

# And After Singing A Hymn...

## *Part I*

**Psalm 113:1** Praise the LORD! Praise, O servants of the LORD,  
praise the name of the LORD!

<sup>2</sup> Blessed be the name of the LORD from this time forth and  
forevermore!

<sup>3</sup> From the rising of the sun to its setting, the name of the LORD is to  
be praised!

<sup>4</sup> The LORD is high above all nations, and his glory above the  
heavens!

<sup>5</sup> Who is like the LORD our God, who is seated on high,

<sup>6</sup> who looks far down on the heavens and the earth?

<sup>7</sup> He raises the poor from the dust and lifts the needy from the ash  
heap,

<sup>8</sup> to make them sit with princes, with the princes of his people.

<sup>9</sup> He gives the barren woman a home, making her the joyous mother  
of children. Praise the LORD!

**Psalm 114:1** When Israel went out from Egypt, the house of Jacob  
from a people of strange language,

<sup>2</sup> Judah became his sanctuary, Israel his dominion.

<sup>3</sup> The sea looked and fled; Jordan turned back.

<sup>4</sup> The mountains skipped like rams, the hills like lambs.

<sup>5</sup> What ails you, O sea, that you flee? O Jordan, that you turn back?

<sup>6</sup> O mountains, that you skip like rams? O hills, like lambs?

<sup>7</sup> Tremble, O earth, at the presence of the Lord, at the presence of the  
God of Jacob,

<sup>8</sup> who turns the rock into a pool of water, the flint into a spring of  
water."

## Psalms 113-114

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# The Last Supper

IT WAS HIS LAST MEAL. He had gone back into the city to his friend's house. When he arrived, everything was prepared, just the way it was supposed to be. They prayed. They drank a cup of wine, then passed the basin around to wash their hands. After a dip of bitter herbs and sauce, the fellowship around the table began in earnest.

While reclining with his friends, he gave them all very grave news. “One of you will betray me.” All of his friends were sorrowful and began to question themselves. He became bolder, more specific. “It is the one who has dipped his hand in the dish with me.” Then, the scoundrel of whom it is said, “It is better that you had never been born,” looked him dead in the eye and answered, “Is it I, Teacher?”

Now, they were eating the meal, and Jesus took bread. It was unleavened, flat like matzah, to remind them of a day long ago when the LORD would vanquish their enemy, delivering them, sending them out in haste to their freedom. The lack of leaven taught them about this hasty exodus, as they didn't even have time to let the dough rise. As he broke it, he told them, “Take eat; this is my body.” Then he took

a cup of wine, gave thanks, and gave it to them saying, “Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for forgiveness of sins.” Then they sang a hymn and went out to climb a mountain.

You know the story well. But have you ever wondered **what they sang** that evening? And why? And whether it has any bearing upon the meaning of that fateful night? This is what we will begin to look at today. I say “begin” because we will not finish our inquiry today. I’ll break *this* sermon into three parts: Before the Supper, During the Supper, and After the Supper.

## Before the Supper

Psalms 113-118 begin what is known as the **Egyptian Hallel**. Hallel means “**to praise**,” and is the short form of “Hallelujah” or “Praise El,” i.e. Praise the Lord. These Hallel go from Ps 113-118. But this is too much to cover at one time and do them all justice. Nevertheless, we can say something more about them here.

When we were first introduced to Book V of the Psalter, we saw how it is very probable that Psalms 105-118 became

alternative evening and morning songs that were sung throughout the Passover week. These six songs became the forte of that week long chorus. Yet, they were so important to the yearly cycle of feasts in Israel that they were sung liturgically not only at **Passover**, but also **Pentecost**, **Tabernacles**, **Dedication** (known today as Hanukkah), and **New Moon** assemblies. Each of these are celebrations, and it is interesting that they were not sung during more solemn days like the Day of Atonement, where you had to confess your sin and examine yourself. One scholar writes that it is “perilous to ignore” this fact.<sup>1</sup>

Why? It is because of **their content**. When you understand it, then you can make sense of many things. So, what is that content? It is something that took place just **before that very first Passover** meal was eaten. “**They recount the saving deeds of Yahweh from the time of the Exodus from Egypt under the leadership of Moses.**”<sup>2</sup> Hence, the modifier “**Egyptian**” Hallel. Of course, they do more than this. But this is their starting point for everything else they sing about.

