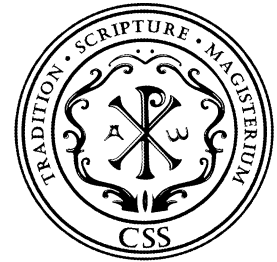


Revelation



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 21:1-27

I. The Final Vision

- A. It is all glory now for those in Christ
- B. Typologies
 - 1. Old Testament types are fulfilled in the new
 - 2. New Testament types, the ones that we currently participate in will be fulfilled in heaven.
- C. Stages
 - 1. Stage of Promise
 - 2. Stage of fulfillment in Christ
 - 3. Stage of consummate union
- D. Christ, the Alpha and the Omega, the beginning and the end, holds all things together
 - 1. In Chapter 21 often difficult to determine if John is referring to heaven or the Church now.
 - 2. The key is that to understand that they are not 2 separate entities. Christ holds them together.
 - a. Rev 21:6, “It is done”
 - b. John 19:14, “It is finished”
 - c. All the work He had been given to do had been completed.
 - d. He is not going to do anything else.
 - e. This is a point of great hope for Catholics: He has already won the war.
 - 3. The Paschal Candle
 - a. Christ, our light and the light of revelation to the Gentiles and His people Israel has scattered the darkness of sin.
 - b. We mark the candle with a cross, an Alpha, and an Omega, the first and last letters of the Greek alphabet. The 4 numbers of the year are marked between the arms.
 - c. The “Anno Domini”, Latin for “in the year of the Lord”. From the moment of Christ’s incarnation, every year is “the year of the Lord” because he has conquered.
 - 4. Pay attention to the ways in which things are promised, fulfilled now, and looked forward toward.
 - 5. In Chapter 21 we see it is about enjoying the fulfillment.

II. A New Heaven and a New Earth: The first heaven and earth is passed away and the sea is no more.

- A. Ecclesiastes
 - 1. The problem: “vanity of vanities all things are vanity”
 - 2. The human condition: outside of Christ there is no hope.
 - 3. St. Paul, “...everything is subject to futility...”
 - 4. So in Ecclesiastes we see the question, the problem, but not the answer.
 - 5. The very purpose of the book is to remind us to ask this question.
- B. “New” doesn’t imply that the current heaven and earth will be destroyed, but that they will be renewed.
 - 1. We would not want to go somewhere that had no connection to our current life and loves.

Notes from the Podium (cont)

2. We, by virtue of divine grace, are renewed.
 - a. We are always the same persons from the moment of conception to death, but we change dramatically throughout our lives in terms of our bodies.
 - b. It is the same with our souls; we do not get a new soul.
 - c. Our glorified bodies will have a connection to the bodies that we have now.
 - d. Our Lord doesn't make new things; He makes all things new.
 - e. He doesn't reject the very creation that He claimed from the beginning to be "good".
 - i. But that creation has fallen and must be radically renewed.
 - ii. For this renewal to occur we must die and rise again.
 - f. The grain of wheat
 - i. Unless it falls to the ground it remains "alone"
 - ii. The essence of hell is to be imploded in on oneself with no ability to commune with another.
 - iii. By virtue of death, we rise to the bright promise of immortality, which is the "Communion of Saints". The same communion we have with the Blessed Trinity.
- C. "...the sea was no more."
 1. The sea is the sign of chaos and the gentile nations. –Daniel
 2. This can refer both to the present time and the future.
 - a. In the future there will be no one to revolt against the church.
 - b. Presently the gentile nations are being converted.
- III. The Holy City
 - A. The New Jerusalem
 - B. The Bride adorned for her husband - the church
 1. God obtained His bride at the cross.
 2. Strangely, we see her, the church "coming down our of heaven"
 - a. Popular hymn, *Let Us Build the City of God*
 - i. We cannot build heaven
 - ii. The city comes down from God
 - iii. God builds it and it is His church. "...you are Peter and upon this rock, I will build my church..."
 - b. We are attempting to have access to this city, to have citizenship in it.
- IV. "...The dwelling of God is with man..."
 - A. Emmanuel fulfilled. Emmanuel means "God with us"
 - B. Matt 28, "I am with you always, even unto the end of the world"
 - C. We see here not just a dwelling but an indwelling
 1. "The Father and I will come to make our home in you"
 2. This indwelling begun in this life, by virtue of baptism and the sacraments and continues to a consummation we have not yet seen.
 - a. We have penetration but not consummation of what we are hoping to participate in.
 - b. We are catholic now, but whether or not we are part of the mystical body of Christ when we die is a different question.
 - c. We hope to be saved and we "work out our salvation in fear and trembling"
- V. "To the thirsty I will give from the fountain of water, life without payment", Rev 21:6
 - A. Recall the woman at the well. Here again we see mention of the living water.
 - B. The very nature of Grace is that it is a *free* gift.
 1. John 19 – we receive this free gift from the very side of Christ.
 2. St. Katherine of Sienna meditates on actually placing her mouth over that wound as she drinks that living water from the side of Christ.
 3. This water is also symbolic of the Holy Spirit. Described by the Carmelites as "...the torrent of divine love".

