

Session 13: The Supper of the Lamb and the Millennium

What We Found

The New Testament's only Hallelujahs are sung over answered martyrs: he has avenged on her the blood of his servants (19:2): the how long? of the fifth seal, carried through the incense and the bowls, closed in song concerning Babylon (the dragon and death itself meet their sentences at the throne). Then the announcement the book was arranging all along: the marriage of the Lamb has come, and 19:8 holds grace and works in one verse: it was granted her to be clothed, and the fine linen is the righteous deeds of the saints: the wedding dress is grace, tailored from a lifetime of graced choices (CCC 2008–2009). The beatitude of 19:9 is the one the Roman Rite's priest echoes over the raised Host: Blessed are those called to the supper of the Lamb: the study's liturgy thread, planted at the Lord's Day reading of Session 1, resolves in the Communion rite. The Rider's robe is dipped in blood before the battle (Isaiah 63 arriving; read through Calvary, the tradition has long heard the blood as first his own, though Isaiah's oracle speaks of enemies' blood), his sword is his mouth (his weapon is his word), and no combat is narrated: the enemies fall at once. On the millennium we learned the honest picture: early diversity (St. Justin held a future reign and records that faithful Christians disagreed), St. Augustine's church-age reading that became the mainstream (on his reading, we are living in the millennium), and the Church's defined rails: Christ reigns now, and returns once in glory to the one universal resurrection of the dead and the Last Judgment (each soul's particular judgment at death stands, CCC 1021–1022), and millenarianism, even modified, is rejected (CCC 676). At the great white throne the books of deeds and the book of life open together (grace and works in judgment form), and Death and Hades are thrown into the lake of fire: the keys of 1:18, used at last.

VOICES OF THE CHURCH

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St. Ignatius of Antioch · *Letter to the Ephesians*

Not long after Revelation, on its traditional dating, St. Ignatius called the Eucharist the medicine of immortality, the antidote against dying, that we should live forever in Jesus Christ. The marriage supper's medicine is already on the altar.

VOICE OF THE CHURCH

St. Justin Martyr · *Dialogue with Trypho (summary)*

St. Justin, who himself expected a future reign of the saints, records with candor, in substance, that many Christians of pure and pious faith thought otherwise: faithful disagreement on the millennium attested already by the mid-second century.

VOICE OF THE CHURCH

St. Augustine · *City of God, Book 20 (summary)*

St. Augustine teaches, in substance, that the thousand years is the present age of the Church, Satan bound so the nations can be gathered, the first resurrection the soul's rising to grace: the saints reign with Christ even now.

Live It This Week

- At Mass this week, when you hear Blessed are those called to the supper of the Lamb, answer it deliberately as Revelation 19:9: a wedding invitation, handed to you.
- Add one thread to the linen: one graced deed, done before our final session.
- Memorize the memory verse.

Memory Verse

Blessed are those who are invited to the marriage supper of the Lamb. (Revelation 19:9, RSV2CE)

Before Next Session

Read Revelation 21–22: the final session.

Catechism references from this session: CCC 668–670; 676; 1038–1041; 1329; 1402–1405; 2008–2009.