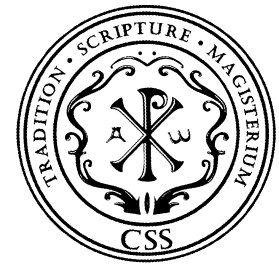


Notes From the Podium (cont)



Lesson 10 . . . The Temple and the Witnesses

Revelation

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 11:1-19

- I. Ezekiel and fulfillment
 - A. Lesson 9 – John takes image of Ezekiel eating the scroll.
 - B. Lesson 10 - We see John measure the temple, as Ezekiel did after eating the scroll, Ezek. 40:1 – 41:4. Early church fathers see Ezekiel’s vision of the temple as an image of the Church.
- II. John measures the “Naos”, the Holy of Holies
 - A. Before the new temple comes down from heaven, before it’s consummation, and before the destruction of the old temple, we see John is asked to measure.
 - B. Why measure?
 - 1. Everything that is measured is protected.
 - a. He finds that it is a perfect cube, Rev 21:15-16, Ex 26:1 – 27:19
 - b. Only the “Naos” is measured, not the whole temple
 - 2. Understand the backdrop
 - a. The outer court of the temple is to be given over to be trampled.
 - i. John is told of the outer court to, “leave that out”.
 - ii. “Ekballo” (the original Greek term used) means to “throw out” or “to expel”.
 - iii. The outer court (the gentiles) is allowed to be trampled, but the inner sanctum is to be preserved.
 - b. John speaks symbolically, of what the Holy of Holies represents – the place where God dwells.
 - i. Mt 21:12 – We see in the cleansing of the temple the use of the same word “Ekballo”
 - ii. Gal 4 – When Abraham “casts out” Hagar and Ishmael, he also uses the word “Ekballo”
 - iii. “Ekballo” is a juridical term as in “throwing out” a case in court.
 - iv. Used in terms of excommunication - being “tossed out” of communion with God
- III. The Temple
 - A. Jn 2:13 - The cleansing of the temple, Jesus “exebalen”, He cleanses temple by casting out the money changers.
 - 1. The word for temple is “hiero” but Jesus uses “naos” when talking about himself.
 - 2. Consider, “Destroy ‘this’ temple and in three days I will re-build it.” He uses the term “naos”, he was speaking of the temple of His body.
 - B. Question: If His body is the temple:
 - 1. What is this temple coming down out of heaven?
 - 2. How can this new temple be a bride if she is Him?
 - 3. How can His body be the temple and yet there be another body, another temple?
 - C. Answer: All things have been fulfilled in the new Adam and the new Eve.
 - 1. Just as Eve came forth from the side of Adam, so too does the Church come forth from the side of Christ.

Notes From the Podium (cont)

2. The new body, the new temple, the virgin bride, imaged by Our Lady who stands at the foot of the cross *is* the New Bride, the New Flesh that has with Christ the one-flesh union.
 3. To consume His body is to be:
 - a. Made part of that one-flesh union
 - b. Part of the new Temple that comes down from Heaven – the Temple He creates from His own Flesh.
- IV. The 3 ½ years
- A. Similar to the little apocalypse Luke 21: 24, the temple in Jerusalem will be trampled upon by the gentiles for 3 ½ years.
 1. Same duration as the persecution of the Jews by Antiochus IV Epephanes, Dan 7:25
 2. Same amount of time it took for Rome to besiege Jerusalem (67-70 AD)
 - B. Revelation is polyvalent
 1. First a layer of history that grounds us in the fulfillment at that time.
 2. Then layer upon typological layer:
 - a. Adam and Eve
 - b. Jerusalem – the 1st temple built by Solomon
 - c. The temple again rebuilt after its destruction
 - d. Christ
 3. These layers point simultaneously to the past, present, and future fulfillment.
 - C. So, the 3 ½ years can refer to:
 1. The besieging of Jerusalem by Rome and the destruction of the Temple
 2. A time when evil is allowed to flourish and persecute between Christ's coming and the end of the world.
 - a. We see later that evil is only allowed to flourish for only 3 ½ days.
 - b. Evil's mockery at being able to destroy the 2 witnesses lasts such a short time in comparison to eternity.
 - c. To those who are given the mission of witness, are not allowed to be harmed however long their mission lasts, symbolically 3 ½ years.
 - d. How long was Christ in the tomb? ~3 days.
- V. A Perfect Cube
- A. Then temple is a perfect cube when John measures it.
 1. Perfect, equal on all sides
 2. Fulfillment of Eph 5 – The bride is without spot, wrinkle or any such thing, she is perfect.
 - B. The Immaculate Conception
 1. Our Lady, The Mother of the Church
 2. Spotless, without stain
 3. One-flesh because she gave Him His flesh - the one-flesh union of motherhood.
 4. So too does He give her His flesh in her glorified body after her dormition, the flesh of His own glorified body.
 - a. We see here, prefigured in man, the ultimate consummation of the church.
 - b. The two constantly witness one to the other.
 - c. One is perfect, the other still becoming perfect in this life, in terms of the church militant.
- VI. The Two Witnesses
- A. Who are they?
 1. Elijah and Moses
 - a. Elijah shut up the skies and caused a draught for 3 ½ years.
 - b. Moses – through him plagues were brought about.
 - c. At the transfiguration, both return and speak with Christ about His death.
 - d. Both believed to have been “taken up” at death.

