

## Revelation 3

- **Welcome & Announcements**
  - a. Both retreats
  - b. There is no bible study next week which is Thanksgiving week.
  
- **Opening Prayer**
  - a. Rev. 7:14, ““These are the ones who have survived the time of great distress; they have washed their robes and made them white in the blood of the Lamb.”
  - b. Tuesday evening: read handout and watch the video.
  - c. Wednesday morning: show the video, start the livestream, and then read the handout.
  - d. Sr. Dorothy Stang – see handout
  - e. There is the phrase in popular Christianity today, “God will not give you more than you can handle.” This is not in the bible just like “God helps those who help themselves.”
  - f. God frequently gives us more than we can handle, because God wants us to let go of control, just like Jesus did in Gethsemane. God gave Jesus much more than he could handle on the cross. It killed Jesus. God did the same with the martyrs throughout the history of the Church. And for the record, the norm is Jesus. He is not the exception. He calls us to follow him by taking up our cross no matter the cost.
  - g. God’s love and protection is never from death but through death into the next life.

### **Rev 9 – The Fifth and Sixth Trumpets**

- a. **Rev. 9:1-12 The Fifth Trumpet – The First Woe**
  - 1. The first four trumpets were described briefly. The fifth and sixth receive more details.
  - 2. John alludes to the eighth plague in Exodus 10:12-15 and combines it with an allusion to Joel 1:6-7, 15; 2:1-11 ushering in an Egyptian-style plague of locusts already great embellished by the prophet Joel.
  - 3. Their power to hurt is similar to that of a scorpion, hostile to humans and readily seen as a symbol of evil forces.
  - 4. In Revelation, the abyss is the abode of Satan and fallen angels.
  - 5. Since these are not natural locusts, their targets are not natural vegetation but rather, the inhabitants of the earth who do not bear the seal of God.
  - 6. The goal is that the inhabitants of the earth would repent, because of this torment that is the fruit of their sin.
  - 7. These demonic locusts have a human face. While evil takes many sinister forms, ultimately it needs a human face in the world to act. As Jesus says in Mark 7:15, evil comes from within human beings, “Nothing that enters one from outside can defile that person; but the things that come out from within are what defile.”

**b. Rev. 9:13-21 The Sixth Trumpet – The Second Woe**

1. Twice 10,000 x 10,000 = 200,000,000. That is an awful lot for this time in history.
2. The four angels who have been held for this very moment will kill one third of humanity who don't have God's mark on them. They are instruments of divine wrath that is God's response to sin and evil: imposing death.
3. The Euphrates river marked the eastern frontier of the Roman Empire. John utilizes that paranoid Roman fear of the Parthian threat (the masters of the bow and arrow – see Rev. 6:2) who live just east of the Euphrates river.
4. The reality of the time being determined down to the very hour, day, month, and year reveals that this is clearly God's plan.
5. The colors of the riders' breastplate matches the colors of the fire (red), smoke (blue), and sulphur (yellow) that is breathed out of the horses' mouths.
6. The rest of humankind, the two-thirds of humanity who lack God's mark on them, fail to repent. The sins of empire that grieve God are announced here: gods made by hands; worshipping demons; idols of gold, silver, bronze, stone, and wood; murder; sorceries; fornication; and robberies (imperial extortion).
7. God's motivation for the plagues is not vengeance; rather, the plagues are a summons to conversion. Painfully, as with Pharaoh and the Egyptians, God's purpose of repentance is not achieved.

**Rev 10 – The Scroll**

- a. 10:1, "Then I saw..." John is no longer in heaven or having a vision of heaven. Instead, he is on earth as the mighty angel comes down.
- b. 10:3, "...seven thunders..." is probably the voice of God. See Psalm 29:3, The voice of the Lord is upon the waters; the God of glory thunders." See Jer 25:30, "The Lord will roar from on high...against all the inhabitants of the earth."
- c. 10:4, the purpose of the sealing of the message of the seven thunders is not clear. It may be to insist that John, though he provides a revelation of Jesus Christ (1:1), is not privy to the whole of divine knowledge.
- d. 10:6, "no more delay" is in conscious contrast to Daniel 12:7, "that it would be for a time, two times, and half a time" before all should be accomplished. There was a delay with the seals and the trumpets, that is, God giving opportunity of repentance.
- e. 10:7, yet now the hidden purpose of God in the seventh trumpet will be accomplished. We will learn this towards the end of Rev. 11:15-19.
- f. 10:8, John is commissioned to eat the scroll and his mission will unfold in Rev. 12-22.

