

Talk 3 (March 6)

The Promise of Future Intimacy Between God and God's People (The Symbol of a Future Banquet [Meal])

OUTLINE

1. A Future Banquet (Meal)
 - 1.1 Prophets in Old Testament
 - 1.2 New Testament Fulfillment
 - The Wedding Feast of Cana (*John 2:1-2*)
 - Jesus' Parables
 - The Book of Revelation

2. Summary

Foundational Teaching on the Meaning and Significance of the Eucharist in the Scriptures

 - 2.1 Power of God's Creative Word
 - 2.2 Intimacy in a Deep Relationship with Christ
 - Through a Meal/Banquet = Nourishment
 - 2.3 Sacrifice/Memorial:
 - Making present the Salvation won for us through the Death and Resurrection of Jesus
 - Note: The Words of Institution must be understood in connection with the Death and Resurrection. Not alone!**
 - "Take this, all of you, and eat of it, for this is my body, which will be given up for you.*
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 - "Take this, all of you, and drink from it, for this is the chalice of my blood, the blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me."*
 - 2.4 The Eucharist is a Foretaste of the Heavenly Banquet where God and man live together in eternal love, joy and harmony.

1 A Future Banquet (Meal)

1.1 Prophets in Old Testament

Isaiah 25

O LORD, you are my God;

I will exalt you; I will praise your name,
for you have done wonderful things,
plans formed of old, faithful and sure.

²For you have made the city a heap,
the fortified city a ruin;
the foreigners' palace is a city no more;
it will never be rebuilt.

³Therefore strong peoples will glorify you;
cities of ruthless nations will fear you.

⁴For you have been a stronghold to the poor,
a stronghold to the needy in his distress,
a shelter from the storm and a shade from the heat;
for the breath of the ruthless is like a storm against a wall,
⁵ like heat in a dry place.

You subdue the noise of the foreigners;
as heat by the shade of a cloud,
so the song of the ruthless is put down.

⁶***On this mountain the LORD of hosts will make for all peoples
a feast of rich food, a feast of well-aged wine,
of rich food full of marrow, of aged wine well refined.***

⁷***And he will swallow up on this mountain
the covering that is cast over all peoples,
the veil that is spread over all nations.***

⁸***He will swallow up death forever;
and the Lord God will wipe away tears from all faces,
and the reproach of his people he will take away from all the earth,
for the LORD has spoken.***

⁹***It will be said on that day,
"Behold, this is our God; we have waited for him, that he might save us.
This is the LORD; we have waited for him;
let us be glad and rejoice in his salvation."***

¹⁰For the hand of the LORD will rest on this mountain,
and Moab shall be trampled down in his place,
as straw is trampled down in a dunghill.^[a]

¹¹And he will spread out his hands in the midst of it
as a swimmer spreads his hands out to swim,
but the LORD will lay low his pompous pride together with the skill^[b] of his hands.

¹²And the high fortifications of his walls he will bring down, lay low, and cast to the ground, to the dust.

1.2 New Testament fulfillment

The Wedding Feast of Cana (John 2:1-2)

2 On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there. ²Jesus also was invited to the wedding with his disciples. ³When the wine ran out, the mother of Jesus said to him, “They have no wine.” ⁴And Jesus said to her, “Woman, what does this have to do with me? My hour has not yet come.” ⁵His mother said to the servants, “Do whatever he tells you.”

⁶Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.^[a] ⁷**Jesus said to the servants, “Fill the jars with water.” And they filled them up to the brim. ⁸And he said to them, “Now draw some out and take it to the master of the feast.” So they took it. ⁹When the master of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the master of the feast called the bridegroom ¹⁰and said to him, “Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now.” ¹¹This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him. ¹²After this he went down to Capernaum, with his mother and his brothers^[b] and his disciples, and they stayed there for a few days.**

Note: The image of a wedding feast: It conjures up the joys and happiness of the intimacy between the bride and groom as well as with all those who share in the wedding banquet (meal).

Also note **the power of the Word of Jesus** in the **transformation** of water into wine.

