

1 **REV WK 5, SES 4, Ch 6 – 7: Opening the Seals**

2 **NOTE:** Seven Seals followed by Seven Trumpets followed by Seven Bowls (same thing from different
3 angles with increasing intensity of judgment against Jerusalem)

4 **Rev 6:** Seven Seals: (*covenant scroll/document*-need seven witnesses for document to be official)

5 **Matthew 24:** Jesus describes in detail what is going to happen in the judgment of Jerusalem; what
6 should Christians do when they see *the signs* (same as see in Rev 6-7); *When you see these signs run,*
7 *head to the hills.*”; no Christians died in judgment against Jerusalem. They were warned.

8 **Mini-apocalypse:** Mk 13, Lk 21, Mt 24; John: Maxi-apocalypse-Book of Revelation

9 **Six Points in common:** **1)** War: (Jesus warned of war), **2)** International strife, **3)** Famine, **4)** Pestilence, **5)**
10 Persecution, **6)** Earthquakes (de-creation-the opposite of Genesis and creation); Jesus (Matthew 24)
11 predicted the fourfold judgment on Jerusalem: wars, famines, pestilences and earthquakes

12 **Four Seals:** Four Horsemen of Apocalypse (4 riders, 4 horses, 4 seals); In OT horses associated with WAR

13 **1st Seal (Rev 6:1-2):** “...as with a voice of thunder: **COME.** And I saw and behold a white horse and its
14 rider had a bow and a crown was given to him, and he went out conquering and to conquer.”; **The**

15 **Rider:** Jesus Christ. **EVIDENCE: 1)** *Rider is riding a white horse:* Rider called trustworthy and true (name
16 of Christ), **2)** *Rider is carrying a bow:* OT prophet Habakkuk: God coming in judgment riding on horses
17 against his enemies, *armed with a bow*, bringing judgment (Ref Gen 9-great flood-bow symbolic of
18 GOD’s promise not to destroy again but now this is about future and final judgment against Jerusalem).

19 **3)** *Rider is wearing a crown.* **4)** *Rider goes out conquering.*

20 **2nd Seal (Rev 6:3-4):** Rider on red horse-takes peace from the earth. civil unrest, international strife “so
21 *that men should slay one another*” (Historian) Josephus¹, which I want to read the background on some
22 of this and what actually happened in 70 AD

23 **3rd Seal (Rev 6:5-6):** Rider on black horse with a balance: (John) heard... “*A quart of wheat for a*
24 *denarius and three quarts of barley for it in areas, but do not harm, oil, and wine.*” (Denarius=one day’s
25 wage=hyperinflation) “...*but do not harm oil and wine.*” Wheat and barley were harvested in spring
26 around the **month of Nissan**, right around Pentecost (Pestilence, famine); Oil and wine harvested in fall
27 not affected by famine; also used in in sacramental rites of Christians (CCC 1293, 1333-1335)

28 **4th Seal: (Rev 6:7-8):** Rider (death/Hades) on Pale Horse (Color of death); brings four plagues (8 days-
29 sword, famine, pestilence, wild beast); a fourth of the earth affected

30 **NOTE:** This judgment is on GOD’s chosen people, the Jews, who have been unfaithful to the covenant, to
31 give lives to Christ. This applies to us also.

32 **5th Seal (Rev 6:9-17)** “... I saw under the altar the souls of those who have been slain for the Word of
33 God and for the witness they had born. They cried out with a loud voice Oh Sovereign Lord, holy and
34 true, how long before you will judge and avenge our blood on those who dwell upon the earth? Then
35 they were each given a white ^{rob2e} (righteous deeds of the saints).”

36 **Suffering:** Book of Revelation written to help people make sense of suffering; overcome by the *blood of*
37 *the Lamb*; insight into how to overcome in wicked world; give lives of service and trust The Lamb.

38 **Suffering and Col 1:24: Salvific Dolores** (Pope John Paul II, CCC 618³); Christ made room in His suffering
39 for us to participate; our suffering joined with Christ is redemptive/changes the world (wjf: *selfless love*)

40 **6th Seal (Rev 6:12-17):** *...the stars of the sky fell down to the earth...”:* OT= *time is up*; MESSAGE: Run to
41 the mountains (Mt 24:12-17: *place of refuge*) but with judgment, no place to go, becomes *de-creation*;
42 7 days of *creation* are undone

43 **Rev 7:** Pulled up to heaven; good news=faithful are sealed, *Do not harm the earth or the sea or the trees,*
44 *till we have sealed the servants of our God upon their foreheads.*” (Sealed=ownership, protection). “*And I*
45 *heard the number of the sealed* ^{v4}, *144,000 sealed out of every tribe of the sons of Israel.*”

