

1. In Revelation, lampstands are
 A. apostles B. churches C. prophets D. spirits
2. Work claims that Revelation uses material from the Old Testament
 A. to fill out a timeline of events that will unfold in the ‘end-times’
 B. to make sense of the bizarre images in the author’s vision of events from our technological era
 C. to scare readers into repenting of their idolatry and immorality
 D. to show Jesus’s ministry as both a fulfillment and a transformation of God’s promises to Israel
3. Which is *not* one of the ‘sets of seven’ in the first half of Revelation?
 A. churches B. horses C. seals D. trumpets
4. Apocalyptic imagery is mainly
 A. allegorical: one thing really means another thing
 B. figural: one thing evokes an association with another
 C. literal: a thing refers to its plain meaning
 D. all of these: the genre uses images in varying ways
5. The course materials say apocalyptic literature does all of these *but one*. Which?
 A. It addresses its original present, so that it is merely of historical value to later readers.
 B. It grabs our attention, inspires worship and devotion, and captures imaginations.
 C. It offers messages of both warning and comfort to audiences being pressured into unfaithfulness.
 D. It often uses a non-linear narrative structure.

1. Using either the handout of Rev 1’s OT allusions or the table below, examine pairings, one at a time. Pay attention to both OT context and NT context. Put this question to each: *What ‘work’ is the OT image or passage doing in its new context in Revelation? What work do they do together?*

I know some of you find this work tedious rather than exciting, but it’s really important background. Imagine my mom watching a mashup video and thinking all those people are in the same band performing an original song! How confusing!

Sun, moon, and stars tell the times (Joel 2).	The sky vanishes (Rev 6:12-14, 12:8).
Numbers tell the times (Dan 7:25, 12:7; 9:20-26).	Times of opposition (11:3, 12:6, 12:14, 13:15).
Fourth beast rises & falls (Dan 7); a ram & a goat (8:19).	The dragon, beast, false prophet rise and fall (12-13).
Abomination of Desolation (Dan 10-11, 12:1).	Great tribulation (6, 7:14).
Resurrection and rescue (Dan 12).	The sealed servants of God (7); resurrection (20:4).
The king delivers Israel from Babylon (Zech 9).	The Son of Man comes to judge the world (11:15-18).
Disaster brings mourning in Jerusalem (Zech 12).	Mourning for the pierced one (1:7).
Messiah restores Israel (Zech 13-14).	Jesus reigns in Millennium, then New Jerusalem (20-22).

2. “Write what you see” implies two stages: envisioning, then recording. Was this a real vision? It sounds like it (1:10). Or is John imitating examples (see Isaiah 30:8, Daniel 7, etc.)? Does it matter whether John got this vision or is using a ‘vision’ genre to relay Jesus’ message to those churches?

3. Everything standing in the way of God's church is "Satan." Nothing gets singled out for special treatment. Should we adopt the same perspective? How can we do it in a constructive way?

4. Luke Timothy Johnson says Rev 2-3 prepare the way for 4-22 as Daniel 1-6 prepare for 7-12. It helps to know where we are in order to face what's coming. Which of Rev 2-3's churches do you live in, or come closest to fitting in? What would Jesus say to your actual church—both your church as a whole (using a singular 'you') and to various groups within it (using 'some of y'all')?

5. In Rev 4, we shift from past (John's present) to future (John's future)—*or* we shift from an *earthly* view of the past, present, and future to a *heavenly* view of the same. From the text, which do you think?

In 4:8 the Lord is "the one who was, and who is, and *who comes* [present tense]." In 2:5 Jesus says, "Repent, and do the works you did at first. If not, *I am coming* [present] to you and will remove [future] your lampstand." In Revelation, is Jesus' coming something that only happens sometime in the future? Or does his "walking among the lampstands" (2:1) reflect *comings* that happen again and again?

6. Elizabeth Schlüssler Fiorenza claims readers won't understand Revelation unless they are oppressed. Think of the worst time of your life. How would Rev's message that Jesus walks among his suffering churches, and promises coming deliverance from the destruction of the world's present arrangement, have sounded at that time?

7. Rev 5 turns Israel's military imagery on its head: To conquer is to become a sacrifice; to liberate is to ransom. What do these images tell you about the practice of "spiritual warfare"?

So to "lose" faithfully is to win fruitfully. How then should our churches fight their battles?

8. In Rev's structure, 11:14-18 is the middle, a summary, and a kind of climax. The seven signs that follow will illustrate its truth. How does this passage help you read the ones that came before it?

This passage seems to describe how John wants the seven churches to live. Are *we* living as if 11:14-18 is true of the present, rather than *merely* a far-off future? Is your church? Is our school?

9. *Here they come!* What does 11:14-18 say about God?

What does it say about you?

What will you do differently as a result?

Whom will you tell?