

Chinese Martyrs Catholic Church
Bible Sharing Program 2024-25
Session #20: The River of Life and Christ's
Concluding Words (Rev 22:1-21)

BSP04 = 2004-05 BSP notes SN = Special notes
CCSS = Cath Commentary on Sacred Scriptures
CSB = Ignatius Catholic Study Bible
CSSN = Catholic Scripture Study notes
LS = Dr. Hahn's Lamb's Supper
NAB = New American Bible

A	<p><u>Overview</u></p> <ul style="list-style-type: none"> This chapter continues John's vision of the beauty of the new Jerusalem, revealing its resemblance both to the garden of Eden before the fall and to the future temple in Ezekiel's vision. The concluding words of the entire book are the angel's words of confirmation of all the revelation described in this book. Christ's final words, and the response of the Spirit and the Church - "Come, Lord Jesus!" - Maranatha. 	<p>22:1-5 CCSS, CSB</p> <p>22:6-21 1Cor 16:22 CSB</p>	<p>Gen 2:8-14 Ezk 40-48</p>
B	<p><u>What will Life be Like in the new Jerusalem?</u></p> <ul style="list-style-type: none"> "Then the angel showed me the river of life-giving water ... flowing from the throne of God and of the Lamb"- God has prepared for humanity a wonderful future that resembles the beginning/the past; but only better. It is the Eden that existed at the beginning of the Bible as well as the pilgrim Church. One distinction is that this is the perfect Eden without blemish - the new Jerusalem. The water of life represents the Holy Spirit, echoing the river described in Genesis that "rises in Eden to water the garden" and the living water flowing from Jerusalem. The water flows "from the throne of God and of the Lamb" => imagery of the Holy Trinity, "Filioque". The "tree of life", last mentioned in Genesis 3:24, reappears in this chapter; after the fall, humans are forbidden to "reach out his hand and take also from the tree of life, and eat, and live forever". The curse has now been broken by Christ (through the Church and the Sacrament of the Eucharist, God has already granted humanity the privilege of enjoying the fruit from the tree of life). 	<p>22:1-5 CCSS</p> <p>22:1 CSB CCC 248, Jn 7:37-39, 15:26, 19:35</p> <p>22:2 Ref. CSB 2:7</p>	<p>Gen 2:10 Zc 14:6 Ezk 47:1-5, 12</p> <p>Gen 3:22 Ezk 47:7, 12</p>

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	<ul style="list-style-type: none"> Looking forward to the future, what will life be like in the new Eden? ""The throne of God and of the Lamb will be in it", "his servants will worship him", they "will look upon his face", " his snake will be on their foreheads", "the Lord God shall give them light", "they shall reign forever and ever". Knowing this mystery, are you jumping in ecstatic joy yet? 	22:3-5 CCSS	
C	<p><u>The Angel's Final Words</u></p> <ul style="list-style-type: none"> The epilogue (22:6-21) parallels the prologue (1:1-3): these words are Jesus' revelation to the angels which are, in turn, revealed to John. John is called to bear witness to all that has been revealed to him. Blessed are those who hear and keep the words. The prologue reveals the one who sends the angel as Jesus while the epilogue uses the title, "Lord, God". This is not a discrepancy; both signify God. Jesus affirms that he is, indeed, coming soon, "Blessed is the one who keeps the prophetic message of this book". John falls prostrate to worship at the feet of the angel who showed them, only to be stopped by the angel because God alone should be worshipped by humanity. In Daniel, the angel tells him to "keep secret the message and seal the book until the end time". Contrarily, the angel tells John not to "seal up the prophetic words of this book, for the appointed time is near". Humanity is given the freedom to choose, "Let the wicked still act wickedly, and the filthy still be filthy. The righteous must still do right, and the holy still the holy". 	22:6-11 CCSS 22:7-9 22:10-11 CCSS 2Cor 7:1	Dan 12:4
D	<p><u>Jesus' Final Warning, Response of the Holy Spirit and the Church</u></p> <ul style="list-style-type: none"> "I am the Alpha and the Omega" - Jesus explains the meaning of this title by a phrase he has already applied to himself twice (1:8 and 21:6) before in this book, indicating that He is God. 	22:12-21 CCSS, CSB	

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	<ul style="list-style-type: none"> • The seventh beatitude in Revelation is those “who wash their robes”. They have “washed their robes and made them white in the blood of the Lamb”. This blessedness is not the result of merely human effort but belongs to those who turn from evil to God and receive cleansing and grace from the sacrifice of Christ through baptism. Though humanity has been barred from enjoying the tree of life after disobeying God, they will regain the “right to the tree of life and enter the city through its gates”. These are the true citizens of the holy city. • The response of the Spirit and the bride Church signifies that the essence of this book is not fear nor does it boast fantastical predictions, rather, it demonstrates that our longing for Christ’s return is rooted in the virtues of faith, hope, and love. According to God’s will, we must stay awake and prepare ourselves to avoid the fate of the bridesmaids who have failed to prepare enough oil for their lamps when the groom arrives. Maranatha! This prayer from the early Church is the perfect conclusion to the book and the entire Bible. 	<p>22:14 CCSS, 7:14</p> <p>Acts 22:16</p> <p>22:17,20 CCSS, CSB</p> <p>Mt 25:1-13 Mk 13:33-37</p>	<p>Gen 3:22-24</p>
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