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<sup>1</sup> **Michael Goulder**, *The Psalms of the Return (Book V, Psalms 107-150)*, 162.

<sup>2</sup> **Steven R. Swanson**, “Hallel,” ed. David Noel Freedman, *The Anchor Yale Bible Dictionary* (New York: Doubleday, 1992), 30.

What happened? You probably remember the story very well. God commands Moses to speak on His behalf: Let My people go! Pharaoh laughs, so God begins to send plagues. At first, those plagues were actually copied by the sorcerers of Egypt. But soon, they were unable to duplicate them. Horrible things like flies and locusts and hail and boils and darkness came upon the land. But Pharaoh's heart was hardened, and he would not let the people go.

Until, that fateful night where the name "Passover" originates. God commanded his people to slaughter a lamb and spread its blood over the doorposts of their houses. They were to eat a special meal that night in haste. For very quickly, Pharaoh would not only let them go, but force them out. Why? The Angel of Death visited the firstborn of all who were in the land of Egypt. Without the blood on the door, the Angel went inside and put the firstborn of every house to death. But, with the blood on the door, he would pass over that house, and it would not share in the misery of that night.

## **During the Supper**

We can divide the Hallel into **two parts** in terms of when they were sung during Passover in the latter years of Israel’s history. An extremely old tradition in the Talmud (**Sopherim 18.2**) tells us that Psalms 113 and 114 were sung **before the Passover meal**, while 115-118 were sung **after it**. In fact, this is still the Jewish custom to this day.<sup>3</sup> Hence, **Mark 14:26**, “**And when they had sung a hymn, they went out to the Mt. of Olives.**”

ORDER OF PASSEVER SERVICE IN FIRST CENTURY JUDAISM (Exod. 12)	
A.	Prayer
B.	Cup of wine
C.	Hand washing by host and passing of basin to all
D.	Dip of bitter herbs and sauce
E.	Lamb and main meal
F.	Prayer and second dip of bitter herbs and sauce
G.	Second cup of wine with question-and-answer time for children
H.	Singing of the first part of Hillel Psalm 113–114 and prayer
I.	Master of ceremony makes sop for each one after washing his hands
J.	All eat until filled; finish with a piece of lamb
<b>K.</b>	<b>Third cup of wine after washing hands*</b>
L.	Singing second part of Hillel Psalm 115–118
M.	Fourth cup of wine
* Many believe that the institution of the Lord’s Supper occurred at “K.” <sup>4</sup>	

We are looking only at 113-114 today. This doesn’t put our songs as the exact songs that Mark tells us about (those

<sup>3</sup> “For a comprehensive summary of contemporary customs, see **Carmin Di Sante**, *Jewish Prayer: The Origins of Christian Liturgy* (New York: Paulist, 1985) 189ff.” Cited in **Elizabeth Hayes**, “The Unity of the Egyptian Hallel: Psalms 113-118,” *BBR* 9 (1999): 145, n. 2 [145-56].

<sup>4</sup> **Robert James Utley**, *The Beloved Disciple’s Memoirs and Letters: The Gospel of John, I, II, and III John*, vol. Volume 4, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 1999), 119.

we will begin to look at next time), but it is clear that they did sing them that same night. They are part of [the overall formal meal](#). Curiously, Christians like the Church of England have followed suit. Psalms 113-114 or sometimes 118 are prescribed to be sung during the Evening of Easter Sunday in the Book of Common Prayer.<sup>5</sup>

What makes the timing of the singing of 113-114 so interesting to me is that it means Jesus and his disciples had probably just finished singing them when Judas the Traitor dipped his hand in the bowl with the Lord! Think about that fact as we now begin to look at them.