Notes from the Podium (cont)

VI. I will be his God and He shall be my son.

A. Something has changed.

1. In John's gospel, after the resurrection, the apostles are referred to as "the children". But no one is called the son except the One, Jesus.
2. 2 Sam 7, the covenant that is established with David says, "He will be a son to me and I will be His father", referring to Christ.
 - a. But here we see this same passage now referring to us.
 - b. This is the heritage of those that are faithful.
 - c. That what was said of Jesus at His baptism may be said of us, "This is my beloved son, in whom I am well pleased".
 - d. This is the heritage that we are attempting to receive.

VII. Walking by Faith

A. For us, who live now in the time of fulfillment, looking toward consummation, it is difficult to see all of this.

1. All the things that we do, especially in the mass, we do in figurative form of what is really taking place.
2. St Paul – "...seeing indistinctly as in a mirror..."
3. So we walk by faith not by sight.
4. For this reason we have many things to entertain the senses during the mass. They show us what is really going on even though we cannot see it.
 - a. Statues
 - i. We have them because we *know* the saints are there with us.
 - ii. We are not so stupid as to confuse the statue with the actual Blessed Virgin Mary herself. We *know* she is there and this is perhaps a better image than we can conjure up on our own.
 - b. Art, stained glass, etc...
 - i. Again, we *know* that the angles are there even if we cannot see them.
 - ii. We do not confuse the image with the real thing. The image serves to remind us of the reality.
 - c. The vestures of the priest
 - i. We *know* that Christ; the High Priest is present.
 - ii. The Priest is "in persona Christi" this for us and so wears the vestures befitting that of the High Priest.
 - d. We *know* all these things by faith so, in the liturgy we give tangible representation to what we know is really going on.
 - e. But make no mistake, these things are present and taking place whether or not we symbolically represent them. The Symbols are attempts to help us realize this fact.
 - f. Regardless of how things are presented, we are responsible, by virtue of divine faith, for acting with the kind of faith that knows the reality.
 - i. The apostles, before the coming of the Holy Spirit did not understand but after He came, they could see into the mysteries.
 - ii. We have received this power of the Holy Spirit, so we are supposed to be able to penetrate these mysteries.
 - iii. So even if at the moment we *feel* as if we have no sense of what is really going on, we are to act as if we do because we *know* what is going on, hence, reverence.

B. Reverence humbles one before the almighty God.

1. 1 Cor 11, "whoever therefore eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord." So, "...Let a man examine himself..."

