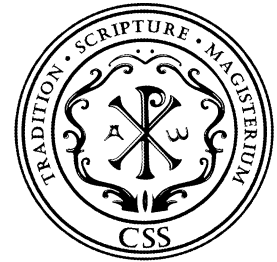


Revelation

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Notes from the Podium

By Fr. Matthew Kauth

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 19:1-21

I. “Alleluia”

- A. Means “Praise Yahweh!”
- B. 1st and only time it appears in the NT
- C. A song of praise sung at the end of battle, when the victor has come and vanquished our enemy.
 - 1. “Nom nobis et Te Deum”
 - a. The “Te Deum” is a prayer of the Church that is sung anytime there is a great victory.
 - b. It is the latin version of the Hebrew “Hallelujah”
 - c. “Non nobis Domine, sed nomini tuo da gloriam” (Not unto us o lord, but in your name be there glory).
 - 2. Alleluia occurs in Rev 19 because someone has been slain – the harlot.
 - 3. There is reason to praise, we could not destroy her but God could.
- D. Liturgy of the Hours:
 - 1. We pray:
 - a. “God come to my assistance”, “Lord make haste to help me”
 - b. Gloria
 - c. Alleluia
 - 2. We are asking God to come, make haste, and vanquish the enemy that we may pray.
 - 3. The “Opus Dei” (translated “work of God”) of a Priest is to engage in prayer, to engage in spiritual battle.
 - 4. The Alleluia is a sign of His victory.
- E. Before the Gospel at Mass we sing the Alleluia.
 - 1. The gospel is the good news that breaks in and tells us about Christ’s victory over sin and death.
 - 2. We do not sing this during Lent.
 - a. We are going into the battle, which is concentrated during Lent.
 - b. We break it out at Easter. The Deacon: “Reverend rather I bring you tidings of great joy, the joy of the Alleluia.”
 - c. The priest unfolds the Alleluia and chants a form of the Alleluia that is only sung at the Easter Vigil.
 - d. The Church reserves some of her most beautiful things for the rarest of occasions.
 - e. The Alleluia after 40 days because the battle is won, the victory is His!

II. Spiritual Battle and the Mass

- A. Ephesians 6 speaks of the kind of battle that we are in and the kind of armor that we put on.
- B. We often forget that the primary action of the Mass is not instruction.
 - 1. Some complain: “I am fed better at this church...” or “I get nothing out of his homilies”, etc...
 - 2. Lord, have mercy. If you cannot be fed on the Most Holy Eucharist, you can’t be fed”

Notes from the Podium (cont)

- C. The principal action is the conquering of the evil one that takes place at that Mass.
 - a. Evil is conquered in us
 - b. The Sacrifice of the Mass
 - c. We offer adoration, the “Adoration of the Lamb”
 - 2. Participation
 - a. We participate in the Mass by uniting our sacrifices to the sacrifice of Christ on the altar.
 - b. For 1500 years, mass was said only in Latin and that was the Church and the Mass that spawned all the saints.
 - c. Even when we do not understand the words, something takes place at Mass.
 - 3. A greater action than our education
 - a. There is worship and adoration
 - b. There is warfare:
 - i. Going into Mass is going into battle
 - ii. The cause of the Alleluia is His victory
 - iii. Vengeance is God’s
- III. A Song of Praise: “Praise our God...for the Lord our God, the Almighty Reigns...His bride has made herself ready.”
- A. We have talked much about the imagery of the bridegroom and the bride. Now she is ready.
 - B. 3 Women
 - 1. “...a woman clothed with the sun...”, Rev 12:1. She is Our Lady, the image and Mother of the Church.
 - 2. The harlot, the anti-type to Our Lady, the unfaithful bride, Israel.
 - 3. The Church, the new bride, adorned to meet her husband.
 - C. The new bride is ready.
 - 1. Why now?
 - a. You don’t bring the bride out in the midst of a battle, but when the battle is won.
 - b. Then the Victor, the Conqueror, can come and take His bride.
 - 2. This is the root of all chivalry.
 - a. This is the impetus for all the great medieval romances.
 - b. Christ is the Conqueror coming on the white horse to save the damsel in distress.
 - c. The damsel in distress is the Church and she is in the jaws of a real dragon.
- IV. The Marriage Supper of the Lamb
- A. “Behold the Lamb of God, who takes away the sins of the world, blessed are the ones who are called to His supper” (words from the Communion Rite of the Mass)
 - 1. “Ecce Agnus Dei”, “Behold the Lamb of God”
 - 2. “ecce qui tollit peccata mundi”, “who takes away the sins of the world”
 - 3. “Beati qui ad cenam Agni vocati sunt”, “Blessed are the ones who are called to the marriage feast of the Lamb”.
 - B. This beautiful line combines 2 elements.
 - 1. Jn 1:29, “Behold the Lamb of God...”
 - 2. Rev 19:9, “Blessed are those...”
 - C. This is the consummation that begins with us at the Mass
 - 1. St. Thomas says of the Most Holy Eucharist, it is “a pledge of future glory”.
 - 2. If you are privileged to receive Him in this life, it is a sign that you are called to the marriage feast of the Lamb.
 - 3. At this feast, the one who is slain is consumed.
 - 4. This banquet celebrates Christ’s victory eternally.
- V. Brethren of Angels
- A. “I fell down at his feet...but he said to me, ‘you must not do that!’”
 - 1. The Angel is saying that we are now his equals

