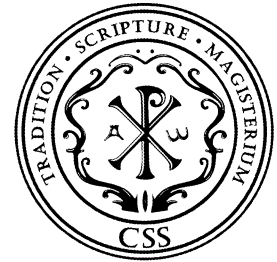


## Lesson 15 . . . The Harlot, the Beast and the Lamb of God

# Revelation

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### **Notes from the Podium**

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***These notes are intended to augment your own reading and study of the lesson. Please use as an aid to help document the main message of the lecture.***

### **Revelation 17:1-18**

#### I. Review Lesson 14

- A. Plagues: pouring out chalices of wrath similar to blood and wine libations poured out on the altar.
- B. Blood: blood of the prophets, witnesses, saints, and Our Lord (His own life)
- C. Sacrifice, 2 types:
  1. Sacrifice as taught by Our Lord to the Jews
    - a. All religions in history have had some type of sacrifice
      - i. A sense of appeasing something greater than themselves
      - ii. An internal sense of disorder and a desire to set things right
        - offering of first fruits of the season
        - offering of livestock (recall the draining of the blood is the draining of the life, blood = life)
    - b. The Jews, in addition to the above senses of sacrifice, also were to sacrifice whatever images or idols they had in the lands that they traversed.
    - c. In sacrificing an idol, the priest made manifest to the people that he had dominion over the idol, it did not have dominion over him.
  2. Sacrifice for the purpose of having one's own kingdom.
    - a. Takes place today, that of killing another to preserve one's own life/kingdom
    - b. It is a way of consuming. If you are the "god" of "your kingdom" then you sacrifice others unto yourself.
- D. We see these types of sacrifice converging into one sacrifice: the one and eternal sacrifice of the crucifixion.
  1. We have the idol, man, being sacrificed.
    - a. Christ is both God and man
    - b. In a sense, manifesting the death of one that cannot be worshipped: Pride, man, oneself.

## Notes from the Podium (cont)

2. Additionally, there is the element of the human heart that wants to give back to God the human person.
    - a. Yet what he gave cannot be given back. It is now less than what He gave, by virtue of sin.
    - b. Only in Christ can we give ourselves back to God. Christ is the perfect gift unto His Father.
    - c. Christ manifests in His own humanity what He does in the Most Blessed Trinity, give Himself back to the Father.
    - d. By virtue of the Mass, humanity has now the opportunity, the power, and the privilege of giving oneself, in the offering of Christ's sacrifice, back to the Father.
  3. And lastly considering those who would sacrifice another unto themselves so that they may preserve their kingdoms (like Herod and the slaughter of the Innocents):
    - a. What they find in taking *this* life is divinely ironic, their kingdom is destroyed.
    - b. Christ knowingly places Himself in the very position of being consumed by those who would slaughter Him.
    - c. This very action then kills that which *to them* cannot be worshipped. Because they worship themselves, they worship Caesar. "We have no king but Caesar"
  4. So in this convergence at the crucifixion:
    - a. Life is poured out as it always is, in blood.
    - b. But in this case, the life does not cease, unlike the sacrifice of a cow, you pour out its blood and it dies.
    - c. The pouring out of Christ's blood gives life.
- II. Blood Likened to Wine (The whore of Babylon is drunk on the blood, like wine.)
- A. Wine has 2 effects:
    1. Wine brings joy to man's heart.
      - a. Our Lord turned water into wine at the wedding feast of Cana.
      - b. When taken for the right purposes, it causes just that certain levity that allows a man to get over himself just enough to enjoy the persons that he is with.
    2. When wine is taken into the body of a different kind of person, for the wrong purposes, it creates drunkenness and rancor.
  - B. The chalice that is poured out is, fundamentally, Christ's Body, His Blood.
    1. This Blood that is poured out "as high as a horse's bridle" is experienced by some as the reception of life, bringing joy to man's heart. *He* receives this Blood and it brings salvation.
    2. Those who receive it like drunkards, who desire to consume Christ, they experience the pouring out of that chalice as wrath.
    3. The Blood falls on the good and the guilty alike, the difference lies in the person who is drinking.
  - C. St. Paul says: "For anyone who eats and drinks without discerning the body, eats and drinks his own condemnation." 1 Cor 11:29. To be indifferent to Communion is the only response that is not proper.
- III. The Harlot
- A. Who is this prostitute? "...the great harlot who is seated upon many waters."
    1. Many of the reformed churches (protestant) will identify this harlot with the Catholic Church.
      - a. With this view, they must also conclude that this harlot (the Catholic Church) reigned for 1600 years.
      - b. This cannot be interpreted from the text.
    2. There are many that will interpret the harlot as the city of Rome. There is some merit to this interpretation.
    3. However, throughout the book of Revelation we have seen:
      - a. 2 forces at work, united in a very unholy wedlock:
        - i. Jerusalem – the unfaithful bride of God

