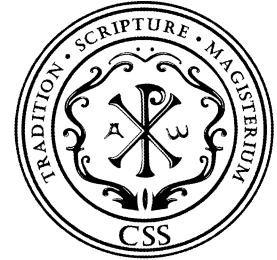


Revelation



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 22:1-21

I. Revelation in Review

A. Signs and Images

1. All have meaning, all symbolize more than just one thing.
2. Derived from *symbolum* in Latin, *sumbolon* in Greek, meaning to throw things together.
3. When reading Revelation, you must always have one eye on the Old Testament, one eye on the future, and your feet firmly planted in the present.
4. Our Lord said, “When I am lifted up from the earth, I will draw all men to myself.”
 - a. Imagine time as a blanket, and then imagine picking up that blanket from its center.
 - b. The Alpha and the Omega – when He penetrates time all the past will lead up to and all the future will flow from that one event in time.
5. Old Testament types (historical events, people, places, and things)
 - a. Each had meaning and fulfillment in their own time
 - b. God also uses these historical realities so that they are also signs that point to a future fulfillment.

B. Promise, 1st Century Fulfillment, and Final Fulfillment

1. God always begins with the small and particular and then moves to something larger and wider.
2. In the book of Revelation you have a sense of “already” and “not yet” because the final fulfillment is yet to come.
3. In CS Lewis’, “The Great Divorce”, it is always dawn.
4. According to Pope Benedict XVI dawn being a mixture of light and darkness, the light has come and we are certain of the Son coming because we have seen the crest, but there is still some darkness.

C. The Mass

1. The mass makes all things present to us, so that we might participate in them.
2. The Sacred Liturgy penetrates time and because Christ is the same yesterday, today and forever His one-time sacrifice is re-presented (made present) to us in the mass.

D. The Sacred Liturgy – a Gift (the “already”)

1. John’s vision is full of images of incense, offering, the Lamb, sacrifice, etc...
2. Why? Because worship in Spirit and truth is not created by us but is fundamentally something that God gives to us.
3. Our incorporation into Christ’s offering of Himself is the very thing that begins to change us and to prepare us for that final fact-to-face vision.
4. We participate now in what is to come at the end of time.
5. The last call of the Scriptures, “Come, Lord Jesus!”
6. In the Liturgy, all of history flows from the altar.

E. Final Fulfillment (the “not yet”)

Notes from the Podium (cont)

1. The Holy of Holies comes down out of heaven and is among us, and we receive Christ into us and He in-dwells in us yet there is still that sense of the “not yet”.
 2. The veil is not completely removed at present. It is dawn.
 - a. In the full light of mid-day, we could not stand it.
 - b. The Sacred Liturgy prepares us for mid-day, for union.
- F. “Come, Lord Jesus!”
1. The Spirit and the Bride have one voice and they say “Come!”
 2. A serious request:
 - a. Do we really want Him to come at the end of time?
 - b. Do we really want the author to walk on to the stage and melt this reality away?
 - c. Time for preparation is best, “If we shortened the time, who would be saved?”
- G. Participation in Eternity
1. Temporal time is now suffused with the eternal
 - a. Every moment of time can be something that participates in eternity.
 - b. We clothe the Church in works of Charity.
 - c. Every action now has an eternal significance.
 2. The material is suffused with the Spirit
 - a. The Sacraments are there because we are composite creatures made up of both body and soul, matter and spirit, in one person.
 - b. The material manifests the spiritual. Our Lord assumed flesh so that we could see, hear and touch God!
 - c. Everything in the Sacred Liturgy has these 2 elements: matter and spirit
 - d. Matter manifest to us what is taking place at that very moment on the level of the spirit.
 3. Baptism and the Holy Eucharist
 - a. Real water wets the infants head and words are proclaimed: “The Holy Spirit is coming forth from the throne of God and from the Lamb...”
 - b. At first communion, children receive the fruit of the tree, the new tree of life, that is the cross, upon which hangs the fruit that brings eternal life.
 - c. The waters of Baptism that make all things pure were prophesied in Ezek 47, fulfilled in Revelation and comes to us now in the sacraments.
 - d. Baptism (living waters) and the Holy Eucharist (the fruit of the tree of life)
 - i. Both flow from the temple, which is Christ.
 - ii. “Destroy this temple and in 3 days I will rebuild it”. –Our Lord
 - e. “Living waters will flow forth from His body.” –Our Lord
 - i. Oddly Jesus is not quoting from Scripture here even though He speaks as though He is.
 - ii. He is interpreting a passage from Ezek 47, “The temple was pierced...that blood and water might flow...” giving us divine life.
 4. All this comes together in the sacraments, from which all grace flows.
 5. It is often difficult for us to appreciate what is conveyed in the sacraments is more real than the symbols that manifest that reality.
 - a. The water in Baptism is real to us
 - b. The chrism on the forehead is fragrant
 - c. Holy Communion – we can see the bread and taste the wine.
 6. The Sacraments are preparing us for what is more real than anything we have ever encountered, the living God.
- II. Chapter 22, The Final Chapter
- A. “The river of life-giving water, ...”
1. Because it flows from both the throne of God and of the Lamb, the fathers of the Church have often understood this to be the Holy Spirit, “...who proceeds from the Father and the Son...”