Notes From the Podium (cont)

- i. Elijah by chariot per scripture
 - ii. Moses traditionally believed to be taken up, but no scriptural record
 - e. Peter's witnessing of their presence with Christ is a sign to him of Christ's identity (The Law and the Prophets give witness to Christ).
 2. The prophetic witness of the Church. All the witnesses who appear during the 3 ½ year period.
 - B. Their mission:
 1. Duration of 3 ½ years - evil also allowed to persecute during this time.
 2. They cannot be harmed until their mission is complete.
 - C. Their death:
 1. The great beast comes up from the abyss and the 2 witnesses are allowed to be slain.
 2. Reminiscent of all of salvation history: Death is the very means of life.
 3. What seems like a victory for evil (3 ½ days) becomes evil's undoing.
 - a. Those who persecute the prophets, those who slay the Son, if not on the side of witness then they are on the side of damnation.
 - b. They pull down wrath upon themselves; they slay themselves.
- VII. This City?
- A. "Sodom and Egypt"
 1. Reference from verse 8 is not new.
 - a. Isa, Deut, and Ezek, all compared Jerusalem to Sodom
 - b. Zechariah even says of Jerusalem, "...worse than Sodom and all her daughters."
 - c. Rom 9 – St. Paul compares Jews to Pharaoh.
 2. The 7th trumpet is about to blow, recall the trumpets at Jericho, a city that fell at the hand of God.
 3. We have seen now comparisons to Jericho, Sodom, and Egypt, next we will see Babylon.
 4. Difficult to see Jerusalem as the city referred to in Revelation.
 - a. We see Jerusalem as the place of God's chosen people.
 - b. We ask "Couldn't God have given them more warning?"
 5. Warnings – see writings of Josephus, Jewish Historian.
 - a. On the Feast of the Unleaven Bread at 3:00 a.m., for ~ ½ hour, the temple was illuminated by an unexplained light.
 - b. On the same day the East Gate (The Gate – Ezek 43:4, 44:1-2) opened on its own. This was a massive gate that normally took about 20 men to open.
 - i. Scribes saw this as a "gift" to the enemy
 - ii. As if Someone departed and the gates were left open
 - iii. God entered through the East gate of the temple and if He dwelt in the temple, there would be no need for the gates to be open. He was already there.
 - c. Josephus in 70 AD saw chariots all over the sky. He said that if he did not see it with others, he would have been thought crazy.
 - d. Tacitus, a Roman, records the same event as Josephus in 70 AD
 - e. Also, in 70 AD, 24 priests hear a voice inside a temple saying: "We are now departed."
 - f. Finally, a star which looked like a sword (the comet) continued for the whole year
 - g. Josephus later concluded from these omens in 70 AD that "God has left us, and those who hear His voice have been told to leave as well."
 - h. It most certainly must have been thought to be the end.
 - i. The end of the 490 years that Daniel prophesized, until the coming of the Messiah was here.
- VIII. God's temple in Heaven was opening.
 - A. Moses understood and the Israelites had some sense that there were 2 temples.

Notes From the Podium (cont)

1. The Temple on Earth – a sign, a microcosm
2. The Heavenly Temple – the macrocosm
- B. John sees a Temple
 1. He sees the doors open
 2. Inside – The Arc of the Covenant
 - a. The Arc had been lost since 587 BC, the time of Nebuchadnezzar.
 - i. 2 Mac suggests that Jeremiah hid the arc.
 - ii. Implication that it would come back at the time of the Messiah.
 - b. The arc was the footstool of God.
 - c. The place under the tent in which God moved with the Israelites –The place where He dwelt among them.
 - d. Wings of Cherubim were on top, made of acacia wood and gilded in gold.
 - e. In Solomon’s 1st temple, the arc was placed there in the Holy of Holies, partitioned off with that great veil.
 - f. Pilgrimages were made to the temple because that is where God was.
 - g. In the 2nd Temple, the arc was no longer present.
 - i. There was a Holy of Holies and a sense that God was with them.
 1. But no Shekinah, the glory that came down upon the temple. Never again did they have that divine manifestation of fire that told them God was among them.
- C. So, where was the arc? – Everyone would have wanted to know.
 1. What is telling is that John doesn’t mention it again.
 2. Or does he?
- D. Coming in Chapter 12
 1. We see a “Woman clothed with the sun”
 - a. The image of the arc as it was always prefigured.
 - b. One who would carry not simply:
 - i. The law written on stone
 - ii. The staff of Aaron, the sign of the High Priest
 - iii. The manna that feed the Israelites in the desert.
 - c. She would carry:
 - i. The Giver of the Law
 - ii. The High Priest, Himself
 - iii. The Flesh given to us in the most Holy Eucharist, The Manna from Heaven, The Bread of Angels.