

# Bible Study #16

1/25/22

# Introduction to the Book of Revelation (Cont from last week)

- Everyone agrees that there is a prologue and an epilogue
- There are seven parts to the Book:
  - Seven letters, seven seals, seven trumpets, and seven bowls
  - Four sets of seven followed by the victory of God, a thousand year reign, and the new creation (a seven-part structure in the body after beginning with a four-part structure of sevens)
  - Father speculated that this came from **Leviticus 26:14-33** where we see God's people falling into idolatry and sin followed by the chastisement
  - This contains a four-fold curse due to the breaking of the covenant (seven)
  - There is a great deal of debate about all of this

# Introduction to the Book of Revelation (Cont)

- **Purpose of Composition:**

- The Interpretive Model used by Father Sebastian is the Consolation of Christians of Asia Minor in the latter part of the first century, as discussed in **Revelation 1:9-11**
- Today there are **three major interpretive models** in use by biblical scholars (in some cases they include a combination of two or more of the primary models)
  - 1. Preterist
  - 2. Historical
  - 3. Futurist

# Introduction to the Book of Revelation (Cont)

- **Preterist:** This interpretation understands the primary focus of the text to be the triumph of the early Church over corrupt Judaism and Pagan Rome
  - The vast majority of the Book of Revelation was fulfilled sometime in the first century
  - It is the earliest form of interpretation which came from the fathers of the Church (Eusebius, Hippolytus of Rome)
  - The earliest commentary came from Victorinos in around 304 A.D.
  - Saint Jerome's commentary is basically a modification of Victorinos' commentary

# Introduction to the Book of Revelation (Cont)

- **Historical:** This interpretation understands the text to record the history of the Church, from the birth of Christ **to the end of the world**, usually divided into seven periods based upon the seven cities addressed by the book
  - Unfortunately, the seven periods (stages) are extremely subjective
  - Anyone using this method ends up seeing themselves in the storyline, or it is about some historical figure of their own age
  - Ten years later, they will see it describing later events and or people

# Introduction to the Book of Revelation (Cont)

- **Futurist:** This interpretation understands the very majority of the book (with the exception of Chapters 1-3) to be about **future events that will immediately precede the end of the world**
  - This is the most comical method with the majority of the book having to do with the future, which is always seen as being now (back in the 1980s, it was all about Gorbachev and his birthmark as the mark of the beast)
  - If you google President Trump, you will find many articles describing him as the Anti-Christ
  - It is all about the future and the future is now (very subjective)

# Introduction to the Book of Revelation (Cont)

- Father pointed out that the **Book of Revelation** only talks about the “**end of the world**” at the very end of the book
- He said that this information lines up perfectly with current Catholic eschatology concerning what will take place when Jesus returns
- This is similar to what we say in the Creed concerning last things
- Unfortunately, very few people ever read this part

# Revelation 1



# Revelation 1

- **Revelation 1:1-3** *“The revelation of Jesus Christ,...for the time is near”*
  - Father said to underline the word “**soon**” fifteen times!
  - He then pointed out that this meant that these events would happen “**soon**,” after the time of its writing, at the end of the first century and **not in 2022!**
  - Jesus made these events known to His servant John by sending it via an angel
  - This proves that John was the author as he bore witness to the Word of God
  - Again, “**near**” indicates that these events occurred in close proximity to the writing of this book

# Revelation 1 (Cont)

- **Revelation 1:4-5** *“John to the seven churches that are in Asia:...and the rulers of kings on earth”*
  - Obviously, these events were happening in the **seven churches** of what we now call **Asia Minor** or the modern region of Turkey
  - Also, it is clear that John was writing to those churches, at that time, and not to us today

# Revelation 1 (Cont)

- **Revelation 1: 5-7** *“To him who loves us ...Even so. Amen”*
  - Father pointed out that this is not about nations, but the tribes of Israel
  - This is all about what we looked at in **Daniel 7:13\***
  - Jesus riding on the clouds was going toward the Father in heaven (He was not coming to the earth)
  - Father asked that since He was going to the Father, what will happen when He receives power and glory?

