

A	<u>Area of Study:</u> Rev 20-22; Reference: B10/1-9	
B	<p><u>Looking at the Millennium within the Covenant (The New is Hidden in the Old; and the Old is Revealed in the New)</u></p> <ul style="list-style-type: none"> • It is generally assumed that the “thousand years” is referred to the time from Jesus’ Resurrection to the end of time, during which Christians are reigned by Jesus. Satan will rise again before the end of time: Gog and Magog = Anti-Christ • From the “covenantal perspective”, the “thousand years” in which Satan is bound refers not to the time after Christ, but to the Millennium before his birth. This is the time during which God’s salvific plan & truth continues to unfold through Israel. • “beheaded for their testimony to Jesus” → John the Baptist → martyrs from the later period of the Davidic Dynasty received special grace (first Resurrection), and reigned with Jesus. • “time of released’ = when Jesus is killed and the oppression of Christians • Dome of Rock, Dome of Chain are both customary ideas of Israel: • Also used by Jesus → Satan was locked under the Temple during the Davidic Dynasty • In OT, God is the Shepherd (Ezek 34) fighting against Edom (Ezek 35), bringing in a new spirit (Ezek 36), and Israel, like dry bones, is revived (Ezek 37). The power of Gog is destroyed, in the offering of the Israelites on the mountain, the beasts feast on the flesh and blood of soldiers (Ezek 38), and then New Jerusalem appears (Ezek 40) • In NT, Jesus fulfils the Covenant in the same way. Rev. describes King Herod’s (Edom) oppression = the battle of “Gog and Magog”, Christians were trapped in Jerusalem during the siege. Jerusalem was destroyed like Sodom and Gomorrah (Rev 20:9) before the appearance of the New Jerusalem (Rev 21). 	<p>Rev 20:1-10, B10/1-3</p> <p>Chin Bible Ref., NAB B10/2</p> <p>Mt 16:18-19, Rev 1:18</p> <p>Gen 19:24</p>
C	<p><u>The Final Judgement</u></p> <ul style="list-style-type: none"> • The judgement of Jerusalem and her suffering foretell the judgment and suffering at the end of time, therefore the Final Judgment comes with Jerusalem’s suffering. • In the Final Judgement, the dead will be resurrected and judged according to what they have done. Jesus concludes history for humanity and completes salvific work. He divides the lambs from the goats; the unrighteous ones will be punished eternally while the righteous ones will enter eternal life. • “Death and Hades gave up the dead that were in them. Then Death and Hades were thrown into the lake of fire” (Gehanna), which is the second death, that is, eternal death; Hell. This proves that other than Heaven and Hell, there is also Purgatory. 	<p>Rev 20:11-15</p> <p>Rev 20:12, CCC1038-1041 Mt 25:31-46</p> <p>CCC1034 1Pet 3:19</p>
D	<p><u>New Jerusalem</u></p> <ul style="list-style-type: none"> • The Church in history is like a bride getting ready for her wedding. The Eternal Church in Heaven is the “adorned” bride. • The Church in history is also Jerusalem as she fulfills and prefigures New Jerusalem. “holy city ... coming down from heaven” = Heaven on earth. This miracle continues to unfold in mass, the Church in 	<p>Rev 21</p> <p>Rev 21:2</p> <p>B10/5</p>

	<p>history has been united with New Jerusalem here and now, living mystically within the Mystical Body of Christ.</p> <ul style="list-style-type: none"> • The Church in history and the world struggle against each other within the Sacraments, therefore she has to be purified; Immaculate Mary, the role model of the Church, has achieved perfection. She does not have the same struggle but walks in front of the Church. • “this is the tent in which man and God are united” ... booth, temple, Jerusalem, Emmanuel ... the image and signs in OT reach their destiny and fulfilled in the New Heaven and New Earth. Salvific history ends at the starting point: God and humanity together. • I am the Alpha and Omega: Jesus is the center, destination and history of humanity; He is the only redemption; the absolute truth → there is no redemption outside of the Church (Mystical Body of Christ)! • New Jerusalem is the fulfillment of the Old Jerusalem; Old Jerusalem prefigures the New Jerusalem: <ul style="list-style-type: none"> ➢ 12 Tribes, 12 Apostles ➢ Measurement of the Gate ➢ A perfect cube like the Holy of Holies of the Temple ➢ The same precious stones that adorned the breastplate of the Levitical priest in OT • Therefore the Church from the time of Israel is the “Church of Abel”; the Church of the olive tree; the Church to which Gentiles are converted to the Covenant. From this, we may understand the significance & power of the Litany of the Saints. 	<p>Von Balthason, Exp in Theology II, p.162</p> <p>Dominus Iesus, #15 Jn 14:6 B10/6</p> <p>Ezek 47</p> <p>Ex 28:15ff</p>
<p>E</p>	<p><u>Salvific History begins in Eden and ends in Eden</u></p> <ul style="list-style-type: none"> • The river of life flows from the city • The tree of life heals all nations • There is no day nor night as God’s light shines forever • This Eden is the Church with the truth as the corner stone; the Mystical Body of Christ • This Church is the Roman Catholic Church built by Jesus! 	<p>Rev 22, B10/8</p> <p>Gen 2:10, Ezek 47, Jn 7:38 Jn 19:34 Gen2:9 Gen 1:5 1Pet 3:15 Dominus Iesus, #16, LG8 2003-04 BSP 7, Q&A</p>