Notes from the Podium (cont)

2. Paul continues, "...that is why many of you are weak and ill and some have died, but if we judged ourselves truly, we should not be judged..."
 - a. At the mass, what is taking place is the 2nd Coming of Christ.
 - b. Every time the words of consecration are spoken, our Lord comes to us as he will come at the end of time
3. This is why we call Sunday, the "...day of the Lord". The "Dies Domini", "that great and terrible day of the Lord"
 - a. Great for those who are found worthy, terrible for those who are not.
 - b. So in the mass, we begin by preparing for Him to come. And He does come!
 - c. "Judge yourself that you may not be judged", discern who it is that you are receiving.
 - d. This is His Parousia, His coming, His presence, comes to us in the mass.
4. We have this great privilege of preparation so that when He comes in glory it will not be a surprise to us.
 - a. When He comes in glory, none of us should be running for the hills or hiding under rocks.
 - b. We prepare for this coming at every mass. We prepare for our own death and resurrection and the judgement of being in consummate union with Christ.
5. The Grace that is poured out at mass is no different than what will be poured out when He comes in Glory.
 - a. At present He hides the effects of His coming because in this world we walk by the light of faith.
 - b. As for the cowardly and the faithless, they will die the second death.

VIII. The Great High Mountain and the Holy City Jerusalem

- A. We have seen the anti-type of this before when Satan tempted Jesus on the mountain top above the earthly city of Jerusalem
- B. Now we have a good angel taking John, an adopted son, up onto a high mountain to see the city of Jerusalem.
 1. The difference – John is not looking down.
 2. John looks up to the heavenly Jerusalem, the fulfillment of that earthly city once offered to Christ by Satan.
 3. Christ did not come for that earthly Jerusalem; He came for His bride, the recreated city of Jerusalem.
- C. He would recreate this city Himself and to do so, he would have to die and rise again.
 1. From the beginning, God was building His church.
 - a. Promised form in the 12 tribes of Israel
 - b. Fulfilled in the 12 apostles
 - c. Consummated by the 12 who judge the nations
 2. Measuring rod for the city gates and walls
 - a. Cubit – an Old Testament measure from a mans elbow to fingertip
 - b. But here we are speaking of an angel's arm....
 3. The Holy of Holies
 - a. The only place in the temple that was perfect, a perfect square.
 - b. Eph 3 – St. Paul equates the church with the Holy of Holies
 4. This new temple no longer includes an outer court and consists only of the Holy of Holies.
 - a. Heaven is face-to-face consummate union with Christ.
 - b. Christ, the Lamb, is "...the lamp that gives light and all nations stream toward it...", Is 60,

65

IX. The Church

- A. In the world
 1. In this life when we are seen as fitted and grafted into that mystical body, the church, the world should see something that Christ is creating.

Notes from the Podium (cont)

2. As the world sees us convert and transform, His work should be made manifest
 - a. A city set on a hill cannot be hidden. It "...brings light to the nations and they stream toward it, bringing their riches".
 - b. These "riches" are persons brought to our Lord.
- B. 144 cubits – we have seen this before
- C. Stones
 1. Recall the stones worn by a priest on his breastplate when he went into the Holy of Holies.
 2. The stones are seen here in heaven, the New City, to show us that this now is the Holy of Holies, recreated.
- D. Gold
 1. Heb 9 – The Holy of Holies is made of gold manifesting that it is radiant, brilliant and glory bound.
 2. The use of gold conveys two things to us:
 - a. We must give God the very best that we have.
 - b. Serves to remind us of what it is we are heading toward.
 3. In the mass we participate in this Holy of Holies where we are taken up, "lift up your hearts", in the spirit on the Lord's day.
 - a. This participation is occurring whether we can see it or not
 - b. The beauty of a sanctuary reminds us of the "Shekinah", the fact that God is dwelling among His people.
 - c. It conveys the message that where God dwells is where we want to go.
 - d. It follows that if it is there in the sanctuary, then we will find it in the altar and the tabernacle.
- X. Rev 21: 23-27
 - A. "And the city has no need of sun or moon to shine upon it, for the glory of God is its light, ...nothing unclean shall enter it...but only those who are written in the Lamb's book of life."
 - B. We pray that our names be found there.