### *Psalm 113: Hallelujah to the Name*

Psalm 113 begins, “Hallelujah.” This gives it an opening that is identical to the previous two songs. The first verse is divided into three hallelujahs:

Praise the LORD

Praise, O servants of the LORD

Praise the Name of the LORD

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<sup>5</sup> The Episcopal Church, *Book of Common Prayer Lectionary* (Bellingham, WA: Faithlife, 2010).

Who is to praise the LORD? *His servants*. The Hebrew word means just that, but the Greek translation has a word (*pais*) which can also mean boy or girl. Praise the LORD you his children! It is our duty, our obligation as servants to do this.

But notice something else that I find very important. To “praise the LORD” (*halelu-yah*) is identical to praising **the Name** of the LORD (*halelu ‘et-shem YHWH*). We’ve talked much about this term in the Psalms, but it is worth being reminded of again. In the OT, the Name of the LORD takes on an almost hypostatic identity of its own. For example, “Behold, the Name of the LORD comes from afar, burning with his anger ... his lips are full of fury, and his tongue is like a devouring fire” (**Isa 30:27**). The Name is called “his.”

The Name in the OT **becomes embodied** in the Angel of the LORD. Pay careful attention to him “because my Name is in him” (**23:21**) and he can forgive your sins. The Angel once said, “Why do you ask my Name, seeing it is Wonderful?” (**Jdg 13:18**). Wonderful, of course, is the name that is given to the Messiah in **Isaiah 9:6**, where in the Greek version he is called “The Angel of the great council.”

All of this is what the NT is getting at when it says things like, “God has highly exalted him [Jesus] and bestowed on

him the Name that is above every name” (Php 2:9). This comes straight out of Nehemiah 9:5, “Blessed be your glorious name, which is exalted above all blessing and praise.”

Why am I bringing this up again here? Because the Name is the focus of the first three verses of Psalm 113.

- Praise the Name of the LORD (1)
- Blessed be the Name of the LORD from this time forth and forevermore (2)
- From the rising of the sun to its setting, the Name of the LORD is to be praised (3)

We are to praise the LORD. His Name is blessed forever. And his name is blessed everywhere. Vs. 4 says, “The LORD (presumably still the Name, but not necessarily just the Name, also the Father and Spirit now), is high above all nations, and his glory above the heavens!” How does the Philippians passage end? “God has highly exalted him and bestowed on him the Name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth

*and under the earth*” (Php 2:9-10). Do you see? Jesus is the fulfillment of Psalm 113.

But now think about this with regard to Judas. This man had just sung this very song, and what does he do with the Name? **He turns it over to be crucified!** It is worth noting that this is the opposite that the people did earlier that very week when they sang, “**Hosanna to the Son of David! Blessed is who comes in the Name of the Lord.**” Very curiously, this is a quote from Psalm 118, the last Egyptian Hallel! It doesn’t get any more hypocritical than Judas. And Jesus knew it, looking that man right back in the eye saying, “**You have said it**” (in response to his gut-punch, “Is it I, Lord?”).

Now, some have noticed that Psalm 113 is situated between 111-112 and 114 which have most of the focus on the Exodus. However, Psalm 113 is also **rooted in the Exodus**. It says next, “**Who is like the LORD our God, who is seated on high**” (Ps 113:5). This has origins that comes straight out of one of the earliest songs in the Bible: **Moses’ Song of the Sea**. “**Who is like you, O LORD, among the gods?**” (Ex 15:11).

That song also earlier said, “The LORD is a man of war, Yahweh is his Name.” This links Psalm 113 to Moses’ song in another way. Here, the Name and the idea of the Angel as Joshua’s Commander of the Armies of the LORD (Josh 5:13-15), again the Angel of the LORD. In other words, the Psalm has stopped focusing on Christ.