# 15 Daniel 605-535 BC Exile

- Daniel
  - Almost all we know about him comes from his book
  - An exilic prophet (along with Ezekiel and Jeremiah)
  - Was a small boy (approximately 14 years old) when taken into exile
  - Wrote from and gives a real taste of the exile
  - Prophesied during a long period of time with various visions

# Daniel

- His name means “God is my judge,” He belonged to the tribe of Judah
- Was of noble or perhaps royal descent
- Half of the Book of Daniel was written in Hebrew and the other half in Aramaic the language of the Babylonians first used while they were in the exile

# Daniel

- **Dn 1** Prophet was placed under the tutelage of the King's eunuch along with three other youth from Judah and all were given Babylonian names

## **Judean**

- Daniel
- Hananiah
- Mishael
- Azariah

## **Babylonian**

- Belteshazzar
- Shadrach
- Meshach
- Abednego

# Daniel

- They were educated in the language and learning of the Chaldeans
- They refused to eat the meat or drink wine from the king's table because they had been offered to idols
- St. Paul later speaks about this same problem since most meat was sold after it was offered to the local deity

# Daniel

- **Dn 2** The prophet is called to interpret the king's dream after the failure of his wise men (covers time from the Babylonian captivity to Christ)

## **Dn 2(Statue)**

Gold

Silver

Bronze

Iron

## **Empire**

Babylon

Medo-Persian

Greek

Rome



# Daniel

- Fifth empire from a small stone not made by human hands that becomes the great “kingdom of God” which is the Church
- Dn 3 The story of the three Hebrew young men thrown into the fiery furnace for not worshiping the king

# Daniel

- Dn 5 The story of Daniel interpreting the word written on the wall of King Belshazzar's banquet stating that the king would die and his kingdom be given to another
- Dn 6 Daniel being thrown into the lion's den for not worshiping the king of Babylon

# Daniel

- Dn 7 The second dream of the king that is parallel to the dream in Dn 2

## **Dn 7 (Beast)**

Lion

Bear

Leopard

Beast w iron teeth

## **Empire**

Babylon

Medo-Persian

Greek

Rome

# Daniel

- Great sea = land of the gentiles surrounding the Promised Land
  - Is 17:12
  - Jr 5:22
  - Ez 26:3
  - Gn 16 water borders of Israel
  - Gn 1 dry land (Garden of Eden) appearing out of the waters

# Daniel

- Prophets look up at the heavenly throne and sees one like the son of man, wearing a white raiment (also seen as Jesus in the Book of Revelation)
- Everlasting dominion sounds like 2 Sam 7

# Dn 9

- Dn 9

- Is a pivotal chapter providing an explanation for the prophecy of 70 years (Jr 25:12; 29:10)
- Flashes back to Lv 26:14,18, 21, 23, 33-40
- Also predicted in Du 28
- Contains his great prayer of the 80 year old prophet lamenting the sins of Israel after 70 years have passed

# Dn 9

- Provides the response by the angel Gabriel with the clue to the remaining time for the exile –  $7 \times 70$  years = 490 years
- This turns out to be 70 years of dishonored Sabaths
- This can be interpreted two ways using a Catholic understanding:
  - During the period of Maccabees
  - During the 1<sup>st</sup> century with Jesus

# Dn 9

- The “anointed one”
  - Jesus Christ
  - A religious priest and political messiah
- A Kingly historical figure
  - Cyrus will be referred to by God as his Christ who will rebuild Jerusalem
  - Antiochus Epiphanes IV who will desecrate the temple
- Both traditions depend on the dates used for the declaration for the rebuilding of Jerusalem



# Dn 9

- After the 1<sup>st</sup> return in 538 B.C. there were several delays in the reconstruction of the temple
- Thus the people of the 1<sup>st</sup> century were still looking for the messiah at the time of Christ
- People of that day named their children after historical figures
  - Marian (sister of Moses)
  - Judas, Simon, Jonathan and Joshua (Maccabees)

# Dn 9

- Dn 9 ends with the prediction of a future destruction of Jerusalem (70 A.D.)