

Chapter Twelve

The Doctrinalist Viewpoint

Basic Premise: The Book of Revelation can only be understood with a comprehensive understanding of the Gospel AND a thorough appreciation of the destiny of these three kingdoms: the Kingdom of Judah, the Kingdom of Israel and the Kingdom of God; as detailed in the prophecies of Jesus, the Apostles and the Prophets. The Doctrinalist subjects the Apocalypse and its various interpretations to the scrutiny of that which has already been revealed in plain language from the Word of God and rejects that which cannot be substantiated from the rest of the Bible. The Doctrinalist therefore advocates understanding Revelation from the frame work of all that has been written before it came into being.

To assist in applying the basic premise of the Doctrinalist to the Book of Revelation, it would be beneficial to consider this to be the very first time you have ever seen or heard of this collection of prophecies. Yes, a little use of your sanctified imagination might help. Try treating this book as if it was presented brand new as a prophecy in your church or small fellowship, never before seen or heard. How would you go about understanding it? How would you scrutinise it? The Doctrinalist hermeneutical analysis requires **obedience to God's instruction for us to test all things, for purity of doctrine and for prophetic accuracy.**

1 Thessalonians 5:21 NKJV

Test all things; hold fast what is good.

Before approaching the more difficult passages, we will first look briefly at some verses which clearly reinforce truths commonly understood from that which is written by the Prophets and the Apostles.

From the very first verse to the very last verse we have affirmations of Jesus as the Christ with the following references: Revelation 1:1, 2, 5, 9, 12:17, 22:21. Other mentions of Christ are found with these verses: Revelation 11:15, 12:10, 20:4, 6. He is also established as the First and the Last (Revelation 1:8, 11, 2:8), a truth that alludes directly to Isaiah 41:4. We see Him as the firstborn from the dead and the ruler over the kings of the earth (Revelation 1:5). We have the Lamb of God who has redeemed us by His Blood (Revelation 5:9) and made us kings and priests unto God (Revelation 5:10). We also see the final judgment when all whose names are not found in the Book of Life are cast into the lake of fire (Revelation 20:15). These are truths that we who believe all celebrate, rejoicing in our salvation, for they are central to the New Testament theology which we have embraced.

We are now going to examine the first three chapters of the Book of Revelation which are considered by the majority to be mainly plain reading with only a little symbolism. This passage includes: the introductory benediction; the greeting to the seven churches in Asia; the vision of the Son of Man; and **the messages to the individual churches. Take your time, read it slowly, and we'll see you at the end of these three chapters:**

Revelation 1:1-20 NKJV

The Revelation of Jesus Christ, which God gave Him to show His servants—things which must shortly take place. And He sent and signified it by His angel to His servant John, 2

who bore witness to the word of God, and to the testimony of Jesus Christ, to all things that he saw. 3 Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near.

4 John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne, 5 and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth.

To Him who loved us and washed us from our sins in His own blood, 6 and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen.

7 Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.

8 "I am the Alpha and the Omega, the Beginning and the End," says the Lord, "who is and who was and who is to come, the Almighty."

9 I, John, both your brother and companion in the tribulation and kingdom and patience of Jesus Christ, was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ. 10 I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet, 11 saying, "I am the Alpha and the Omega, the First and the Last," and, "What you see, write in a book and send it to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."

12 Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, 13 and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. 14 His head and hair were white like wool, as white as snow, and His eyes like a flame of fire; 15 His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters; 16 He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength. 17 And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, "Do not be afraid; I am the First and the Last. 18 I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death. 19 Write the things which you have seen, and the things which are, and the things which will take place after this. 20 The mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands which you saw are the seven churches.

“To the angel of the church of Ephesus write,
‘These things says He who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands: 2 “I know your works, your labor, your patience, and that you cannot bear those who are evil. And you have tested those who say they are apostles and are not, and have found them liars; 3 and you have persevered and have patience, and have labored for My name’s sake and have not become weary. 4 Nevertheless I have *this* against you, that you have left your first love. 5 Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place—unless you repent. 6 But this you have, that you hate the deeds of the Nicolaitans, which I also hate.

7 “He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God.”