It is incredible to think about this with respect to Moses, and then as it regards the Last Supper. Moses’ entire song celebrates the mighty victory that the Man of War, the Right Hand of God, gave to Israel as he sank the chariots of Pharaoh in the Sea with nothing but the blast of his nostrils. This theme returns again in 114, so I’ll leave it alone for now.

As for the Last Supper, what no one understood is that it was in willingly giving himself over to be crucified that the Divine Warrior Jesus would show himself to be most powerful. As it says, “... through the resurrection of Jesus Christ, who has gone into heaven as is at the right hand of God, with angels, authorities, and powers having been subjected to him” (1Pe 3:21). “None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of Glory” (1Co 2:6). Lord of Glory? We

just saw in our Psalms, “The LORD is high above all nations, and his glory above the heavens! Who looks down on the heavens and the earth” (Ps 113:4, 6).

Do you see it? Do you see what the song is saying? Do you see why God wanted it sung at Passover and the Last Supper? Think about the things that must have been going through our Lord’s mind as he sang this with his Disciples. He sings knowing that such seemingly contradictory things as a man wiping the Name of the LORD in the dirt while simultaneously knowing that he was going to wage a war that no one else in the universe could win were unfolding before his eyes. All from Psalm 113.

But **it’s not finished**. The last three verses add something quite unexpected. “He raises the poor from the dust and lifts the needy from the ash heap, to make them sit with princes, with the princes of his people. He gives the barren woman a home, making her the joyous mother of children. Praise the LORD” (Ps 113:7-9). Basically, everything except the Hallelujah at the end is a quote from another very old OT song: **Hannah’s Song**.

Do you remember Hannah? The woman was **barren** and unable to conceive. So, she prayed mightily to the LORD

to open her womb, promising that if he did, she would dedicate the child to a lifetime of service in the Temple. Well, God heard her pray and answered it. And the boy **Samuel** was born. Samuel—the last great Judge of Israel. The anointer of none other than king David himself. A mighty man of God if ever there was one.

Hannah sang a song and it is remembered for us in **1 Samuel 2:1-10**. Before looking at this part of her song, it is worth noting that she (and Moses for that matter; see **Ex 15:1**) begins her song similarly to Psalm 113. “**And Hannah prayed and said, ‘My heart exults in the LORD...’**” (**1Sa 2:1**). She is praising the LORD! She also basically says the same thing we just talked about. “**There is none holy like the LORD: for there is none besides you; there is no rock like our God**” (**2**).

We then come to the parallel. She sings, “**The barren has borne seven, but she who has many children is forlorn**” (**5**). After a couple more verses she sings, “**He raises the poor from the dust; he lifts the needy from the ash heap to make them sit with princes and inherit a seat of honor**” (**8**). I want you to see two things about her song here.

**First**, I find it noteworthy that her “barren” section comes as the second half of a verse. The first half reads, “*Those who were full have hired themselves out for bread, but those who were hungry have ceased to hunger. The barren has borne seven...*” This “barren” idea is prefaced with a contrast between those who have everything becoming, basically, wicked. The two previous verses talked about the **proud** and **arrogant** (3) and the **mighty warriors** who wage war against God (4). So, those who are full seem to be those who had everything but turned, and God gave them over. Does this not remind you again of **Judas**? Who sold the Lord Jesus for 30 pieces of silver, denying it even as he was taking the bread that Jesus broke for him? It is certainly worth pondering.

