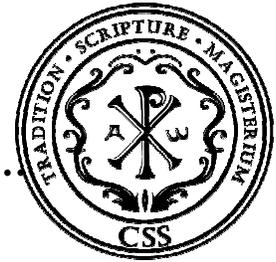


Lesson 11. . . The Woman and the Dragon Revelation



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 12:1-17

- I. Recap Lesson 10
 - A. Doors of the heavenly temple open
 - B. John Views the Arc of the Covenant within the temple
 - C. The Arc of the Covenant contained:
 1. The commandments, the law
 2. Manna
 3. The Rod of Aaron
 - D. "A woman clothed with the sun" = the new arc containing:
 1. Not just the law but the *Giver* of the law
 2. Not the manna from the desert, but the Bread come down from Heaven, the Flesh of Christ Himself.
 3. The *True* Priest
- II. Typology - the study of types
 - A. God takes persons, places, and things - an individual instance that is at first particular and then has significance in the future something larger.
 1. The temple
 - a. A sign of a garden
 - b. A type of the new temple to come - The Body of Christ
 2. Christ's human body - a type in itself, pointing to the mystical body of Christ, the Church
 - B. These types are the means by which God forms our minds.
 - C. God allows us to recognize His providence, that he is active in our world.
 - D. The Road to Emmaus:
 1. Christ explains that all of scripture refers to Him.
 2. Christ provides the way in which we are to interpret scripture.
 3. We look to the Old Testament to understand the New Testament.
 - E. The Fathers of the Church
 1. Types of Fulfillment - simple, direct fulfillment
 2. Types of contrast - like foil characters, a mirror image
 3. Example of a "type of contrast"
 - a. Eve and the New Eve, Our Lady
 - b. Eve = "Eva" in Latin, when reversed is "Ave"
 - c. In the first woman, Eve, we see a foil of all the things that would be in the new Eve, Our Lady. Consider:
 - i. Eve, the "helpmate" of Adam, Our Lady, the "handmaiden" of our Lord
 - ii. Eve is called "Woman" *Gen:23*, Our Lady is called "Woman" by Christ at Cana and the cross
 - iii. Now we see again a "Woman clothed with the sun" *Rev*
 - d. Consider further parallels:

Eve

- A one-flesh union, *Gen*
- A fallen Angel speaks words of deceit
- Doubt forms in Eve's heart
- Eve manifests pride, grasping for equality w/God
- Eve grasps the fruit of the tree
- The eating of the first fruit brings death

Our Lady

- A one-flesh union on a virginal level
- An Angel speaks words of truth
- Faith forms in Our Lady's heart, her Fiat
- Our Lady manifests humility, "Behold the handmaiden of the Lord..."
- Our Lady bears the "Fruit of the womb"
- The eating of the 2nd fruit brings about life

Both "fruits" hang from a tree.

- | | |
|---|--|
| -Eve leads the Adam to sin | -Our Lady leads the New Adam to his first miracle |
| -Eve attempts at knowledge, to be like God | -Our Lady responds, "How can this be, I do not know..." |
| -Eve is the mother of the living, in the order of fallen nature | -Our Lady is the mother of the living in the order of grace. |

- e. So when we see Our Lady, we should recognize this complete reversal, which is manifested in her Magnificat, Her song of praise. Luke 1: 46-55.
4. Example of a "type of simple fulfillment" is seen with the Arc of the Covenant as described in 2 Sam 6 and in Luke 1:39-57. Consider:

2 Sam 6

- The Arc comes to David
- David "...arose and went..."

Luke 1:39-57

- Our Lady comes to Elizabeth
- "Mary set out... in haste"

Both went to Judah

Both having a fear of the Lord

- | | |
|--|---|
| -David asks, "How can the arc of the Lord come to me?" 2 Sam 6:9 | -Elizabeth asks, "How does this happen to me, that the mother of my Lord should come to me" Lk 1:43 |
|--|---|

Joy is found in both David and Elizabeth and a dance is begun.

- | | |
|-----------------------------|---|
| -David is "leaping" for joy | -John the Baptist "leaped" in his mother's womb |
|-----------------------------|---|

The arc was near to both - so too the presence of God

- | | |
|--|---|
| -The arc remained in the house of Obbedom for 3 months | -Mary remained in the house of Elizabeth for 3 months |
|--|---|

5. These examples are of divine providence, whether or not the human authors were aware of it, they do not have to be as the Holy Spirit is the principal author of Sacred Scripture. This is the nature of Divine Providence, our Lord lets His children know when He is acting.

III. Divine Providence in our own lives

- A. Mostly seen in hindsight
- B. Daily examination of conscience helps us to discern providence
- C. Father Kauth relates an example from the life of his sister, a Dominican.
- D. We need to be attentive to God working in our lives through persons, places and things.