46 **Judgment of Judah (587 BC) Ez 9:** Foretells destruction of Solomon’s Temple=7th man will mark (seal)
47 everyone (repentants) who *sighs and groan over the abominations...CCC 1121: The three sacraments of*
48 *Baptism, Confirmation, and Holy Orders confer, in addition to grace, a sacramental character or "seal"*
49 *by which the Christian shares in Christ's priesthood and is made a member of the Church according to*

50 different states and functions. This configuration to Christ and to the Church, brought about by the Spirit,
51 is indelible, it remains forever in the Christian as a positive disposition for grace, a promise and
52 guarantee of divine protection, and as a vocation to divine worship and to the service of the Church.
53 Therefore, these sacraments can never be repeated. "Confirmation is a seal that we are official
54 witnesses (Martis=martyr)

55 **CCC 1235, 2157:** "The Christian begins his day, his prayers and his activities with the **sign of the cross**, in
56 the name of the Father and the Son and the Holy Spirit. Amen. The baptized person dedicates the day to
57 the glory of God and calls on the Savior for His grace, which lets him act in the spirit as a child of the
58 Father," **MESSAGE:** If the enemy can get you to not see your family relationship with the Father, the Son
59 and Holy Spirit and saints, he can bring you down. "**Salvific Dolores**", "If there's a meaning to our
60 suffering, we can go through anything. But if there's no meaning, we will slip into despair". We are
61 SEALED with SIGN of the Cross

62 **144,000: 1)** Literal: Only that many will get to Heaven; **2)** 1000=symbol of completeness/fullness; **GOD**
63 will keep those faithful to His covenant; all the tribes and peoples and tongues standing before the
64 throne of the lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud
65 voice. "**Salvation belongs to our GOD who sits upon the throne and to the Lamb.**"

66 "Hosanna, hosanna, hosanna. God saves. Salvation belongs to our God." Heaven confirms what we say
67 at every Mass with **Preface and Acclamation**⁴ (Amen)

68 **MESSAGE:** Moral Sense⁴: How does this relate to my own life? 1 Corinthians 3:16, **IF**, "Our bodies are
69 temples of the Holy Spirit.", **THEN** worship God in your body; worship Him day and night in the temple
70 just as they did worshiping the Lamb. CCC 1695: Serve God in these temples and we serve Him in a
71 **covenant relationship in a filial relationship.** In the NAME of the Father, and the Son the Holy Spirit – we
72 are in communion and relationship with GOD anytime, anywhere

74 ¹ **Josephus:** (Historian-70 AD), (a Jew who Romans wanted to kill but he talked himself into being an
75 official on-the-scene reporter of the Roman victory in destroying Jerusalem; wrote very graphic account
76 in book *The War of the Jews* -civil and ethnic unrest between Romans, Jews, Syrians, and others.

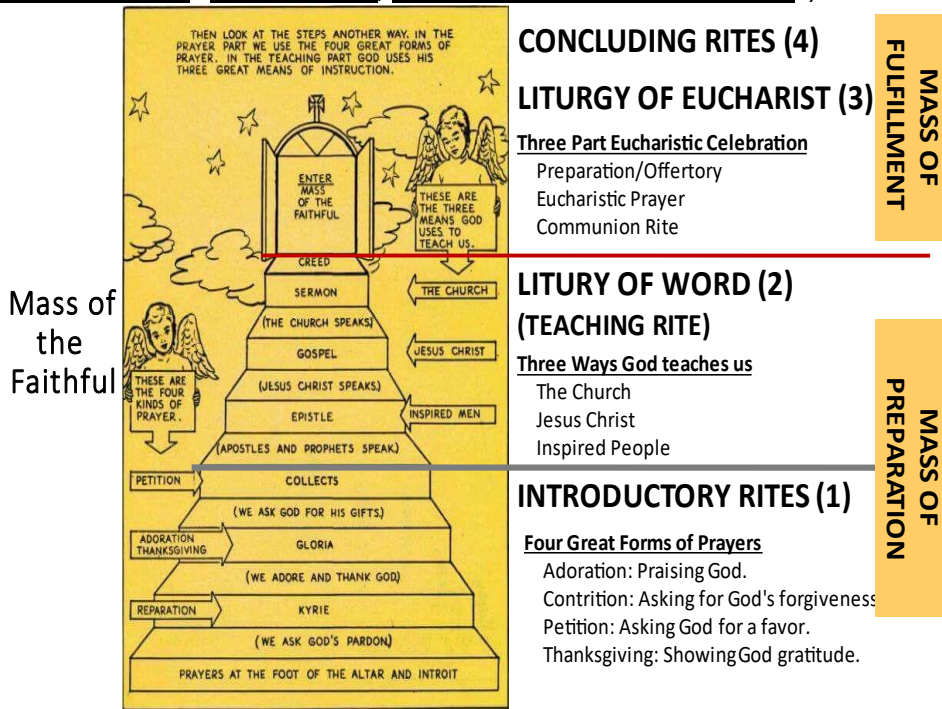
77 ² **Sacrificed animals:** In OT Testament, blood of sacrificed animals would run down base of altar and
78 collect under altar. Saints offered their lives, and God accepted their sacrifice. It's important to
79 remember that the book of Revelation is written to a people who have lost many to martyrdom and
80 they are in need of encouragement. they're feeling discouraged and this is actually an encouraging
81 picture that the blood of their loved ones, their martyrs, is at the effectual and powerful base of the
82 altar, and they are crying out.