**Second**, Hannah’s song has a parallel in the NT in yet a **third song** that is related to Psalm 113. This is **Mary’s Magnificat**. Mary’s famous song also begins praising the Lord (**Luke 1:46-47**). She also recognizes that no one is mighty like the Lord (49). Then, she starts to improvise off the basic riff from Hannah, following quite closely to Hannah’s main points. At one point, Mary quotes the food section. “*He has filled the hungry with good things, and the rich he has sent away empty*” (53). And, like Psalm 113:7-8, she too speaks

about the poor and needy. “For he has looked on the humble estate of his servant. For behold, from now on all generations will call me blessed” (48; cf. 52). (For more on the parallels, see the chart at the end of the sermon).

Why? Because Mary is the greater Hannah. With Hannah, the barren becomes fruitful. But with Mary? The *Virgin* gives birth to God in the Flesh. So now, we are seeing in Psalm 113 not only a connection to the Passover/Easter, but to Christ’s birth.

Looking again at these words of the Psalm, remember that thus far **it is Christ** who is its focus up to these verses. Now, if Christ is the object of Mary’s devotion and affection in her song, and if she and Psalm 113 are related to each other through Hannah’s song, then we must read the last three verses of the Psalm as being the fruit of Christ’s coming. Friend, **He raises the poor from the dust and lifts the needy from the ash heap**. Jesus said this kind of thing often during his ministry. That’s why he came. He came to **liberate the slave, to heal the sick, to lift up the broken hearted**.

Even more, the language here is metaphorical of **resurrection**. And this is exactly what happens to a person

when they are born again. Dead souls are literally given new life, they are lifted up to become new creations in Christ.

Even more, he makes his new brothers and sisters rulers in the age to come. There are 24 thrones around the Lamb in Revelation. They symbolize the 12 tribes and the 12 apostles who are the foundation of the church. Beloved, do you not know that we will judge angels?

Given these things, the Gospel message goes out to you. Jesus was born of a virgin of all things. His ministry set captives free, exalted the humble, and gave eternal food and drink to those thirsty and hungry. Even as he gave barren women a home, and made them joyful, will you believe the gospel, repent of your sins, and Praise with Lord with the song? Or, will you, like Judas, hear it and sing it, and then turn your back on the Beloved Son of God?

### *Psalm 114: Real Presence*

Psalm 114 returns us specifically to [the Exodus theme](#). It begins, “[When Israel went out from Egypt, the house of Jacob from a people of strange language...](#)” ([Ps 114:1](#)). The [Exodus](#) seems to be in view especially in vv. 1, 3a, and 5a.

The **earthquake** at Sinai may be in view in 4 and 6, while the **water from the rock** is vs. 8. Finally, the **Jordan** crossing is in 3b and 5b and the **temple** is in vs. 2.<sup>6</sup>

That said, there are also all kinds of parallels at least in terms of words, with Moses' Song of the Sea. In fact, every verse has some idea that is found in Moses' song, with the exception of the last verse, which finds its parallel in Moses' Swan Song in Deuteronomy 32.

Moses' Song: Exodus 15	Unknown Singer: Psalm 114
Then Moses and the people of Israel sang this song to the LORD... (1)	
I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea ... <b>Pharaoh's</b> chariots and his host he cast into the sea (1, 4)	When Israel went out from <b>Egypt</b> , the house of Jacob from a people of strange language,
... the <b>sanctuary</b> , O Lord, which your hands have established (17b)	<sup>2</sup> Judah became his <b>sanctuary</b> , Israel his dominion.
At the blast of your nostrils <b>the waters</b> piled up; the floods stood up in a heap; the deeps congealed in the heart of the sea (8)	<sup>3</sup> <b>The sea</b> looked and fled; Jordan turned back.
You will bring them in and plant them on your own <b>mountain</b> , the place, O LORD, which you have made for your abode ... (17a)	<sup>4</sup> The <b>mountains</b> skipped like rams, the hills like lambs.
(see vs. 8)	<sup>5</sup> What ails you, O <b>sea</b> , that you flee? O Jordan, that you turn back?
(see vs. 17a)	<sup>6</sup> O <b>mountains</b> , that you skip like rams? O hills, like lambs?
<b>The peoples</b> have heard; they <b>tremble</b> ; pangs have seized the inhabitants of Philistia. Now are the chiefs of Edom dismayed; trembling seizes the leaders of	<sup>7</sup> <b>Tremble</b> , O <b>earth</b> , at the presence of the Lord, at the presence of the God of Jacob,

<sup>6</sup> Goulder, 164.