8 “And to the angel of the church in Smyrna write,
‘These things says the First and the Last, who was dead, and came to life: 9 “I know your works, tribulation, and poverty (but you are rich); and *I know* the blasphemy of those who say they are Jews and are not, but *are* a synagogue of Satan. 10 Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw *some* of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life.

11 “He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall not be hurt by the second death.”

12 “And to the angel of the church in Pergamos write,
‘These things says He who has the sharp two-edged sword: 13 “I know your works, and where you dwell, where Satan’s throne *is*. And you hold fast to My name, and did not deny My faith even in the days in which Antipas *was* My faithful martyr, who was killed among you, where Satan dwells. 14 But I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality. 15 Thus you also have those who hold the doctrine of the Nicolaitans, which thing I hate. 16 Repent, or else I will come to you quickly and will fight against them with the sword of My mouth.

17 “He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give some of the hidden manna to eat. And I will give him a white stone, and on the stone a new name written which no one knows except him who receives *it*.”

18 “And to the angel of the church in Thyatira write,
‘These things says the Son of God, who has eyes like a flame of fire, and His feet like fine brass: 19 “I know your works, love, service, faith, and your patience; and as for your

works, the last *are* more than the first. 20 Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols. 21 And I gave her time to repent of her sexual immorality, and she did not repent. 22 Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds. 23 I will kill her children with death, and all the churches shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works. 24 “Now to you I say, and to the rest in Thyatira, as many as do not have this doctrine, who have not known the depths of Satan, as they say, I will put on you no other burden. 25 But hold fast what you have till I come.

26 And he who overcomes, and keeps My works until the end, to him I will give power over the nations— 27 ‘He shall rule them with a rod of iron; They shall be dashed to pieces like the potter’s vessels’— as I also have received from My Father; 28 and I will give him the morning star. 29 “He who has an ear, let him hear what the Spirit says to the churches.”

Revelation 3:1-22 NKJV

“And to the angel of the church in Sardis write,
‘These things says He who has the seven Spirits of God and the seven stars: “I know your works, that you have a name that you are alive, but you are dead. 2 Be watchful, and strengthen the things which remain, that are ready to die, for I have not found your works perfect before God. 3 Remember therefore how you have received and heard; hold fast and repent. Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you. 4 You have a few names even in Sardis who have not defiled their garments; and they shall walk with Me in white, for they are worthy.

5 He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels. 6 “He who has an ear, let him hear what the Spirit says to the churches.”

7 “And to the angel of the church in Philadelphia write,
‘These things says He who is holy, He who is true, “He who has the key of David, He who opens and no one shuts, and shuts and no one opens”: 8 “I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name. 9 Indeed I will make *those* of the synagogue of Satan, who say they are Jews and are not, but lie—indeed I will make them come and worship before your feet, and to know that I have loved you. 10 Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth. 11 Behold, I am coming quickly! Hold fast what you have, that no one may take your crown.

12 He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And *I will write on him* My new name. 13 “He who has an ear, let him hear what the Spirit says to the churches.”

14 “And to the angel of the church of the Laodiceans write, ‘These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God: 15 “I know your works, that you are neither cold nor hot. I could wish you were cold or hot. 16 So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth. 17 Because you say, ‘I am rich, have become wealthy, and have need of nothing’—and do not know that you are wretched, miserable, poor, blind, and naked— 18 I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, *that* the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see. 19 As many as I love, I rebuke and chasten. Therefore be zealous and repent. 20 Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.

21 To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne. 22 “He who has an ear, let him hear what the Spirit says to the churches.””

From the following verse from chapter one, we discover that the whole Book of Revelation is written to seven churches in Asia collectively:

Revelation 1:11 NKJV

“What you see, write in a book and send it to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.”

However, it also has individual messages offering correction and exhortation addressed to those seven churches. **Putting aside chapter one for now (we’ll see more on that later)**, we will begin our analysis with these seven messages to the churches found in chapters two and three:

John of Patmos declares that Jesus stands outside the church in Laodicea and is knocking to enter in (Revelation 3:20). You may have heard evangelists using this very verse when making their altar calls, **for they know intuitively that the Lord stands outside of the unbeliever’s heart, knocking to enter.** However, if Christ is speaking to any members of His church, and His church is comprised of believers not unbelievers, then He is already inside them (Romans 8:10-11) and has promised that He will never leave or forsake them (Hebrews 13:5). Not only in this verse, but all through the Apocalypse, John of Patmos appears to display no revelation **on what it is to be a ‘new creation’ with the indwelling Spirit of God** anywhere in his writing. The Doctrinalist contends that this is contrary to what we find in the Gospel of John who wrote at length on the Holy Spirit who was coming to live within the disciples (John Chapters 14-15).