IV. Other Marian Typologies

- A. *Gen 3:15*, the Protoevangelium, the first Gospel: "*I will put enmity between you and the woman,*

between your seed and her seed and he shall crush your head"

1. The first hint of the gospel. It suggests that this will be different, a sign that this work is from God.
 2. How can "seed" come from a woman? -it can if the woman is a virgin and the father is God.
- B. *Isa 7:10-14*
1. Ahaz is told to ask for a sign that God will not let the line of David fall.
 2. The kingdom of David is falling apart, there is no one on the throne, the throne is destroyed. (*This is the stump of Jessie, the tree had been cut down*)
 3. Israel had been promised that the Davidic line would never cease.
 4. Although Ahaz does not ask for a sign one is given anyway: "A virgin shall conceive and bear a son...."
 5. Why a virgin? - Like a shoot sprouting from a dead stump, life where it was thought to be barren, life without end. (*"...a bud shall blossom from the stump and from its root a flower shall spring"*)
- V. The Davidic line will continue, "He will rule with an iron rod" *Psalm 2:9*, (compare to *Rev. 12:5*)
- A. All of these things point to our Lady and her Son, the Messiah
1. When we read in *Rev 12:1*, "A great sign", we should think of the sign promised in *Isa 7:14*
 2. When we read in *Rev 12:1* that that sign is "a woman", we should think of all that we have previously mentioned, in terms of Genesis.
 3. When we read "...clothed with the sun, with the moon under her feet, and on her head a crown of 12 stars." we are tempted to think that this image relates to all of Israel or the Church. But there are problems with these interpretations:
 - a. The Church couldn't be giving birth to Jesus - that would be "the tail wagging the dog".
 - b. And it cannot be Israel - a people do not give birth. A Woman gave birth to a child.
 - c. Typology always begins particular, with one instance, with something small; He used a Woman to begin. Analogous to the seed of a plant - all offspring of that plant are known because the first plant is known.
 - d. Polyvalence:
 - i. First the Woman, Our Lady, *then* understanding it in its broader sense as Israel and the Church.
 - ii. The first thing tethers us and allows us to *then* see the broader interpretation, not vice versa
 - iii. God begins particular, if there is a virgin bride coming down out of heaven, then first there was a virgin bride on earth, Our Lady.
- VI. Pains in Childbirth
- A. Our Lady did not suffer pains in childbirth because she was not subject to original sin. However, she most certainly did suffer birth pains of a different sort.
1. For Our Lady did not suffer pains in giving birth to the King, but she most definitely suffered pain in giving birth to the kingdom.
 2. *Luke 2:35*, Simeon proclaimed: "A sword will pierce your heart" - That blade was felt at the cross and it pierced her heart.
 3. This "giving birth" happens at the cross when we hear: "Woman, behold your son"
- B. St. Paul also uses the image of pains of childbirth when describing what takes place when we are made sons and daughters through new birth by water and the Spirit.
- C. There is suffering involved in our new birth and Our Lady felt it most keenly.
- VII. A Great Red Dragon
- A. Satan Himself is the under girding force with all sorts of pawns involved.
- B. The 7 heads may be referring King Herod and the Herodian Dynasty
1. Herod was an Edomite, a non-Jew. Interestingly, "edom" is Hebrew word for "red"
 2. He successfully aligned himself with whoever was in power.
 3. He slaughtered his wife, mother-in-law, brother-in-law, 3 sons, the babes of Bethlehem and

- countless others.
4. He set himself up as king on the throne of David as inheritor of the promise, a non-Jew and murderer of his people.
 5. Herod succeeded by 4 sons and 2 others for a total of 7 in the Herodian Dynasty.
 6. First we see Satan and then the pawns, Herod and the 6 who followed = 7 heads.
 7. Herod is the one who built the temple that would be destroyed.
- C. The 10 horns
1. Horns are a symbol of power – *Dan*
 2. Herod received his power from Rome.
 3. In Rome, a succession of 10 Caesars: Julius Caesar - Titus, who destroyed the temple.
- D. So the imagery of the dragon maybe an image of the Herodian Dynasty (7 heads) given power by the Caesars of Rome (10 horns), all culminating in the destruction of the city and the temple in favor of the new.
- VIII. Rev 12:4-
- A. "...but the child was caught up to God and to his throne..." How is a child going to rule if he is called up to God immediately when given birth?
 1. Imagery in terms of His resurrection and His Ascension
 2. He is still ruling.
 - B. "...and the woman fled into the wilderness...", like Our Lady fled to Egypt with Joseph to escape Herod.
 - C. "...where she has a place prepared by God, in which to be nourished for 1260 days." - We have seen this before: 1260 days = 3 ½ years.
- IX. A war in Heaven:
- A. Michael and his angels fight against the dragon and his angels.
 - B. They fight in Heaven, but the battle is won on Earth. - A strange inversion. Recall: the temple on Earth is a sign of the temple in Heaven, but here the battle takes place on Earth and the sign is in Heaven.
 - C. "...and the great dragon was thrown down, that ancient serpent..." : think of Genesis
 - D. "...and his angels were thrown with him." –Church Fathers refer to Rev 12:4 as those angels that fled with Satan.
- X. A loud voice proclaims victory
- A. They are victorious by what weapon?
 1. The blood of the Lamb and by the word of their testimony
 2. They did not hold their lives more precious than dying for Christ.
 3. Here again the theme of witness and martyrdom
 4. "Rejoice then..." the war has been won.
 - B. But the battle is not over.
 1. The dragon pursues the woman.
 2. The wings of eagles
 - a. Same language found in the Exodus
 - b. A sign that this is not done by man
 - c. Our preservation comes about only by being faithful – loving him more than the price of our own lives.
 - C. "...the dragon went off to make war with the rest of her offspring..."
 1. This means us, we are that offspring!
 2. Those who keep the commandments of God and bear testimony to Jesus.
- XI. The questions now are:
- A. If these kinds of types begin so small and have such explosive fulfillment, could it be that the woman as she is being chased is becoming an image of the church?
 - B. Is the Church chased into the wilderness where she is fed by God alone?
 - C. A small remnant is faithful awaiting the coming of the Son.