## Notes from the Podium (cont)

- ii. Rome – the secular arm of Satan
    - b. The “great city”, “Egypt”, “Sodom”, “Babylon”, they are all referring to Jerusalem.
    - c. God speaks of His people as His bride and when they are unfaithful He speaks of them as fornicators (that is when they are given over to idolatry, which is likened to adultery).
    - d. The city in which the fornication takes place is referred to as the harlot.
      - i. Isaiah 1:21, “How is the faithful city become a harlot!”
      - ii. Jeremiah 2:20, “Long ago you broke your yoke, you tore off your bonds. ‘I will not serve’, you said. On every high hill, under every green tree, you gave yourself to harlotry.”
      - iii. Ezekiel 16:30-34, “How wild your lust! says the Lord GOD, that you did all these things, acting like a shameless prostitute, ... Yet you were unlike a prostitute, since you disdained payment ... you rather bestowed your gifts on all your lovers, bribing them to come to you from all sides for your harlotry ... you gave payment instead of receiving it, how different you were!”
      - iv. Consider Herod who usurped the Davidic line of kingship and attempts to please the Roman authorities or whoever is in power.
  - 4. All the evidence points to Jerusalem as the harlot-city, who has given herself over to idolatry.
- IV. The Harlot Rides the Beast from the Sea
- A. The Beast is Rome
    - 1. The harlot has no power on her own. She rides the beast that does have power.
    - 2. Rome has the ability to:
      - a. kill Christ thereby pouring out the chalice
      - b. persecute the church
      - c. persecute St. Peter and St. Paul
  - B. They ride together, but there is no real wedding between the two evil parties.
    - 1. No exchange of persons, only consumption.
    - 2. United only in the common goal of consuming another.
    - 3. Once the goal is achieved, they turn to eat one another.
      - a. The beast will begin to “devour her flesh” (the harlot)
      - b. And we see historically, Rome and Jerusalem work together. Then after Christ is killed and the Church is persecuted, Rome turns on Jerusalem.
    - 4. We see a parody here in what takes place
      - a. The “beast devours her flesh”
      - b. Those who would sacrifice others unto themselves are like those who consume by spilling out the lifeblood of another.
      - c. Divine Irony: this is exactly what Christ has done in giving Himself in the Most Holy Eucharist. We have communion with him by doing the very thing that we were not supposed to do, which is consuming another.
      - d. Now we have *Consummation*.
- V. The Harlot and the *other* Woman
- A. In the Wilderness
    - 1. Of the harlot we read: “...and he carried me away into the wilderness and I saw a woman sitting on a scarlet beast...”
    - 2. Who else went into the wilderness in Revelation? - The Woman
  - B. The Attire
    - 1. The harlot “...was arrayed in purple and scarlet and bedecked with gold and jewels and pearls...”
    - 2. The Woman was adorned to meet her Husband.
  - C. Consider this parody of the type and anti-type.
    - 1. One comes from Heaven; one rides a beast out of the abyss

## Notes from the Podium (cont)

2. One is pure; one is full of blasphemies and impurities
  3. One is virginal yet fruitful: one is a whore and unfruitful
  4. One is the New Jerusalem; one is the Old Jerusalem
  5. One is manifested in the Blessed Virgin Mary; one is manifested in the actual city of Jerusalem.
  6. One is the Bride and Spouse of the Most Holy Spirit; One is the unfaithful bride.
- VI. "...it was and is not, and is to come" -Another Parody:
- A. "The beast that you saw was, and is not, and is to ascend from the bottomless pit and go to perdition."
    1. Recall Rev 1:8, "I am...who is and who was and who is to come, the Almighty."
    2. Because this is the last battle, he doesn't say "is to come" or "shall be" because He IS. -The future tense is now past, because John is talking about the final battle.
  - B. "...it was and is not, and is to come." Evil – you just can't seem to put it out.
- VII. "They will make war on the Lamb, and the Lamb will conquer them"
- A. Remember the blood.
    1. The Lamb conquers with His blood
    2. If they had not pierced Him, He would not have conquered. Strange irony.
  - B. "...and burn her up with fire" –this is actually how Jerusalem was destroyed.
- VIII. The Great City that had Dominion
- A. We have seen "the great city" before.
  - B. Rev 11:8 "the great city which is allegorically called Sodom and Egypt, where their Lord was crucified."
  - C. Who in the beginning was given Dominion?
    1. Adam is given this natural priest hood.
    2. Dominion means lordship. It is the way in which we are supposed to offer all things in creation to serve the Lord's purposes.
  - D. Rome cannot be the "great city" because "dominion" is *given* by God and cannot be taken.
    1. Recall Our Lord's words to Pilot: "you would have no authority over me if it was not given to you by my heavenly Father..."
    2. Dominion was given by God to Jerusalem.
      - a. 2 Sam.-David realized that Jerusalem would be the city by which all nations would be taught the ways of God.
        - i. Out from Jerusalem would come the Wisdom of God. And Jerusalem was to teach all the world to worship Him.
        - ii. How much more for the "son of David" who would establish this universal and worldwide covenant that we call "Catholic".
        - iii. David says: "You have shown me the Torah for Adam"
      - b. Dominion was given to Jerusalem to establish the worldwide family of God that has:
        - i. The same worship in Spirit and Truth
        - ii. The same belief because it is Revelation and Truth
        - iii. The same action because all are headed in the same direction, toward beatitude.
        - iv. All moving with choreographed movements because there is but one head, who is Christ.
    3. This dominion is no longer Jerusalem's, but is now given to the New Jerusalem, the Bride "a bride adorned for her husband." Rev 21:2