- g. 10:9, inspired by Ezekiel 3:1-3, John's task as a prophet is bittersweet: honey in my mouth and sour in my stomach. This bittersweet experience of the prophet is found in Ezekiel 3:14 and Jeremiah 15:16-18. It is normal for God's word of truth is powerful, yet the prophet gets sick to his/her stomach because the prophet, like Jonah, has to tell a people that they need to change their ways.
- h. This scroll that commissions John in Rev. 10 marks a transition from 1:9-20. Now, John must prophesy again and this time to many peoples, nations, tongues, and kings.
- i. God's plan is about to unfold.
- j. To be a prophet is a gift and an enormous burden. It is a privilege to serve God but the cost is high. Everyone who strives to preach and teach the word of God knows at once that it is fulfilling and frustrating.

## Rev. 11 – The Temple, Two Witnesses & The Seventh Trumpet

### a. Rev. 11:1-2 The Temple Measured

1. This vision draws from Ezekiel 40 – 43.
2. Measuring the temple is similar to the sealing of the servants in Rev. 7:4-8 to protect them during the tribulation, not from death, but from being separated from God's love.
3. John becomes a participant in the action itself. He is told to measure a part of the temple and to measure the people worshipping there as if they are the temple, perhaps, the Body of Christ.
  - (a) Here we see a transition from the temple being a building to it being living people as we find in 1 Cor 6:19-20, “<sup>19</sup> Do you not know that your body is a temple of the holy Spirit within you, whom you have from God, and that you are not your own? <sup>20</sup> For you have been purchased at a price. Therefore, glorify God in your body.”
  - (b) This understanding of the slain Lamb, Jesus, purchasing people for God through his blood is found in Rev. 5, the Liturgy of Redemption, 5:9, “Worthy are you to receive the scroll and to break open its seals, for you were slain and with your blood you purchased for God those from every tribe and tongue, people and nation.”
  - (c) This is another reason why I suggest that a disciple of Paul wrote the Book of Revelation.
4. **The “temple” here is the Christian community who worships God.** This is a variant of the sealing of God's servants in Rev. 7:1-8.
  - (a) 1 Cor 3:16-17 says the same: “<sup>16</sup> Do you not know that you are the temple of God, and that the Spirit of God dwells in you? <sup>17</sup> If anyone destroys God's temple, God will destroy that person; for the temple of God, which you are, is holy.”
5. In contrast, the trampling of the holy city is the great tribulation (probably the seventh trumpet) that will come upon the inhabitants of the earth.
6. Thus, the Christian community is sheltered by God from the second death, not from death of the body but death of the soul, and the larger world is not sheltered.
7. The disciple of Jesus is not greater than the Master Jesus who triumphed through his suffering and death. His followers triumph in the same manner: cross and resurrection.

8. The symbol for the Christian Church in Revelation is the slain Lamb who is the Christological (“Who do you say that I am?” in Mark 8:29) focus. Christology is the study of the Christ. Who is Christ? What is his mission?
9. The Christians will still be harassed, arrested, tortured, and some will die in the great tribulation. God’s protection is that you will not be lost to God. God will protect your soul and if you do die, God will reward you on the flip side.