John 14:15-18 NKJV

“If you love Me, keep My commandments. 16 And I will pray the Father, and He will give you another Helper, that He may abide with you forever— 17 the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for **He dwells with you and will be in you.** 18 I will not leave you orphans; I will come to you. (Emphasis mine)

John 14:23 NKJV

Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and **We will come to him and make Our home with him.** (Emphasis mine)

John 15:5 NKJV

“I am the vine, you are the branches. He **who abides in Me, and I in him,** bears much fruit; for without Me you can do nothing. (Emphasis mine)

John of Patmos, in his message to the church in Ephesus, declares that a church can have works, labour, patience, discernment to recognise false apostles, and have persevered and not have grown weary, but somehow lose their ‘first love’ and on those grounds find that their church will be taken away (Revelation 2:5). **John of Patmos warns that if they don’t sort the problem out, they will** not eat of the tree of life (Revelation 2:7) as the promise is only made to those who overcome. So then, you can have works, labour, patience, discernment, recognise false apostles, persevere and not grow weary, yet according to John of Patmos, you can still have no assurance of salvation. The Doctrinalist considers this to be an attack on the faith of the believers who have already eaten of the Tree of Life when they accepted Jesus Christ as Lord.

John 5:24 NKJV

Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.

1 John 3:14 NKJV

We know that we have passed from death to life . . .

John of Patmos repeatedly focuses on works rather than the faith that produces the works (Revelation 2:2, 5, 9, 19, 23, 26; 3:1-2, 8, 15). The seven churches are told: to do the first works (Revelation 2:5); to keep works until the end (Revelation 2:26); are considered dead because their works were not perfect (Revelation 3:2). Again and again, John of Patmos undermines the assurance of their salvation by declaring that the promises are only for those who overcome by their works.

Revelation 2:25-26 NKJV

But hold fast what you have till I come. 26 And he who overcomes, and keeps My works until the end . . .

However, John the Apostle makes it clear that it is by our faith that we overcome.

1 John 5:4 NKJV

For whatever is born of God overcomes the world. **And this is the victory that has overcome the world—our faith.** (Emphasis mine)

The Doctrinalist points out that John is at odds with John.

Philippians 1:6 NKJV

. . . being confident of this very thing, that He who has begun a good work in you will complete *it* until the day of Jesus Christ

Romans 14:4 NKJV

Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

Jude 24 NKJV

Now to Him who is able to keep you from stumbling, And to present you faultless before the presence of His glory with exceeding joy.

John 10:28-29 NKJV

And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. 29 My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand.

Following the Doctrinalist premise, when we look at the verses immediately above **we can't help but notice how the emphasis is on faith in God's keeping power. All the** faith and trust is in Him, not in our works. Oh Hallelujah! Trust in the Lord with all of your heart. Trust in Him to keep you and transform you. Wonderful promises from God himself that John of Patmos seems unaware of.

John of Patmos declares that being lukewarm will get you ejected from the Body for being neither hot nor cold (Revelation 3:16) and that this state of being will get you vomited out of His mouth, inferring that you would be removed from His Body. Again the Doctrinalist notes that John of Patmos is making this a salvation issue. In contrast, let us see how Paul addresses works that are below standard:

1 Corinthians 3:9-15 NKJV

For we are God's fellow workers; you are God's field, *you are* God's building. 10 According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. 11 For no other foundation can anyone lay than that which is laid, which is Jesus Christ. 12 Now if anyone builds on this foundation *with* gold, silver, precious stones, wood, hay, straw, 13 each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. 14 If anyone's work which he has built on *it* endures, he will receive a reward. 15 If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.