Moab; all the inhabitants of Canaan have melted away. Terror and dread fall upon them; because of the greatness of your arm (14-16)	
MOSES' SWAN SONG He suckled him with <b>honey</b> out of the <b>rock</b> , and <b>oil</b> out of the flinty rock (Dt 32:13)	<sup>8</sup> who turns the <b>rock</b> into a pool of <b>water</b> , the flint into a spring of water."

Again, as we briefly saw in Psalm 113, the parallel with Moses's song this means that **warfare** is a major part of teaching of Passover, and would have necessarily been in the mind of Jesus as he sang this song as well. Think of the war language especially in these verses. **"The sea looked and fled; Jordan turned back"** (3). This verse talks about the **parting** of not one, but two great bodies of water that the Israelites walked across on dry land. It has a complement **"What ails you, O sea, that you flee? O Jordan, that you turn back?"** (5). Moses told you what ailed them. **"At the blast of your nostrils the waters piled up; the floods stood up in a heap; the deeps congealed in the heart of the sea"** (Ex 15:8). The Warrior God had come, and not even the mighty waters of the Great Sea can resist him.

Again, **"The mountains skipped like rams, the hills like lambs"** (Ps 114:4). Again, its compliment, **"O mountains, that you skip like rams? O hills, like lambs?"** (6). While this

may refer to the earthquake of Sinai, the imagery is not terrifying like that of the Sea. Instead, skipping like a lamb is language of **happiness**. Thus, it is curious that Moses sings, “You will bring them in and plant them on your own mountain, the place, O LORD, which you have made for your abode” (**Ex 15:17a**). Maybe it isn't Sinai being terrified so much as it is **Mt. Zion rejoicing**! God is finally going to come to his temple, and he is bringing a host with him who will praise him.

Let's think about this with regard to the Passover of Jesus. In the events that were about to unfold, Jesus was making **a new sanctuary**, starting with this Disciples, and extending towards all of his future disciples. Hence, “**Judah became his sanctuary, Israel his dominion**” (**Ps 114:2**) takes on new significance in light of, “**You are the temple of the Holy Spirit**” (**1Co 6:6**) and “**You yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ**” (**1Pe 2:5**).

In this way, Psalm 114 is not only looking backward, but like 113, it is looking forward to the Great Passover which we call the Lord's Supper, and the events that Jesus

there set in motion. Psalm 114 concludes, “Tremble, O earth, at the presence of the lord, at the Presence of the God of Jacob, who turns the rock into a pool of water, the flint into a spring of water” (Ps 114:7-8).

The key word now is “presence” (*paneh*). Like “Name,” this is a word that is closely associated with the Angel. He is, in fact, the Presence of God to Israel. “Be watchful because of his Presence, and hearken to his voice, rebel not against him, for he will not pardon your transgression, since my Name is in him” (Ex 23:21).

This word “presence” is often translated as “face” (something like “before the face”). In the NT, this takes on an important role in the identification of Jesus. Linking back to Moses who wanted to see this very thing, Paul says, “We all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image” (2Co 3:18). How can we today behold the ‘glory’ of the Lord? Paul makes it clear, “[God] has shone in our hearts to give the light of the knowledge of the glory of God *in the face of Jesus Christ*” (2Co 4:6). Paul was a scholar of the Old Testament. He knew exactly what he was saying when he says, “the face of

Jesus Christ” reveals “the glory of God.” Jesus is the *paneh*, the Presence of God.