Notes from the Podium (cont)

2. "I am a fellow servant with you..."
 - B. Throughout the OT it was never wrong to fall prostrate at the feet of angels.
 - C. Because of what has taken place in the incarnation man has, in some sense, been elevated even above the angels.
 1. Not in terms of being but in that God chose to take on man's nature and not that of the angels.
 2. God forever, in the person of His Son, is a man.
 3. The angels' queen is a woman, Our Lady/
 - a. The Annunciation is often depicted with Gabriel down on his knee with his hands crossed over his chest.
 - i. A sign of humility
 - ii. A sign of reception
 - b. Gabriel approaches The Most Blessed Virgin in humility because of the One who is coming through her.
 - c. This is how we too, should approach our Lord in Holy Communion, with reverence and humility.
- VI. The Conqueror Makes War
- A. A White Horse
 1. "He who sat upon it is called faithful and true...and in righteousness He judges and makes war"
 2. Catch the imagery:
 - a. He strides in on this white horse. He is the King.
 - b. He comes to make war.
 - c. Eyes like flames of fire
 - d. Many diadems (crowns) upon His head
 - e. Clad in a robe dipped in blood
 - f. His name: "The Word of God"
 - B. Why a robe dipped in blood?
 1. Is 63 speaks of one who is arrayed in crimson blood who comes for the day of vindication.
 2. Consider the Scene:
 - a. The battle has not begun, the scene is set for it.
 - b. The Conqueror comes riding out on a white horse to make war.
 - c. He is covered in blood, as if the battle is already over and He has everyone else's blood all over Him.
 - d. But the blood is His own and the battle is already over.
 3. He conquered at the cross.
 - a. The cross is not the prelude to victory.
 - b. Nor, is the cross a defeat with the resurrection being the final victory.
 - c. The victory was the cross.
 - d. The resurrection was a given.
 - e. He not only defeated physical death, but also spiritual death, which is much more difficult.

VII. The Armies of Heaven

A. Who are they?

1. The followers of the Lamb.
2. You and I, hopefully.

B. They are arrayed in white linen.

1. A sign of baptism and they are priests in the one priesthood of Christ.
2. The white linen is their armor for battle.
3. They are clothed in the blood of the Lamb that is how they conquer.

C. They follow Him on white horses. We get white horses!

Notes from the Podium (cont)

VIII. The Enemy

- A. Who does the Lamb engage in battle?
 - 1. There is not one who fights against Him.
 - 2. There is only immediate defeat by His very presence.
- B. The enemy has been defeated.
 - 1. The church militant can have the confidence of fighting a battle in a war that is already won.
 - 2. Archbishop Fulton Sheen, “The battle is already won, the news just hasn’t leaked out yet.”
 - 3. We are involved in the little skirmishes of a retreating army that can do us damage and even potentially take us away as booty.
 - 4. But fundamentally, the Savior on His white horse is already victorious.
- C. A Fierce Warrior
 - 1. Wisdom 18:14-46, “When all the earth lay in stillness and the night in her swift chorus was half spent, Your eternal Word leapt down from Your royal throne...”
 - a. This passage is often used by the Church fathers to describe the Incarnation.
 - b. The passage continues: “leapt down...a fierce warrior into a doomed land, and wherever he went, he caused death.”
 - c. That Babe in the crib is the Man on the cross.
 - 2. He does leap down, He does conquer, and He does bring vindication. He does so with the sword of truth from His own mouth.
- D. “Come gather for the great supper of God...and the beast was captured and with it the false prophet...These two were thrown alive in the lake of fire...”
 - 1. It doesn’t say that they even got anywhere near Him.
 - 2. He is on the white horse.
- E. “The rest were slain by the sword of Him who sits upon the horse, the “sword that issues from His mouth and all the birds were gorged with their flesh.”
 - 1. This is another parody of what happens at the Holy Mass.
 - a. You and I, creatures consume the body and blood of the greatest, the creator and instead of that food transforming into our flesh, we are transformed into Him.
 - b. Hence, we are called the Mystical Body of Christ.
 - c. The parody is: those who reject the Word and Truth, who serve the beast, the harlot, the dragon, etc... He calls on all the foul birds to come and feast on their flesh.
 - 2. A frightening image!