Read Revelation 12.1 to the end. This is all you need to answer the questions below. *If you have time to review from 4.1 onwards, even better.*

Not to answer in writing:

“There the book was written for Christians who still felt themselves to be Jews – indeed, the only true Jews, the rest being ‘the synagogue of Satan.’ The Jewishness of the work is everywhere apparent” (Cohn 212). One way one sees this is in the many references to, and quotations from, the Hebrew Bible, including many references to words, images, or ideas from the prophets. Revelation is steeped in the Hebrew Bible. You’ll notice, I’m sure.

To answer in writing:

1. In chapter 14.1-5, is there a suggestion that the 144,000 saints who have been redeemed from the earth by the Lamb are all men? Anyway, aren’t you grateful for the footnote to 14.4?

2. In chapter 14, (a) what will happen to those who receive “the mark of the beast” on their foreheads or on their hands? (b) For how long? (c) What or who is being “harvested” and thrown into the “great wine press”? (d) How high will the 200-mile long river of blood be? (f) How does the Christian God of Revelation compare with the Jewish God of the Hebrew Bible?

3. In what chapter is it indicated that part of the trouble with Rome is its materialism?

4. 19.17-18. Here is just one of hundreds of echoes from our earlier readings. Do you remember this image?

5. In chapter 20, (a) who reigns during the millennium? (b) over whom?

6. We’ve been focusing on the idea of the kingdom of God. (a) Cite at least two places where the kingdom of God is evoked in Revelation. (b) *Important question:* In what important way does the kingdom of God in Revelation seem to differ from the kingdom of God in Daniel 7 as discussed in the N.T. Wright excerpt?

7. Throughout our reading of the Hebrew prophets, we’ve seen a trend towards “apocalyptic” destruction and “apocalyptic” hope. “Apocalyptic” is in quotation marks here to indicate that it is being used loosely, the way it is in popular culture, to denote “huge” destruction and” huge” hope. Now, in Revelation, we have the real thing – apocalyptic destruction and hope without the quotation marks! How does it differ from what we found in the Hebrew prophets? Please answer in five
or six sentences that include a couple of specific references to the Hebrew prophets and a couple to Revelation.

8. Think a bit about the destruction of Rome (“Babylon the whore”) in Revelation. The common idea is that the writer of Revelation would have wanted Rome destroyed because Rome was a persecutor of Christians and its emperor at the time, Domitian, set himself up as a god and required everybody to worship him. This common idea is now disputed. (See Norman Cohn, *Cosmos, Chaos, and the World to Come*, chapter 12). There is lots of evidence that Christians lived pretty peaceful lives in the urban centers of the Roman Empire. But even if it were true that Rome was persecuting Christians and making them worship the emperor, why not envision an apocalypse in which a bad society like Rome was replaced by a better society? Why envision the wiping out of everything, to be replaced by “a new heaven and a new earth”? The Greek idea, and, even more, the Roman idea was that earthly governments (by kings, etc.) were reflections of divine government. Could Revelation be suggesting that earthly governments are inevitably in the hands of Satan, and that the only answer was to wipe away earthly government altogether? Is it, as Cohn suggests, “encouraging Christians to see themselves in conflict with the larger society”? Is it suggesting that true Christians will have some hostility to all government? Does such a hostility seem to be a part of apocalypticism in modern popular culture? *This is intended only as a thought-provoker. Just write one sentence about whether this line of thought seems reasonable to you.*

*This is the end of the Revelation assignment for Friday, May 26. The following pages contain (a) a bunch of detailed questions on Revelation that I made up for another class once. They are just for the use of anybody interested, and (b) the only real extra credit assignment in the “Bible” part of the course.*