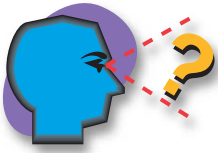
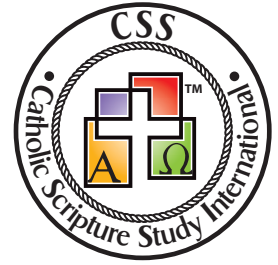


Revelation

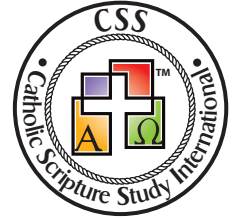


Suggested Responses to the Questions

Note: Be sure to answer all the questions yourself before reading the suggested responses in order to make the most of this study.

Revelation 19:1-21

1. In Revelation 19:1-3, the Hallelujah chorus is sung by “a great multitude in heaven.” In this song the multitude praises God for his “salvation and glory and power,” and for his judgments that are “true and just” because he has judged the great harlot and “avenged on her the blood of his servants.”
2. Psalms 111-112 are psalms of praise that begin: “Praise the LORD!” These psalms are sung within the community of God’s people just as are the songs in Revelation 19:1-8. The psalms praise the Lord for his works, which are “full of honor and majesty” and “faithful and just.” In Psalm 111:9, the psalmist prays: “He has sent redemption to his people; he has remembered his covenant for ever,” a covenant that finds its ultimate fulfillment in the events of the book of Revelation. In Psalm 112:2, the psalmist prophesies that the Lord’s “descendants will be mighty in the land; the generation of the upright will be blessed,” and in Revelation 19:1-8, God’s people are shown to be in heaven singing God’s praises. The song of the 24 elders in Revelation 11:17 also praises the Lord: “Thou hast taken thy great power and begun thy reign,” and Revelation 12:1 introduces “a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.” Revelation 19:6-7 shows a progression as the great multitude sings: “Hallelujah! For the Lord our God the Almighty reigns . . . for the marriage of the Lamb has come, and his Bride has made herself ready.”
3. The Church’s relationship with God is seen in feminine terms in Scripture because just as a “husband is the head of the wife” Christ is “the head of the church, his body, and is himself its Savior” (*Eph 5:23*). Paragraph 773 of the *Catechism of the Catholic Church* teaches that “communion of men with God, in the ‘love [that] never ends,’ is the purpose which governs everything in her that is a sacramental means, tied to this passing world. . . . Mary goes before us all in the holiness that is the Church’s mystery as ‘the bride without spot or wrinkle.’ This is why the ‘Marian’ dimension of the Church precedes the ‘Petrine.’” In *Redemptoris Mater*, Pope John Paul II wrote that the Blessed Virgin Mary “was exalted by the Lord as Queen of the Universe, in order that she might be the more thoroughly conformed to her Son, the Lord of lords and the conqueror of sin and death.”
4. In Revelation 19:10, the angel seeks to prevent the apostle John from falling “down at his feet to worship him” because he isn’t John’s superior. The angel tells John: “I am a fellow servant with you and your and your brethren who hold to the testimony of Jesus.” The angel is John’s equal as a result of the New Covenant. In the Old Covenant the angel would have been considered John’s superior and prostration would have been acceptable practice, but not in the New Covenant.



Suggested Responses (cont.)

5. In Revelation 19:11-16, Jesus, riding on a white horse, is depicted with eyes “like a flame of fire” and with “many diadems” on his head and a name inscribed “which no one knows but himself” wearing “a robe dipped in blood, and the name by which he is called The Word of God” and from his “mouth issues a sharp sword.” This description of Jesus is similar to the one found in Revelation 1:13-16, but it includes additional information about his names and the diadems on his head.
6. The mysterious name of Jesus mentioned in Revelation 19:12 signifies that he is exalted above all. In Philippians 2:9-11, St. Paul writes that Jesus was “highly exalted” and given “the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”
7. The “armies of heaven” mentioned in Revelation 19:14 are “arrayed in fine linen, white and pure.” In Galatians 3:23-27, St. Paul explains that before Christ, God’s people were “confined under the law, kept under restraint until faith should be revealed” but “in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ.” Paragraph 1243 of the *Catechism of the Catholic Church* teaches: “The white garment symbolizes that the person baptized has ‘put on Christ,’ has risen with Christ.”
8. 1 Peter 2:9 teaches that Christians are called “a chosen race, a royal priesthood, a holy nation, God’s own people.” Paragraph 1546 of the *Catechism of the Catholic Church* explains that by Baptism, “Christ, high priest and unique mediator, has made of the Church, ‘a kingdom, priests for his God and Father.’ The whole community of believers, as such, is priestly. The faithful exercise their baptismal priesthood through their participation, each according to his own vocation, in Christ’s mission as priest, prophet, and king. Through the sacraments of Baptism and Confirmation the faithful are ‘consecrated to be . . . a holy priesthood.’”
9. In Jeremiah 34:20 God forecasts, through the Old Testament prophet, doom to befall the princes of Judah: “And I will give them into the hands of their enemies and into the hand of those who seek their lives. Their dead bodies shall be food for the birds of the air and the beasts of the earth.” Ezekiel 39:17-20 is an invitation “to the birds of every sort and to all the beasts of the field” to a sacrificial feast of those who oppose God and his people, to “eat the flesh of the mighty, and drink the blood of the princes of the earth. . . . And you shall be filled at my table with horses and riders, with mighty men and all kinds of warriors.” Revelation 19:17-21 also calls birds to “eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and their riders, and the flesh of all men, both free and slave, both great and small” and concludes with the comment: “and all the birds were gorged with their flesh.”



Suggested Responses (cont.)

10. Paragraph 1323 of the *Catechism of the Catholic Church* explains that Jesus instituted the “Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and Resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet ‘in which Christ is consumed, the mind if filled with grace, and a pledge of future glory is given to us.’” In contrast, the feast described in Revelation 19:17-21 is a meal eaten by birds consisting of the flesh of those who oppose the Lord. The Eucharist is a meal that gives life, while the feast of the fowls at the end of the nineteenth chapter of the book of Revelation is judgment against those who have rejected him who is life.

Responses to the Questions for Reflection will vary.