**b. Rev. 11:3-14 – The Two Witnesses**

1. 11:3, “And I will commission...” the person speaking here is the slain Lamb, Jesus Christ, who also is speaking in 2:13 and 21:6.
2. 1260 days is about 3.5 years which comes from Daniel 7:25 and 12:7 which is how long the tribulation, the time of testing, lasts in Daniel.
3. **The mission of the two prophets – who are imaged as Elijah and Moses, who also appear at the Transfiguration – is to prophesy: to call people back to God, to be faithful, to repent.** This prophetic mission will lead to their death just as the prophetic mission of Jesus led to his death. These prophets represent the function of bearing witness which is the mission of all the followers of Christ. See Acts 1:8 when Jesus says, “But you will receive power when the holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.”
4. The main function of a prophet is to give witness to the word and ways of God.
5. Sackcloth or camel’s hair is often the dress of the prophet like Elijah in 2 Kings 1:8 and John the Baptist in Mark 1:6. Sackcloth is meant to literally “get under your skin” or irritate your skin – to get your attention. You only wear it for a time.
6. 11:4, olive trees and lamps -> are probably from Zechariah 4:2-3, 11-14 where the lampstand is Israel and the olive tress are Zerubbabel, the Davidic King who rebuilds the temple for the last time, and Joshua, the high priest, the “two anointed ones who stand by the Lord of the whole earth” (Zech 2:14).
7. 11:5, fire coming out of their mouths may allude to
  - (a) Jeremiah 5:14, “Therefore, thus says the LORD, the God of hosts, because you have said this-- See! I make my words a fire in your mouth, And this people the wood that it shall devour!”
  - (b) Sirach 48:1, “Then Elijah arose, a prophet like fire, and his word burned like a torch.”
  - (c) The point is that God’s word from a prophet lays us bare and it feels like our hearts are on fire, much like the two disciples on the Road to Emmaus when Jesus interpreted all the Old Testament scriptures that referred to the Messiah and later they said, ““Were not our hearts burning within us while he spoke to us on the way and opened the scriptures to us?” (Luke 24:32).
  - (d) The goal of God’s prophetic word is that our hearts would burn – that they’d be transformed, making us joyful witnesses to Jesus. Thus, nothing, not even the shedding of our blood and death, will stop us from bearing witness.**

8. 11:6, the power to close the sky is Elijah who allows, through God's power, no rain in Israel and the power to turn water to blood and to initiate any plague refers to Moses.
9. 11:7, the beast comes up from the abyss, wages war, and kills them. The beast is described in Rev. 13:1-8. I suggest the beast is the Roman Empire.
10. 11:8, Sodom and Egypt are figurative names – as John tells us – of the true empire that is Rome (see Rev. 16:19; 18:10, 16, 18-19, 21)
  - (a) "...where also their Lord was crucified" clearly points to Jerusalem but an "allegorical" Jerusalem like Isaiah 1:10 and 3:9 where Jerusalem is called Sodom.
  - (b) "Jerusalem" here is heir to the inhospitality of Sodom, the tyranny of Pharaoh's Egypt, and the blind disobedience of Jerusalem -> all of which point to Rome.
11. 11:11, "a breath of life from God came into them" alludes directly to Ezekiel 37:10.
  - (a) John says that they are standing on their feet, quite similar to the Lamb who had been slain who is "the first-born of the dead" (Rev. 1:5).
  - (b) The beast will not have the last word over the two witnesses just as the Dragon, Satan, will not have the last word over the Lord of the Church, Jesus, in Rev. 12.
12. 11:12, the heavenly voice calls the faithful witnesses into heaven and they ascend to heaven like Jesus did.
13. These two faithful witnesses are examples of what will happen to all faithful witnesses to Jesus Christ, the slain Lamb, where faithfulness entails the shedding of their blood. Like the Lamb, the word is the only weapon that they wield.
14. 11:13, "...the rest were terrified and gave glory to the God of heaven." The prophesy, death, and resurrection of the two witnesses along with the earthquake and the 7000 people being killed in the earthquake **are all meant for the unrepentant to come to their senses and repent. It seems like the rest who do not die give glory to God, which is the start of repentance.**

**c. Rev. 11:15-19 – The Seventh Trumpet**

1. The seventh trumpet, which may be the third woe, is not clearly designated.
2. It signals the downfall of Satan for the third woe is that God's kingdom has come.
3. With a liturgical introduction by the 24 elders, they proclaim that God in Revelation "who is, who was, and who is to come" (1:4, 8; 4:8) is no longer the One to come, because God has now assumed the Reign of all creation.
4. God's kingdom has now come and this is dreadful for Satan.
5. The time for judging, rewarding, and destroying has now come.
6. Three groups will be rewarded: the prophets, God's faithful people, and those who fear God's name.
7. God's wrath is aimed at the destroyers of the earth: Satan (Dragon) and the Roman Empire (the Beast) who dupe the inhabitants of the earth into following them. God destroys the destroyers so that humanity can rest.
8. The sign is, not only is heaven opened but the Holy of Hollies, which was only visible to the high priest one time during the year, is visible now. This is unheard of, unless God has come to take God's Reign.