83 ³ **CCC 618** The cross is the unique sacrifice of Christ, the "one mediator between God and men". But
84 because in his incarnate divine person he has in some way united himself to every man, "the possibility
85 of being made partners, in a way known to God, in the paschal mystery" is offered to all men. He calls
86 his disciples to "take up [their] cross and follow [him]", for "Christ also suffered for [us], leaving [us] an
87 example so that [we] should follow in his steps." In fact, Jesus desires to associate with his redeeming
88 sacrifice those who were to be its first beneficiaries. This is achieved supremely in the case of his
89 mother, who was associated more intimately than any other person in the mystery of his redemptive
90 suffering.

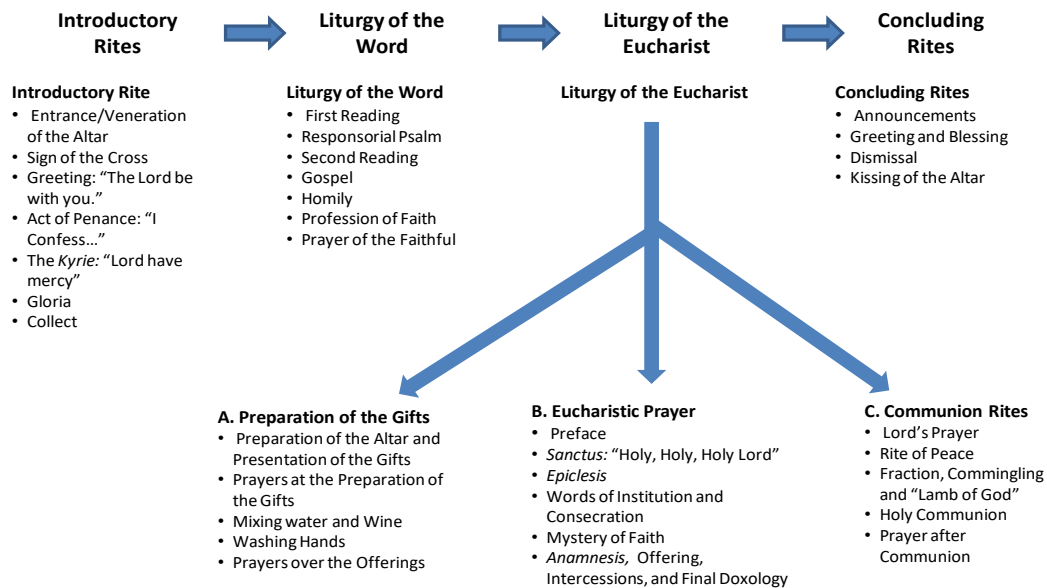
91 **PREFACE of the Mass:** Traditionally, Eucharistic Prayer divided into t people's part and priest's part.
92 Preface is central part of Mass and first half of Eucharistic Prayer. In some Eastern Catholic rites, the
93 priest stands outside with the people during the Preface, then enters into a little building for the priest's
94 prayers that follow. For some thousand years in the West, the Preface was sung so the people could
95 hear, while the priest's prayers were silent. St. Pius X encouraged the people to follow the priest's
96 prayers, too, so now they are said out loud. But the Preface is still distinct as the **people's part** of the
97 Eucharistic prayer, the part where we lift up our hearts to the Lord. St. Thomas Aquinas called it "**the**
98 **part of the consecration**" dedicated to "**exciting the people to devotion.**" The Preface is meant to rouse

