

SESSION 12

The Marriage Supper

The Formula From the Throne, the Woman and the Lamb, and the Wedding the Bible Was Always Planning

TAKE-HOME SHEET

WHAT WE FOUND

We stood, and we heard it. "Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them" (Revelation 21:3). The covenant formula, first whispered to a ninety-nine-year-old man still waiting for the promised son, expanded to a nation, personalized onto a king, reversed by Hosea into "not my people," resurrected by the prophets, and sealed over a cup in an upper room, is spoken for the last time from the throne of God, as the description of eternity, with every tear wiped away and death dead. And then it turns singular: "I will be his God and he shall be my son" (21:7). The sentence the study is named for ends addressed to you.

Scripture rang itself like a bell: it begins with a wedding in a garden and ends with the marriage supper of the Lamb (CCC 1602 says exactly this); the tree barred behind cherubim stands open in a city whose gates never shut, "and there shall no more be anything accursed"; the Lamb of Moriah and Passover stands at the center of the throne, slain and living, with a song declaring the third promise kept: ransomed for God "from every tribe and tongue and people and nation." The woman of Revelation 12, whom Catholic tradition has long read on several levels at once, is Israel in labor, the Church with children still, and Mary, the New Eve of Genesis 3:15, and, in the light of the restored kingdom of David, can be seen as the gebirah, the queen mother crowned beside her Son, to whom Elizabeth already spoke court language: "the mother of my Lord."

And the last mountain turned out to be under our feet. "You HAVE come to Mount Zion... to the assembly of the first-born... to Jesus, the mediator of a new covenant, and to the sprinkled blood" (Hebrews 12:22 to 24): perfect tense, every Mass. The priest's words before Communion echo the wedding itself, "Blessed are those called to the supper of the Lamb" (Revelation 19:9); you have been attending the feast, under veils, all along. So the study ends the way every covenant scene ended, with a meal and a sending: "The Spirit and the Bride say, Come. And let him who hears say, Come" (22:17). You now know the whole story as one story. It was given to you to give away.

VOICES OF THE CHURCH

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St. Augustine *City of God, Book 22, Chapter 30*

St. Augustine ended his greatest work by describing the endless sabbath of the city of God: there we shall rest and see, see and love, love and praise; this is what shall be in the end without end. The seventh day of Genesis, which had no evening, was for Augustine the first draft of eternity: the covenant rest God hallowed on page one is the rest the whole story was walking toward.

VOICES OF THE CHURCH

St. Gregory the Great *Dialogues, Book 4*

St. Gregory the Great taught what the Church has always sensed at the altar: at the hour of the sacrifice, heaven opens, the choirs of angels are present, the lowest things are joined to the highest, and earth is united with

heaven. For Gregory the Mass is not a picture of the heavenly liturgy but a participation in it: the same Lamb, the same worship, one feast in two rooms with the door standing open.

VOICES OF THE CHURCH

St. John Damascene *Homilies on the Dormition*

St. John Damascene, preaching on the Mother of God assumed into glory, reasoned from the kingdom's own logic: it was fitting that the mother of the King should be brought to the palace of her Son and honored beside his throne, for the ark of the new covenant, which carried the Lawgiver himself, belongs where the Lawgiver reigns. What Israel gave its queen mothers in figure, the Son of David gives his mother in fullness: nearness, honor, and a voice that intercedes.

LIVE IT THIS WEEK

- At Mass this week, when you hear "Blessed are those called to the supper of the Lamb," answer silently with Revelation 22:17: "Come, Lord Jesus," and walk to Communion as what you now know yourself to be: a wedding guest.
- Write, on the back of your Take-Home 1 beneath your old guess, the answer in your own words, one paragraph, dated. Keep the sheet in your Bible at Genesis 17.
- Choose your first courier act within seven days: invite one person to Mass, to this study's next run, or to a conversation about the one story. The Spirit and the Bride say Come; say it with them, out loud, to someone.

SCRIPTURE MEMORY VERSE

"Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them."

Revelation 21:3 (RSV2CE)

Before Next Session: There is no next session; there is the rest of your life inside this story. Reread your week one guess, write the answer beneath it in your own words, and keep the sheet in your Bible at Genesis 17. Then say Come to someone.

Catechism References: CCC 796, 1044 to 1045, 1090, 1602