9. I suggest that with the death and resurrection of Christ is the final sign where God defeats the Dragon and the Beast.
10. A legend from 2 Maccabees 2:4-8 represents Jeremiah as having hidden the ark of the covenant, the Holy of Holies, in a hiding place until God gathers his people together for Israel's restoration. Yet, in Revelation, it is not Israel's restoration but God's universal sovereignty over all creation.

## Rev. 12 – The Woman & the Dragon, Victory in Heaven, & the Dragon and the Woman

- a. This chapter is composed of three parts using Mark's sandwich technique
  1. The Woman & the Dragon – a retelling of Genesis 3
  2. **The Victory in Heaven – the real focus of this chapter**
  3. The Woman & the Dragon
  
- b. **Rev. 12:1-6 - The Woman & the Dragon**
  1. 12:1, a woman clothed with the sun is where the Zodiac comes from – this chapter in Revelation.
    - (a) This “woman” could be the bride, the heavenly Jerusalem, the People of God, of the Lamb. She is the opposite of the harlot who is Rome (17:14; 18:16).
    - (b) She could also be Mary, the mother of Jesus.
    - (c) In this symbolic book, she is both at once, the Church and Mary the mother of Jesus.
  2. 12:2, she is in labor pangs, alluding to Genesis 3:16. This is the People of God giving birth to the Messiah and the Messianic Age – the final age.
  3. 12:3-4a, the Dragon appears in Revelation as a many headed monster (Psalm 74:13-15) with ten horns like the fourth beast in Daniel 7:7. A third of the stars is a loose rendering of Daniel 8:10.
    - (a) The dragon/serpent has one mission: to attack the child of the woman – Genesis 3:15.
  4. 12:4b-5, the woman and the Dragon (serpent) are face to face as in a retelling of Genesis 3. This time, Mary is the new Eve, the Church is the new Eve.
  5. 12:5, the Dragon, as in Jeremiah 51:34, is imaged as Nebuchadnezzar who devours and crushes Jerusalem like a monster.
  6. 12:5, a son, male child, destined to rule the nations is a direct reference to Psalm 2:9.
    - (a) For John in Revelation, the rule of the Lamb is a shepherding (7:17).
    - (b) **The enthronement of the child, the Messiah, is the cross of Christ. It is how the Messiah defeats the Dragon by giving his life and his blood to purchase for God people of every tribe and nation.**
    - (c) **This is the paradox of Revelation: the Lamb wins through surrender.**
  7. 12:5, “snatched up to God” probably references the ascension of Christ which is the triumph of God and the downfall of the Dragon.
  8. 12:6, “the woman fled into the desert” alludes to the Old Testament where the wilderness is a place of refuge for the persecuted (Exodus 2:15; 1 Kings 17:2-3; 19:3-4; 1

Maccabees 2:29-30). The desert is an ambivalent symbol that is all too often negative. In this case, it is meant to be a place of sustenance.

- (a) This time in the desert could be the time that the People of God wait vigilantly for the Messiah to return.
- (b) Thus, the dragon will be around for a while even though he has been defeated by Christ on the cross.
- (c) The way that we continue to defeat the dragon is by picking up our own crosses, living in self-sacrificing love.

**c. Rev. 12:7-12 – Victory in Heaven**

1. Be careful of thinking that Michael and his angels defeat Satan and his minions in some celestial battle. Michael, in Hebrew, simply means “who is like God” for God through God’s Son on the cross defeats Satan, the dragon.
  - (a) Note that in Revelation 5 that Michael does not break open the seals of the scroll.
  - (b) Rather, the only one in the universe who can do this is the slain Lamb.
2. **Rev. 12:11 tells us exactly how Satan is defeated then and now, “They conquered him by the blood of the Lamb and by the word of their testimony; love for life did not deter them from death.”**
  - (a) Rev. 7:14, “These are the ones who have survived the time of great distress; they have washed their robes and made them white in the blood of the Lamb.”
  - (b) Rev. 2-3, the letters to the seven churches, are saying one thing: the Christian victory comes through patient endurance that is faithfulness to Christ and his cross.
  - (c) **The victory of the Lamb (5:9-10) is synonymous with the victory of the martyrs**, the witnesses of Christ who have washed their robes white in the blood of the Lamb (7:9-17).
3. The Dragon is defeated by Christ and his followers in Revelation that is filled with this violent imagery, yet, the victors are the ones who lay down their lives in love upon the cross.
4. ***Story of Quo Vadis? with Peter.***
5. To conquer in Revelation never indicates vindictive action directed at the enemies of Christ and his followers.
6. To conquer is to witness in love on the cross, especially for one’s enemies. In Revelation and the entire New Testament, the response of the follower’s to Christ to evil is self-sacrificing love.
  - (a) I suggest that this is what Jesus mean when he said love your enemies.
  - (b) This does not mean that we become a doormat. Rather, it means that we resist evil by taking it into ourselves as Jesus did.