He is also **the Rock** of the wilderness. And **the Water of Life**. Paul says something very interesting in light of **the Supper**, and in fact this statement comes immediately before he talks about the Supper. “**All at the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ**” (1Co 10:3-4). And thus, we are right back to the Last Supper of Jesus and the things that he must have been thinking on that night on which he was betrayed. Now, because of these Hallel songs, we are in a much better place to be able to understand more of the depth of his thoughts as he gave the meal to his friends, even to the friend that he knew had already betrayed him.

## **After the Supper**

I want to make one more application. We’ve seen how **prior to** the Last Supper, long ago in the days of Moses, God did something astounding. We’ve seen that **during** the Last Supper, he was taking the words of these Psalms and

fulfilling their meaning in the soon to pass death, resurrection, and ascension of Jesus Christ. Because of what he has done and how he has fulfilled yet even more Psalms in ways that few have ever even thought to consider, Jesus commands that you repent and turn from your sins, and that your first thought from this time forward and forever is to be to praise him. These are Hallel songs after all. Praise the Lord.

But to help you see this even better, I want to take your mind to much, much father into [the future](#). And yet, get you focused on the not-yet future that is in a very real way “already” here in the Supper. For, after all, we Calvinists talk about [the Real Presence](#) of Christ in the Supper. This means not that we believe his literal physical body is present, but that he is spiritually present with us in a way that is similar to that of the Israelites eating and drinking in the wilderness from Christ.

Here is what I want to show you. These Hallel songs have a parallel in only one place in the NT. This is the book of Revelation. The Greek word “*allelouia*” appears in only the Psalms and Revelation 19. That’s it. Permit me to let someone else tell you the story.

In chapter 19 ... heaven celebrates the victory of God. It is similar to the refrain in chapters 5 and 7: “salvation and glory and power belong to our God” (Rev 19:1). Heaven, the angels, the elders and all nations, cry “Hallelujah...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” (19:6-7). The “Hallelujah” is a liturgical connection with Psalm 113-118 and the Passover festival. As a result, everyone is “invited to the wedding supper of the Lamb” (19:9). The “supper” is the same word Paul uses to describe the Lord’s Supper. It is a kind of Messianic banquet.”<sup>7</sup>

There is an invitation goes out from the mouth of the herald who shouts in the streets, “The Son has come! The Son has come! Come one, come all! Come to the Wedding Feast that the Father has prepared for his Son. Servants, come! Children, come! Sinners, come! Downcast, beaten, slaves, broken-hearted, weary, restless, hopeless, helpless, come! All are invited. The calves have been slaughtered, the wine is poured. The cheese is aged, the bread is moist. The

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<sup>7</sup> John Mark Hicks, “The Lord’s Supper, the Apocalypse and Eucharistic Music,” *wineskins.org*, March 15, 2010, <http://johnmarkhicks.com/2010/03/15/the-lords-supper-the-apocalypse-and-eucharistic-music/>

dinner is being served. He has died, but behold he lives again! So, come to Jesus, and he will not turn you away.”

This invitation is spurned by many: those who are full of pride; sense nothing of their own need; feel superior and unbroken—they don't need a crutch; those who are full of hate; or just the love of the world. But Revelation 19 is as clear as Jesus' parable of this feast. Jesus said that because of their harsh treatment of the Son and his servants, the King was angry, and he sent his troops and destroyed those murderers and burned their city (**Matt 22:6-7**).

Likewise, Revelation 19 which tells it a little differently. In what I'll call the Anti-Messianic Banquet, it is **the vultures** who feast, not men. **Come you carrions, come scavengers, come predators. Gather for the great supper of God, to eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and their riders, and the flesh of all me, both free and slave, both small and great. (Rev 19:17-18)**. And all the birds were gorged with their flesh (**21**), and they were thrown into the Lake of fire (**20**; cf. **20:13-15**).

