnikos](#)
- Strong's G#2484 [koinōnos](#)

G2842

κοινωνία

koinōnia

koy-nohm-ee'-ah

From [G2844](#); *partnership*, that is, (literally) *participation*, or (social) *intercourse*, or (pecuniary) *benefaction*: - (to) communicate (-ation), communion, (contri-), distribution, fellowship.

G2843

κοινωνικός

koinōnikos

koy-no-nee-kos'

From [G2844](#); *communicative*, that is, (pecuniarily) *liberal*: - willing to communicate.

G2844

κοινωνός

koinōnos

koy-no-nos'

From [G2839](#); a **sharer**, that is, **associate**: - companion, X fellowship, partaker, partner.

We celebrate the birth of Jesus, the resurrection, Easter or Calvary every day or at any time. We have communion with Him any time and every day. He is in us, and we are in Him. Therefore, we commune with Him daily. **(Acts 17:28, Ephesians 4:6)**

The Lord's Supper

“.... for as often as ye do this, eat this bread and drink this cup, ye do shew the Lord's death **till He come**....” (1 Corinthians 11:26)

The Lord Jesus returned in AD 70. Jesus said in **Luke 22:16**, ***"For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God."***

In AD 70 it happened one time and then it was finished for all time!

Fulfilled means to satisfy, execute, to finish, accomplish, to complete, end, expire, fill, fulfill, perfect, supply.

The following Scripture references illustrate the true meaning of the word ***"fulfilled"***. As we read these verses, we find examples of its true meaning: something that happens only one time. It is **NOT** an ongoing continuous process.

Matthew 1:22-23, 4:14, Luke 21:22,24,32, 22:16, John 19:24,28,36, Acts 1:16, 13:29

The early Church celebrated the Passover Supper in the 1st Century until AD 70.

John 14:17 tells us that the Holy Spirit dwells in us. In **Revelation 3:20** we have an invitation to sup with Jesus when the Kingdom arrived in AD 70.

Question: Should we continue to celebrate communion after Jesus comes?

The answer is **"No"**.

Question: Should we continue to celebrate The Lord's Supper throughout eternity?

The answer again is **"No"**.

Question: Did the Lord's Supper end at the consummation of the Kingdom and the marriage of the Lamb?

Answer: For many centuries, we have been doctrinally conditioned by Church traditions to partake in communion. (**Colossians 2:16-17**)

Question: Did the Lord's Supper end at the consummation of the Kingdom and the marriage of the Lamb?

The obvious Scriptural answer is **"Yes"**.

The consummation of the marriage of the Lamb is an important proof that the Book of Revelation is fulfilled, and the second coming is a past event.

The marriage of the Lamb was the point at which the Lord returned from heaven to dwell with His Bride for all eternity. The Church was espoused at Pentecost to marry the Lord. In AD 70, the Church was married and entered into the New Promised Land, the Heavenly Land referred to as Beulah Land.

Beulah means married; the New Covenant promise fulfilled as prophesied in **Isaiah 62:4**.

Isa 62:4 Thou shalt no^{H3808} more^{H5750} be termed^{H559} Forsaken:^{H5800} neither^{H3808} shall thy land^{H776} any more^{H5750} be termed^{H559} Desolate:^{H8077} but^{H3588} thou shalt be called^{H7121} Hephzibah,^{H2657} and thy land^{H776} Beulah:^{H1166} for^{H3588} the LORD^{H3068} delighteth^{H2654} in thee, and thy land^{H776} shall be married.^{H1166}

H1166

בעל

bā'al

baw-al'

A primitive root; to be **master**; hence (as denominative from [H1167](#)) to **marry**: - Beulah have dominion (over), be husband, marry (-ried, X wife).

H776

ארץ

'erets

eh'-rets

From an unused root probably meaning to **be firm**; the **earth** (at large, or partitively a **land**): - X common, country, earth, field, ground, land, X nations, way, + wilderness, world.

Conclusion

If we continue to take communion, our actions are saying that we are still looking for a future return of the Lord. Since we have learned from the Scriptures that He has already returned and has already established His Kingdom here on earth, why would we still continue to support and to participate in a tradition that contradicts the Word of God?

Now we have the tremendous blessing of communing with Him every day. Therefore, we want to move forward in our Biblical Walk with God and continue to research the Truth.

[BACK](#)