99 us, while we stand, just before we kneel for the priest's prayers. **Parts of the Preface:**The Preface has a
100 beginning, a middle, and an end. The beginning is the dialogue: "*Lift up your hearts...it is right and just.*"
101 The priest's prayer follows that. And the end of the Preface is the "*Holy, holy, holy*" or Sanctus. **The**
102 **People's Dialogue:** "*Lift up your hearts,*" the priest says. And we begin by affirming that "*we lift them up*
103 *to the Lord.*" But, all too often that remarkable affirmation is followed by distraction, because many are
104 unsure what is going on in the prayer that follows. We can pray the Mass better if we fully appreciate
105 the Preface. In Latin, "*Praefatio*" simply means "*the Prayer*": speaking "*in front of*" the face of God.
106 (*Fatio*, "*speaking,*" is also the root of the words "*confession*" and "*profession*".) When the Tradition calls
107 this section the "*Preface of the Mass*" it means this is the "*prayer*" of the Mass. This is very important!
108 **The Priest's Prayer:**In between the people's prayer and the Sanctus is a prayer said by the priest: the
109 part of the Mass he is most encouraged to sing. This prayer changes somewhat from day to day, but it
110 also always has three parts. We can appreciate what it is saying if we watch the connecting words. **The**
111 **first part** of this prayer always begins, "*It is truly right and just.*" Truly. First the priest affirms what has
112 just been said in the dialogue. It is "right and just" to give thanks to the Lord. In fact, it is "our duty and
113 our salvation." This is quite a claim: the perfect justice, the most worthy thing, our ultimate duty and in
114 fact our very salvation is "to give thanks to the Lord." **This is the heart of our relationship with God.** It is
115 the original name of the Mass. The Greek word "*Eucharistia*" means "*giving thanks.*" **The middle part** of
116 the priest's Preface prayer is the part that most varies. But it almost always begins with the word "*for,*"
117 meaning "*because.*" In this part, the priest lists some of the reasons that it is *truly right and just to give*
118 *thanks.* It is right to thank him for he has given us the saints, for the blood of the martyrs shows his
119 marvelous works, for he created man and redeemed him, etc. We pray this prayer best by "lifting up our
120 hearts" in thanks for the things the priest is describing, even saying (under our breath or in our hearts)
121 "*yes, thank you, Lord.*" **The last part** of the priest's Preface prayer almost always begins, "And so" or
122 "therefore." Therefore. *Since it is truly right and just to give thanks, for* He has done all these wonderful
123 things, therefore we join with the angels in praise. This section introduces the "*Holy, Holy, Holy,*"
124 the Sanctus. **The Holy, Holy, Holy or Sanctus: Song of Praise:** The Mass joins thanks *and* praise together.
125 We join in the praise of the angels and saints *because* we are giving thanks. We praise better when we
126 are in a posture of thanksgiving. That is how the Preface "*excites our devotion.*" The two parts of
127 the Sanctus emphasize this. They are the prayers of the angels in *Isaiah* 6:3 followed by those of the
128 crowd of people as Jesus enters Jerusalem: "Blessed is he who comes in the name of the Lord." Thus, this
129 heavenly song joins the highest and the lowest. But it also joins two reasons for thanksgiving: heaven
130 and earth are full of his glory, and He comes. That is, He has created us, and He redeems us. We give
131 thanks and praise for both the work of Creation and the work of the Incarnation, for making the heavens
132 and for coming to Jerusalem. **The Preface Explains what follows in the Eucharistic Prayer:** Finally, the
133 thanksgiving of the Preface explains what happens next during the part when we kneel in many Catholic
134 rites (some people refer to it as the "kneeling part of the Mass"). The "*Institution Narrative*", sometimes
135 called the consecration, itself emphasizes this thanksgiving: "giving you thanks, He said the blessing,
136 broke the bread . . . once more giving you thanks, He said the blessing, and gave the chalice to His
137 disciples." Eucharist: thanksgiving. The priest, "*in persona Christi*" (in the person of Christ) does three
138 things while we are kneeling. 1) Priest brings us into communion with Jesus so we can join into His
139 thanks. That is what the Son does: He receives and gives thanks: Jesus the priest. 2) Priest offers the Real
140 Presence as a sacrifice. In the traditional understanding, sacrifice is not principally about killing, but
141 about giving thanks and praise. We lift up something to say *thank you.* We celebrate a memorial; a
142 remembrance of what Jesus has done. We do this perfectly by offering the body and blood of Christ
143 Himself. The sacrifice of the Mass is the perfect act of thanksgiving: Jesus the victim. 3) Priest makes
144 *petition.* He asks God for all sorts of things, but above all, he asks the Lord *to give us this perfect*
145 *presence of Jesus.* Because asking for our daily bread is itself a form of thanksgiving: to realize that
146 everything comes from God, and everything leads back. **In Summary,** So, that's why the Preface is such
147 an important part of the Mass. It's all about arousing our devotion and giving thanks to God for all he

148 has done for us, all he has given us and all he is about to do for us. And, we have much to be thankful
 149 for. Indeed, as one Mass prayer says, "You have no need of our praise, yet our desire to thank you is
 150 itself a gift. " <https://spiritualdirection.com>
 151 **4SENSE of Reading the Bible: 1. LITERAL sense, 2. three spiritual senses: ALLEGORICAL sense: how does**
 152 **it relate to Christ? MORAL sense, how does it relate to my own life?)**



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Four Main Sections of a Catholic Mass
 Adapted from Ascension Press:
A Biblical Walk Through the Mass: Understanding what we say /do in the Liturgy Dr Edward Sri

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