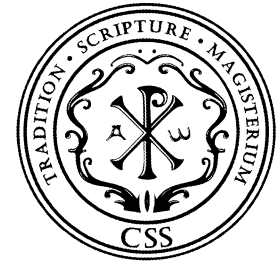


Revelation



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 20:1-15

I. The Millennium – a 1000-year reign of Christ

A. Divides many protestant churches

B. 3 Basic views:

1. Pre-millennial

- a. Christ will establish this 1000-year reign after His 2nd coming.
- b. Many branches and sects (Zionism, Pat Robertson, Israeli State)
- c. This view is not compatible with the Catholic Faith

2. Post-millennial

- a. The 1000-year reign of peace will take place before Christ's 2nd coming.
- b. Many in this camp believe this reign began at the beginning of the Church.
 - i. Difficulty – there doesn't seem to have been a 1000 years of peace
 - ii. This of course is dependent upon how you interpret "1000 years", symbolically or literally.

3. Amillennial

- a. There is no 1000-year reign
- b. "1000 years" is purely symbolic
- c. John often uses numbers symbolically
- d. 1000 is symbolic of perfection so Amillennialist would hold that it refers to the perfected kingdom of Christ who reigns with the Saints in Heaven and on earth through the power given to the Church Militant.

C. Dr. Hahn's Theory

1. Compenetration

- a. The development of something that begins concrete and particular and then moves to a greater and wider fulfillment.
- b. We have seen this throughout the OT.

2. Dr. Hahn suggests that everything in the book of Rev. was fulfilled fundamentally in the destruction of the Temple in Jerusalem in 70 AD.

- a. Difficulty – What of the 1000 years?
- b. Euginial Corsini (scholar on the book of Rev) believes that the "1000-year reign" refers to the 1000 years before Christ's death.

II. Examination of Dr. Hahn's Hypothesis

A. Rev. 20:1

- 1. We saw this pit before in Rev:9
- 2. We first encountered a key in Rev 1:18, "I hold the keys to death and Hades"
 - a. Hades
 - i. Sheol, the land of the shades
 - ii. The place for those who are dead but not damned.

Notes from the Podium (cont)

- iii. What we call purgatory
- 3. We see the key again in Rev 9:1 (it is also referenced in Is 22:22)
 - a. Rev 9:1 – there is an angel with the key to the bottomless shaft.
 - b. Recall the legend of the pit under the rock upon which the foundation of the world was built. This rock was also the foundation of the Temple that is now the rock that is under the dome of the Muslim mosque, “The Dome of the Rock”.
- 4. So again, here in Rev 20:1, like Rev 9:1, we see this angel come down and he holds in his hand the key to the bottomless pit.
- B. Dr. Hahn suggests that these keys are conflated and all are referring to the Davidic Kingdom.
 - 1. To have the key is to have the key to the Kingdom of David.
 - 2. These are the keys that Christ would later give to Peter.
- C. The Davidic Kingdom
 - 1. Est. 1003 BC and lasted ~1000yrs.
 - 2. Prosperity only lasted a few generations and then it became corrupt.
- D. Two, 500-year periods of the Davidic Kingdom
 - 1. 1st 500 years – genuine kingdom
 - 2. 2nd 500 years – deportation and persecution
 - a. 2 Sam – the purpose of the 2nd 500-year period was to teach the nations.
 - b. “You have given me the law for Adam” –King David
 - c. This law was best promulgated during the time of suffering in the 2nd half of the Davidic Kingdom.
 - i. Babylonian Captivity – Jews were deported and thereby spreading their faith
 - ii. In Alexandria, the existing OT is translated for the first time into another language. This is where we get the Septuagint, the Greek version of the Law and the Prophets.
 - 3. So Dr Hahn suggest that based on 2 Sam 7:11, Is 2, Is 65-66, in this time of suffering and persecution, God is preparing His people for the ultimate fulfillment.
- E. Satan is kept in the bottomless pit
 - 1. Why? –Because the law confounds him.
 - 2. The Jews are given a light of Revelation that keeps them from falling into the abyss
- F. “And he seized the dragon...”
 - 1. The dragon is first bound and then later loosed.
 - 2. Jesus often spoke of binding and loosing
 - a. Lazarus
 - b. Apostles
- G. “...those who had been beheaded.”
 - 1. John the Baptist
 - 2. OT martyrs witnessed to Christ, the awaited Messiah.
 - a. St. Paul says of Abraham that his faith made him righteous, that his faith was in Christ and in the resurrection.
 - b. Christ confirms this Himself, “Abraham rejoiced to see my day”
 - c. In that 2nd 500-yr. period, during deportation and persecution, God’s glory was manifested most perfectly when His people suffered.
 - i. They began a process of martyrdom
 - ii. 2 Mac, 7 sons along with their mother give their lives for the truth in view of the resurrection.
 - 3. “...They came to life and they reigned with Christ for 1000 years.”
 - a. John is suggesting that these ones who suffered for Christ, like the Holy Innocents, they experience a type of resurrection, not bodily, but like Elijah.
 - b. They minister as priests.