**d. Rev. 12:13-19 – The Woman & Dragon (again)**

1. Satan has been defeated but Satan is still around. Satan has lost the final battle but Satan continues to persecute the People of God. We are told this in 12:6 and it continues in 12:13-16.
  - (a) This is the sandwich technique used by the author of Revelation where the two pieces of bread – an image – contain the important part of the sandwich: Christ has defeated the powers of evil through his cross and resurrection.
  - (b) Yet, the Church not yet in glory is still pursued by the Devil.
  - (c) Some of the followers of Christ offer their lives in love, witnessing to Christ today on earth.
  - (d) Some examples are Sr. Dorothy Stang, St. Oscar Romero, and the six Jesuits and their housekeeper and her daughter who were murdered by the El Salvadoran military on November 16, 1989 (30 years ago this past Saturday).**
  - (e) All of these followers of Jesus were witnessing to Jesus Christ and the cost was high: their lives.**
  - (f) They have washed their robes white in the blood of the Lamb.**
  - (g) This is how Satan is defeated in the time of Jesus and now.**
2. This time of a time, two times, and half time is probably the time of tribulation in between the death and resurrection of Christ and his Second Coming.
3. 12:15-16, the Dragon spews a flood trying to drown the woman, the People of God, but the earth which is part of God's good creation and is on God's side and God's people, swallows the venomous flood of the Dragon at its own cost, like the followers of Jesus.
4. The dragon takes his stand on seashore for the sea is the abyss. In ancient Israelite mythology and especially in Genesis and the Psalms, the sea is the great place of evil that could flood the People of Israel at any time. Thus, the devil lives in the abyss of the sea.

**Rev. 13 – The First & Second Beasts**

**a. Rev. 13:1-10 – The First Beast**

1. **The first beast is the Roman Emperor or the Roman Empire.**
  - (a) Most allusions in this section point to this beast being the Emperor Nero or as they would have named him “Nero Caesar.”
2. 13:1, the sea is the abyss and is hostile to God's people.

- (a) Ten horns and seven heads is probably about seven Roman emperors where one is mortally wounded. Much more on this in Revelation 17:9-14.
- (b) Ten diadems represents kingly power albeit demonic.
- (c) On each head a blasphemous name: titles like “Lord,” “Divine,” “God,” etc.
- 3. 13:2, the dragon gives power, throne, and authority to the beast.
- 4. 13:3, wounded unto death may refer to Nero’s suicide in 68 AD.
  - (a) Civil war followed Nero’s death and threatened the strength of the Roman Empire.
  - (b) Being wounded is a parody of the slain Lamb.
  - (c) It’s mortal wound being healed may refer to Vespasian seizing power and unifying the empire. The beast, the Roman Empire, comes to life again with Vespasian as the emperor.
- (d) The whole world gazes in wonder at the beast. The glamour of evil is quite seductive.**
- 5. 13:4, the inhabitants of the earth worship the beast which is really worship of an idol, the same as worship of Satan, the Dragon.
  - (a) “Who is like the beast?” is probably a parody of Exodus 15:11, “Who is like you among the gods, O Lord?” John is mocking the worship of the beast.
  - (b) “Who can fight against [the beast]?” The empire seems invincible and in terms of fighting with swords and armies, it is invincible, which is why God fights with cross and resurrection.
- 6. 13:5, “The beast was given a mouth uttering proud boasts and blasphemies, and it was given authority to act for forty-two months.”
  - (a) This is a passive construction where the beast is given authority to act for 42 months.
  - (b) Any passive construction reveals divine agency, so this is part of God’s plan.
  - (c) 42 months is not 3.5 years. Rather, it is symbolic for the time between Jesus’ cross and resurrection and his Second Coming. We are in this time now. This time is as long as the two witnesses prophesy in 11:2 and as long as the woman’s abode, the Church’s abode, in the wilderness in 12:6, 14.
- 7. 13:6-7, it conquers -> “kills” God’s people, which oddly enough, is part of God’s plan.
- 8. 13:8, all the inhabitants of the earth worship the beast, for that is where they get their livelihood, or so they think. What they think is true worship, is in fact, idolatry and slavery.
  - (a) “slain since the foundation of the world” means that Jesus the Lamb being slain has been part of God’s plan since the foundation of the world. See Acts 2:23 and 1 Peter 1:18-20.
  - (b) Except those whose names are written in the book of life are the baptized and those who wash their robes white in the blood of the Lamb.
- 9. 13:9-10, this is John’s call to the people of God to faithfulness.
  - (a) If your choice is captivity to the Beast, then that’s what it will be.
  - (b) If your choice is faithfulness to God, then persevere in this choice.