Notes from the Podium (cont)

2. It is the Holy Spirit who is poured out to us in Baptism.
 3. The Holy Spirit confects (creates/builds) the sacraments so that we may receive the body of Christ and be transformed.
- B. He, the Holy Spirit, "...flow through the middle of the streets of the city...the tree of life with its 12 kinds of fruit...yielding its fruit each month and the leaves of the tree were for the healing of the nations, they shall no more be anything accursed."
1. This is some tree, it spans both sides of the river.
 2. Anathema – something accursed, devoted to evil. It will be no longer.
- C. "The throne of God and of the Lamb shall be in it and His servants shall worship Him..."
1. Because we live not in time, it is always dawn for us. All of this doesn't come upon us now because all things must be placed beneath His feet.
 2. We will still go to mass and time will go on until such time as that final unveiling.
 3. This is the process of making all things in Christ, of restoring all things in Christ.
- D. "They shall see His face and His name shall be on their foreheads...the night shall be no more..."
1. This we saw already in the description of the temple.
 2. This is where we, hopefully, are going to live.
Recall from John, "We are God's children now what we shall later be has not yet come to light", 1 John 3:2
 - a. When it comes to light we know that we shall be like Him because we shall see Him as He is.
 - b. *Already* and *not yet*, we are His children now, we have received the inheritance, but we have not yet seen Him face to face. What we will be then is still unknown.
- E. "These words are trustworthy and true... behold, I am coming soon.' Blessed is he who keeps the words of this book, It is I John who heard and saw these things...the angel who showed them to me... he said to me '...I am a fellow servant of yours...'"
1. Remember that man and the angels are now on par because of Christ's incarnation.
 2. Christ has elevated humanity to an exalted position.
- F. "Do not seal up the words of the prophecy of this book, for the appointed time is near..."
1. Unlike Daniel
 2. "Behold I am coming soon."
- G. "I am the Alpha and the Omega, the first and the last, the beginning and the end"
1. We hear these words at Easter.
 2. He is everything, all things recapitulated in Christ.
- H. "Blessed are those who have washed their robes..."
1. John here is summarizing all the things that have gone before.
 2. They have washed their robes in the blood of the Lamb so that they can partake of the Tree of Life.
 3. In this world, we are always in search of the "fountain of youth", constantly trying to extend life beyond all limits.
 - a. Many believe that one day, genetically, we will be able to do it.
 - b. But this is like burrowing under that angel with the flaming sword who guards the gate of the garden, where the tree of life stands.
 - c. If we have life unending in this life, what you have is life unending in a damned state, which is called Hell.
- I. Death is now a gift.
1. Death has become God's gift to us, in that it is very the portal to eternal life. "It is the portal of hope" –*Charles Peguy*
 - a. In death we can hand ourselves over to God, not pretending that we ourselves are God.
 - b. Death humbles us, we must either do it alone or we must do it with Him.

Notes from the Podium (cont)

2. So if we try to burrow under that angel to the tree of life in our present state, we remain damned.
 - a. Tolkien's "The Lord of the Rings" trilogy provides a good image of this in the ring.
 - i. The ring extends the life of Bilbo Baggins.
 - ii. "I feel like butter scraped over too much bread, I shouldn't be this, I shouldn't have lived this long."
 - b. There is something that stretches us but we are not supposed to go on forever in this life, we must go back and hand ourselves back to Him. Death is the means by which we do that; we die in Christ.
- J. "...Outside are the dogs."
 1. Dogs are considered to be the gentiles in the Scriptures.
 2. They are those who did not participate in the covenant.
 3. "Sorcerers... and those who practice falsehood..."
 - a. Not only those who lie, but those who do so and love it.
 - b. This is condemnation!
- K. "I, Jesus have sent my angel to you..."
 1. Our Lord speaks directly as if to make clear that He is the one who gives this prophecy.
 2. This is the last revelation in that it is the last words we have from Christ in all the Scriptures. How precious these words should be to us.
- L. "I am the root and offspring of David..."
 1. This was a prophecy that the stump of Jesse would sprout.
 - a. Consider this image: life is to come from something that is lifeless
 - b. This is an image of Our Lady, where life sprung where no life had been seemingly given, because it was given by Divine Power.
- M. "The Spirit and the Bride say 'Come.'"
 1. Song of Songs:
 - a. Basically about the beauty of courtship and married love.
 - b. About the romance between Our Lord and the human soul.
 - c. "Kiss me with the kiss of your mouth..." –Song 1:1
 - d. Kisses in scripture:
 - i. Our Lord at the home of the Pharisees, "...this woman has not ceased to kiss me since I came here..."
 - ii. Recall the kiss of Judas
 - e. Church Fathers almost unanimously relate God's breathing into Adam as a kiss. (of course this is a kiss taken to a much higher level)
 - i. When you kiss someone on the mouth, it is like an exchange of breath.
 - ii. This is the gift of the Spirit to us, He breathed it into His bride through his own wounded side. We, the Church, are as one, His Bride.
 - f. This is also what takes place between the Father and the Son.
 - i. Between the Father and the Son is the Holy Spirit, He is the kiss, the Spirit is exchanged between them.
 - ii. The Spirit is His own person that proceeds from the Father and the Son and has been given to us.
- N. All of this takes place in the mass
 1. It will also take place at the end of time.
 2. This applies to everyone, whether they go to Him first or He comes to them.
- III. Regarding what people want to read into the book of Revelation:
 - A. This is often nothing less than wanting to know what's going to happen and when it is going to happen, etc...
 - B. We have learned that there are signs in the past that help us interpret the future

Notes from the Podium (cont)

- C. One thing is certain:
 - 1. Throughout history, the false brethren of the faith who align themselves with political power (first century Jews and Romans), are the beast and the harlot.
 - 2. This will always be the case.
- D. Everyone who denies that Christ came in the flesh will be antichrist, but they will all lead up to the final and most consummate antichrist.
- E. So we know what to look for, particularly in ourselves.
 - 1. Be faithful that we might not fail Our Lord.
 - 2. See suffering as the very possibility of allowing us to be faithful and to share in the glory of the Lamb, to be one of those who have washed their robes in the blood of the Lamb.