Notes from the Podium (cont)

4. Heb 12 – that great cloud of witnesses, all the various persons who witnessed to the coming of Christ, even with their lives, to the glory of God.
 5. Who are these witnesses?
 - a. Saints in the OT who had participation in the life of God, even prior to the resurrection itself, at least chronologically.
 - H. Satan will be loosed from his prison
 1. “Gog and Magog” refers to that great battle that took place in Ez 38-39
 - a. In the reading we find that Gog is going to be used as an instrument and will then be despoiled.
 - b. That even as he seems to be victorious we read in Ez 40 that it will usher in the new temple and the New Jerusalem.
 - I. The “camp of the saints”
 1. Only other reference to the “camp of the saints” is in the Exodus during the Israelites exile in the desert for 40 years.
 2. Dr. Hahn points out that between 30AD (the time of Christ’s death) and 70 AD (destruction of the temple) there is a time span of 40 years.
 3. During this time the “camp of the saints”, those who witnessed to Christ, were wondering like in Exile waiting for the final consummation in which the old temple would be destroyed and the new would be ushered in, the beginning of this new age.
 - J. A fire came down from heaven and consumed...the devil...was thrown into the lake of fire and sulfur where the beast and the false prophet were.”
 1. The ultimate ending.
 2. Understand, this is not a different battle than Armageddon, we are just looking at it from a new perspective.
 - K. Vs. 11 – Dr. Hahn suggest that here we see compenetration
 1. What happened in history as a type is merging into the present and the future.
 2. Vs.11 changes to the present tense.
 - L. The Book of Life and the lake of fire
 1. Vs 11-15, not very pleasing words.
 2. Death and Hades are consumed in Gehenna, the place of everlasting death.
 3. This suggests that at the end of time there will be no need of purgatory and no longer any death.
 4. All that will exist will be the saved and the damned.
- III. Re-examination from an Augustinian perspective
- A. 1000 years is symbolic – used to contrast the short span of time in which Satan is released, “a little while”
 1. We saw this before with the 3 ½ days
 2. This suggests that the time of evil is very short when compared to the profound power and eternity of Christ’s reign.
 3. In this view, the 1000-year reign begins with the incarnation and ends with His 2nd coming.
 4. This is a time in which the whole world radically changes with the incarnation.
 5. In this view, it is Christ’s Church Triumphant that enjoys a peaceful reign of the citizens of heaven.
 6. The Church Militant can participate in that peace of Christ and also have power over the evil one to the extent that we allow it to happen by virtue of grace, humility, and receptivity.
 - a. John-Baptist Vianney (Cure' d'Ars) – “Satan is a big dog on a chain who threatens and makes lots of noise but only bites those who go too near him”
 - b. We are allowed to be tempted during this period, evil is not done away with during this time, only bound. (Matt 12)

Notes from the Podium (cont)

- c. Christ's authority is given to His Church and every single member of His flock by virtue of His Grace has the power to defeat evil.
- d. Death has no more power over us.
- e. In this time, we can draw upon the grace to "fight the good fight".
- 7. So all this happens without eradicating human freedom but instead fulfilling it.
- B. The First Resurrection: Baptism
 - 1. This doesn't fit quite exactly with Dr. Hahn's theory, but makes perfect sense as a fulfillment of it.
 - 2. Baptism is the 1st resurrection by virtue of receiving the life and grace of Christ into us. The 2nd resurrection is that bodily one.
 - 3. St. Paul says "you have been raised to life with Christ"
 - 4. But we see ourselves still dying.
 - a. Something has taken place in us that initiates the process of the 2nd resurrection.
 - b. The resurrection of the flesh can only take place if the spirit itself has been raised.
 - c. If we have died with Christ, we believe that we will also rise with Him. If we do not die with Him, we cannot rise with Him.
 - d. Example of the good thief.
 - e. The Divine life that is put into us has to grow.
- IV. Rev 20 – wrap up
 - A. You can see those first movements of grace in us and that 1st resurrection, but you can also see what we are headed for.
 - 1. Again, we are seeing something very particular and concrete that may very well be manifest in that 1000-year period.
 - 2. If that is the case, we find that the fulfillment at the end of time, when Satan is released and allowed to ravage the earth, we are going to find ourselves in a bit of a struggle.
 - B. Dr Hahn suggests that the time when Satan was released was the time of the crucifixion of Christ.
 - 1. He is allowed that moment to give the great apostasy, the great act of evil which is to have the Son of God die on the cross.
 - 2. And yet that was the very act of the ultimate defeat, not of Christ, but of death and of Hades.
 - C. So to when the end of time comes, that which looks like so much evil will be the very thing by which the Saints are tested, we give witness, we manifest our love for Christ and we ultimately conquer by virtue of Grace, even death itself.
 - D. When looking at Rev 20, try to put these things together:
 - 1. The past, providentially in history
 - 2. The present, the baptized that have experienced the 1st resurrection are drawing on the power of Christ to defeat Satan.