



WESTMINSTER
PRESBYTERIAN CHURCH

October 4, 2020

Dining at a Banquet of Consequences

Dr. Bruce Lancaster

Dining at a Banquet of Consequences

Dr. Bruce Lancaster

© 2020 by Dr. Bruce Lancaster and Westminster Presbyterian Church.

All rights reserved.

No part of this sermon may be reproduced in any form or by any electronic or mechanical means including information storage and retrieval systems, without permission in writing from the author.

Printed in the United States of America

First Printing: October 5, 2020

Dining at a Banquet of Consequences

Psalm 1

Daniel 5:13-17, 23-28

Let me set the scene of our scripture lesson from the book of Daniel.

We are in the palace in Babylon – the Israelites are living in exile there.

Belshazzar is the king of Babylon and he's having a banquet for a thousand of his close friends – and it's a royal party with a capital P, as the Bible says, "The wine flowed freely."!

You might find it strange to be having a party at this time because Babylon is under siege by the armies of Cyrus the Great and his ally Darius the Mede.

But understand, the Babylonians were very confident that they were safe behind the city's invincible wall, so why not have a party?

King Belshazzar in the cloudy haze of too much wine, remembered that some gold and silver cups had been taken from Jerusalem by King Nebuchadnezzar.

He orders that these cups be brought to the party so that he and his guests could use them to toast their own gods – and be clear about it - a deliberate act of contempt by this pagan king...

And as they feasted at their banquet, all of a sudden, a hand appeared and began to write on the wall opposite the king.

Belshazzar had, excuse the pun, a sobering experience! The story says his knees started shaking, about to faint, and

he called for the palace psychic network! But they had no idea what the words meant.

And then his mother walked in and said not to worry, there's an Israelite named Daniel from the exile who can interpret these words. He helped Nebuchadnezzar, now he can help you.

So Belshazzar orders Daniel to make an appearance at this royal shindig that has been shaken and stirred up!

First of all, Daniel tells Belshazzar that this is a message from 'the most High God' – that is, this is the God whom Daniel worships, the God of Abraham, Isaac, and Jacob – and as Daniel points out to the king, "the God in whose power is your very breath...' is not happy with you!

Then he tells the king what the words mean:

"Mene" – which means 'numbered'; Belshazzar's days were numbered; in fact, his hours were numbered because he died that night!

"Tekel" – which means 'weighed'; the king had been weighed on the scales of justice and kindness and humility and had come up short!

"Parsin" – which means 'divided'; King Belshazzar was told that his kingdom would be divided and given to his enemies!

"Mene, Mene, Tekel, Parsin" – numbered, weighed, divided - this was the message for Belshazzar.

The handwriting on the wall revealed a menu of consequences for Belshazzar's banquet of life!

Dining at a Banquet of Consequences

This story, in a very dramatic way, tells us that we are accountable to God; no matter who we are, we are accountable to God.

This story shows that people who exercise power are accountable to God for how they use that power and influence, what they say, what they do.

This story shows that people of faith are accountable to God for how they challenge people and practices that are unloving, untrue, unjust.

This story shows how God's word is interpreted to the people of power by God's agents of love, truth, and justice.

And the interpretation of that word in this story about Belshazzar and Daniel is a stark reminder that everything you do has consequences.

Johnny Cash, long before he became famous, put this story into song:

*Well, the people feasted and drank their wine
And praised the false gods of his time
All holy things they scorned and mocked
But suddenly all their mocking stopped
For on the wall, there appeared a hand
Nothin' else, there was no man
In blood the hand began to write
And Belshazzar couldn't hide his fright
For he was weighed in the balance and found wanting...
He was weighed in the balance and found wanting...*

Belshazzar thought he was dining at a party of privilege and power, but Daniel tells him he is dining at a banquet of

consequences from the actions he had taken in his life, from the choices he had made as king.

The Talmud and the Midrash emphasize Belshazzar's tyrannical oppression of his Jewish subjects. He had chosen to follow the way of King Nebuchadnezzar.

Could he have gone another way – this was not a judgment written before the world began, but a word that came because his choices had consequences.

Mattie Stepanek put it in words I understand in his poem, as he writes:

*Even though the future seems far away,
It is actually beginning right now.
We must ask ourselves each day
What we are doing that may have
An influence on the future.
...if something we said,
Or if something we did or did not do,
Had an impact on a single individual,
Or if it trickled out to touch the whole world.*

He calls this poem “Momentous Reality” and so it is, a menu from which you and I choose how to live each day's banquet of life.

I think about another table, another feast in an upper room.

Do you think that they realized that what they were doing would have an impact on a single individual, that the words, the actions, those moments together, would more than trickle “out to touch the whole world”?

Dining at a Banquet of Consequences

How absolutely crucial it is that we realize that when Jesus says, "Take eat...take drink...do this in remembrance of me", our actions have an impact not just in this sanctuary but in the world outside these doors.

We drink from the cup of salvation, eat the bread of life and I hope you realize the momentous reality of dining at this banquet of communion consequences that reveals our commitment to love God with all our heart, soul, mind, and strength, and our neighbor as ourselves.

And when you and I live with a sense that our words and our actions have communion consequences, we live to love people, not exploit them.

We live to protect people from being exploited by unloving people.

We live to challenge prideful and powerful people who would use us as their tools, who would incite us to act towards others in unloving, unjust ways.

When we live mindful that the love of God demands justice, and the truth of God condemns injustice, we live as people of God's love and truth.

Let's put it this way: There's the handwriting on the wall, but there is also for us the handwriting on the heart.

Before each action you take, before each word you speak, before each choice you make from the menu of the banquet of life this day, ask yourself this question: Will it truly and permanently be done in remembrance of Jesus Christ?

TO GOD BE THE GLORY.



WESTMINSTER
PRESBYTERIAN CHURCH

2040 Washington Road
Pittsburgh, PA 15241
412-835-6630
www.westminster-church.org