**b. Rev. 13:11-18 – The Second Beast**

1. **Simply put, the second beast is the imperial religion or cult in the service of Rome and the Roman Emperor.**
2. 13:11-12, this beast has the authority of the first beast which is the authority of the Dragon, Satan.
  - (a) Its goal is to get the people of the empire to worship the image of the first beast, that is, the emperor's cult.
3. 13:13, it can work miracles and make fire come down from heaven like Elijah. Yet, it is a false prophet who leads people astray by having them worship something that is not God.
4. 13:14, it can perform miracles which reveals that this too is part of God's plan. God is in charge.
5. 13:15, it can give breath to an image, an idol. It also causes those who refuse to worship the beast, the followers of the Lamb, to be killed. All this is part of God's plan.
6. 13:16-17, it causes all those of the empire – not God's people – to have a mark put on the hand or forehead for buying and selling.
  - (a) An example of this was guild membership in Pergamum (2:13-16) where Christian artisans who wished to earn a livelihood by practice of their trade would have had to join pagan guilds that included worship of false gods.
  - (b) The mark may allude to the mark of Caesar as an image, name, or insignia. Thus, John may be calling followers of the Lamb to not participate in this.
7. 13:18, The number of the beast
  - (a) Gematria, in Hebrew and Greek, use a numerical value for each letter of the alphabet.
  - (b) Adding them up reveals a certain total number.
  - (c) Taking the name "Nero Caesar" in Hebrew script "nrwn qsr" gives 666.**
  - (d) In Latin "Nero Caesar" gives 616 which is an alternate reading for some bibles.
  - (e) John is mocking the number 666 because it one less in each digit or 111 less than the perfect or most complete number of 777. Thus, 666 is truly incomplete and will always be frustrated.
  - (f) Jesus in Hebrew "Iesous" renders 888. Pretty cool!**

## *Blessed Among Us*

### **Sr. Dorothy Stang**

Martyr of the Amazon (1931–2005)

On the morning of February 12, 2005, Sr. Dorothy Stang, an American-born nun who had spent forty years in Brazil, set off for a meeting of landless farmers. Along the muddy trail her way was blocked by two hired gunmen who asked whether she carried any weapon. In reply she produced her Bible and began to read the Beatitudes: “Blessed are the poor in spirit . . . Blessed are the peacemakers.” And then they shot her.

Sr. Dorothy, born in Dayton, Ohio, joined the Sisters of Notre Dame de Namur out of high school and volunteered in 1966 to work in Brazil. Eventually she was drawn to the remote regions of the Amazon and the cause of poor farmers who were exploited and robbed by rich loggers and cattle barons. She had come to see the connections between defending the rights of the poor and protecting the ecological balance of the rain forest itself.

Well into her seventies, she trudged through mud and thick forests to attend prayer services and labor meetings. Her efforts on behalf of the farmers and the imperiled rain forest marked her as an enemy by those who hired her assassins.

Her death aroused the government of Brazil and the whole world to the cause of ecology and justice for which she offered her life.

*“I light a candle and look at Jesus on the cross and ask for the strength to carry the suffering of the people. Don’t worry about my safety. The safety of the people is what’s important.”*

—Sr. Dorothy Stang