You must be wearing the King's wedding garments. You can't get in without them (**Matt 22:11-12**). So, put on Christ, clothe yourself with his righteousness and cast off

your own filthy rags by faith in Him because of his grace. Do not be bound hand and foot and cast into outer darkness where there is weeping and gnashing of teeth (**Matt 22:13-14**). Do not hypocritically sing the Hallel songs only to turn your fist to God like Judas who was doomed to destruction. Listen to the voice of Christ and his Bride and his Spirit and come.

And sing Hallelujah to the Name of God Most High—The Lord Jesus Christ, who ate that Last Supper with his friends and then went out to die for them, and for you even as he conquered death and Satan and Hell, only to be proven King of kings and Lord of lords. Hallelujah.

Moses' Song Exodus 15	Hannah's Song 1 Samuel 2	Unknown Singer Psalm 113	Mary's Song Luke 1
Then Moses and the people of Israel sang this song to the LORD... (1)	And Hannah prayed and said, "My heart exults in the LORD; my horn is exalted in the LORD. My mouth derides my enemies, because I rejoice in your salvation.	Praise the LORD! Praise, O servants of the LORD ... (1)	And Mary said, My soul magnifies the Lord, (46) and my spirit rejoices in God my Savior, (47)
The LORD is a man of war; the LORD is his name (3)		... praise the name of the LORD! Blessed be the name of the LORD from this time forth and forevermore! From the rising of the sun to its setting, the name of the LORD is to be praised! (1-3)	... and holy is his name. (49b)
Now are the chiefs of Edom dismayed; trembling seizes the leaders of Moab; all the inhabitants of Canaan have melted away. (15)		The LORD is high above all nations, and his glory above the heavens (4)	
Who is like you, O LORD, among the gods? (11)	<sup>2</sup> There is none holy like the LORD: for there is none besides you; there is no rock like our God.	Who is like the LORD our God. (5)	for he who is mighty has done great things for me, (49a)
	<sup>3</sup> Talk no more so very proudly, let not arrogance come from your mouth; for the LORD is a God of knowledge, and by him actions are weighed.		<sup>51</sup> He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts;
Pharaoh's Chariots and his host he cast into the sea (4)	<sup>4</sup> The bows of the mighty are broken, but the feeble bind on strength.		<sup>52</sup> he has brought down the mighty from their thrones (52a)

	<p><sup>5</sup> Those who were full have hired themselves out for bread, but those who were hungry have ceased to hunger. The barren has borne seven, but she who has many children is forlorn.</p>	<p>He gives the barren woman a home, making her the joyous mother of children. (9)</p>	<p><sup>53</sup> he has filled the hungry with good things, and the rich he has sent away empty.</p>
	<p><sup>6</sup> The LORD kills and brings to life; he brings down to Sheol and raises up.</p>		
	<p><sup>7</sup> The LORD makes poor and makes rich; he brings low and he exalts.</p>		
	<p><sup>8</sup> He raises up the poor from the dust; he lifts the needy from the ash heap to make them sit with princes and inherit a seat of honor. For the pillars of the earth are the LORD's, and on them he has set the world.</p>	<p>He raises the poor from the dust and lifts the needy from the ash heap. (7) to make them sit with princes, with the princes of his people. (8)</p>	<p>for he has looked on the humble estate of his servant. For behold, from now on all generations will call me blessed; (48) and exalted those of humble estate; (52b)</p>
	<p><sup>9</sup> He will guard the feet of his faithful ones, but the wicked shall be cut off in darkness, for not by might shall a man prevail.</p>		<p><sup>54</sup> He has helped his servant Israel, in remembrance of his mercy,</p>
	<p><sup>10</sup> The adversaries of the LORD shall be broken to pieces; against them he will thunder in heaven. The LORD will judge the ends of the earth; he will give strength to his king and exalt the horn of his anointed.</p>		<p><sup>55</sup> as he spoke to our fathers, to Abraham and to his offspring forever."</p>