It points forward to the final meal of Jesus with his disciples where **Jesus transforms bread and wine into His Body and His Blood.**

Matthew 22: The Parable of the Wedding Feast

22 And again Jesus spoke to them in parables, saying, ²“The kingdom of heaven may be compared to a king who gave a wedding feast for his son, ³and sent his servants^[a] to call those who were invited to the wedding feast, but they would not come. ⁴Again he sent other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast.”’ ⁵But they paid no attention and went off, one to his farm, another to his business, ⁶while the rest seized his servants, treated them shamefully, and killed

them. ⁷The king was angry, and he sent his troops and destroyed those murderers and burned their city. ⁸Then he said to his servants, 'The wedding feast is ready, but those invited were not worthy. ⁹***Go therefore to the main roads and invite to the wedding feast as many as you find.*** ¹⁰***And those servants went out into the roads and gathered all whom they found, both bad and good. So, the wedding hall was filled with guests.*** ¹¹***“But when the king came in to look at the guests, he saw there a man who had no wedding garment. ¹²And he said to him, ‘Friend, how did you get in here without a wedding garment?’ And he was speechless. ¹³Then the king said to the attendants, ‘Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.’ ¹⁴For many are called, but few are chosen.”***

Note: The usual interpretation of Matthew's account of the parable is that the king is God; the king's son is Jesus himself; the original invited guests are the Jews; the king's servants who are attacked are God's prophets; and the new guests are the Gentiles and other "unworthy". The image of a wedding used by Matthew also occurs in the parable of the Faithful Servant and the parable of the Ten Virgins. The original invitation to the Jews is extended to also include Gentiles. In Luke, the invitation is extended particularly to the "poor, the crippled, the blind and the lame" (Luke 14:21), evidencing explicit concern for the "poor and the outcasts."

Revelation 19:1-10 The Marriage Supper of the Lamb

19 After this I heard what seemed to be the loud voice of a great multitude in heaven, crying out,

“Hallelujah!

Salvation and glory and power belong to our God,

² for his judgments are true and just;

for he has judged the great prostitute

who corrupted the earth with her immorality,
and has avenged on her the blood of his servants.”

³ Once more they cried out,

“Hallelujah!

The smoke from her goes up forever and ever.”

⁴ And the twenty-four elders and the four living creatures fell down and worshiped God who was seated on the throne, saying, “Amen. Hallelujah!” ⁵ And from the throne came a voice saying,

“Praise our God,

all you his servants,
you who fear him,
small and great.”

⁶ 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.

⁷*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;*

⁸*it was granted her to clothe herself
with fine linen, bright and pure”—*

for the fine linen is the righteous deeds of the saints.

⁹*And the angel said^[a] 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.”* ¹⁰*Then I fell down at his feet to worship him, but he said to me, “You must not do that! I am a fellow servant with you and your brothers who hold to the testimony of Jesus. Worship God.” For the testimony of Jesus is the spirit of prophecy.*

Note: The **heavenly wedding banquet** is another significant motif in Revelation. While it did not appear in the parable of the wedding banquet 2,000 years ago, it finally emerges in this apocalyptic vision ³⁴. This celestial celebration symbolizes the union of Christ (the Bridegroom) with His redeemed people (the Bride).

In summary, the Book of Revelation paints a vivid picture of a Heavenly Banquet—a feast of divine proportions where the faithful are invited to partake in eternal joy and communion with God.

At the beginning of the Book of Revelation there is a promise to those who overcome evil. Jesus speaks to the churches, saying, “He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give the right to eat from the tree of life, which is in the paradise of God” (Revelation 2:7). This promise alludes to a heavenly feast—a banquet where the faithful partake of eternal life.

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which will be given up for you.*

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Talk 4 (March 13)

THE REAL PRESENCE IN TRADITION: Handing on of this understanding of the Eucharist over Two Millennia

- 1 Apostolic Fathers (Christin Leaders from the Apostles to the 5th Century)**
- 2 The Council of Trent and the teaching (Dogma) on “Transubstantiation”**
- 3 Vatican II on the Eucharist**

NOTE: *Everything we have said in our THREE Talks points to and stems from the REAL PRESENCE of Jesus in the Eucharist. The Bread and Wine are truly the Body and Blood of the Risen Christ. This leads to Talk 4 on the Real Presence.*

- 4 Bishop Robert Barron’s Book:**

“This is My Body”: A Call to Eucharistic Revival.

Please come with comments on or questions in need of explanation arising from this book.