Paul declared that our works will be tested and the wood, hay and straw will be burnt but the person will be saved, though as through fire (1 Corinthians 3:15). While Paul makes a clear warning to the believers in these verses, there is however, no suggestion whatsoever that lukewarm works will have

you ejected from Christ and nor do any of the other apostles. We can understand the exhortation to be hot for God, but cold? The Doctrinalist finds this to be a contradiction of the apostolic revelation. See also how the Apostle John speaks about those who stumble in this verse:

1 John 5:16-17 NKJV

If anyone sees his brother sinning a sin *which does not lead* to death, he will ask, and He will give him life for those who commit sin not *leading* to death. There is sin *leading* to death. I do not say that he should pray about that. 17 All unrighteousness is sin, and there is sin not *leading* to death.

There is nothing in the admonitions of John of Patmos that give any indication he understands that which John the Apostle has written in the above verse.

John of Patmos would have Jesus killing the innocent children of a woman named Jezebel found within the church of Thyatira (Revelation 2:23). Is Jesus into destroying innocent children on account of the wicked? Jeremiah 31:30 says, **“But every one shall die for his own iniquity.”** The Doctrinalist asks, **“Is it not the devil that comes to steal, to kill and to destroy?”** Jesus said that He had not come to destroy men’s lives, but to save (Luke 9:56).

John of Patmos often makes vague accusations to the various churches, whereas Paul’s corrections are always well detailed and never leave one wondering what is meant. What is first love? (Revelation 2:4). **Everyone’s salvation experience is different. Some come to Him when but a child with** little understanding. How could such a one have any concept of what first love really is? What is it about lukewarm that hot or cold is better? (Revelation 3:16). How does one buy gold, white garments and eye salve from God? (Revelation 3:18). What are the imperfect works that will result in names being blotted out of the Book of Life? (Revelation 3:2). For that matter, who among us has perfect works? Imagine being in one of the seven churches and receiving such a message. Would you receive such condemnation today?

The Doctrinalist declares that when God is convicting one of His children about something in their life, He is always specific. The Holy Spirit convicts of sin (John 16:8); i.e. you are convinced of your wrong doing. It is the devil that comes with unclear accusations and vague condemnations. Paul declares that **“He who began a good work in you will be faithful to complete it” (Philippians 1:6).** Paul declares, **“Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted” (Galatians 6:1).** The Doctrinalist does not see John of Patmos demonstrating any faith in God to complete the work He began in the believers, nor does he see the spirit of gentleness. Instead he finds many unclear statements wherein there is nothing supplied for the Holy Spirit to convict the heart with in order to bring repentance from sin.

That John of Patmos was familiar with these seven churches is widely accepted and this author confers. From what is written we can reasonably assume that he was probably aware of the internal goings on within each of the congregations. According to the Doctrinalist, his manner of dealing with these apparent or perceived failings are completely contradictory to the writings of Paul and of John in the Gospels and Letters, and at odds with the Gospel itself.

However, we have barely scratched the surface. The Doctrinalist has much more to say about the rest of Revelation so let us continue.

Revelation 22:18-19 NKJV

For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; 19

and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and *from* the things which are written in this book.

John of Patmos declares that you will have the plagues that are written in his book added to you if you add to what he has written, OR you will have your part taken out of the Book of Life if you take away from the words of his prophecy (Revelation 22:18-19). Really? So then, let me get this straight: If you hold and proclaim an interpretation that adds to what is written, the plagues that are in this book will be added to you; Or if your interpretation which you hold and proclaim takes away from what is written, your part in the Book of Life shall be taken away. With all the multitude of interpretations that abound within the Body of Christ and down through the ages that add and take away from whatever the original meaning actually is, a lot of people are in serious trouble according to the literal translation of this verse.

The Doctrinalist declares that the very presence of this verse is contrary to the message of the Gospel. The Gospel says to repent and believe on the Lord Jesus Christ and you shall be saved, not to believe **on the Book of Revelation which wasn't even written when the Gospel was first being preached.** This admonition is clearly an addition. The Gospel calls us to repentance from dead works (Hebrews 6:1) **and faith in the atoning sacrifice of God's Son and nothing can be added to that.** According to the writings of Paul it is only unrepentant adulterers, fornicators, idolaters, etc., who will not inherit the Kingdom of God (1 Corinthians 6:9-10). In other words, those who never repented from their evil deeds. Certainly it is not whether you add or take from a highly symbolic series of visions. John the Apostle says that if we abide in love we abide in God (1 John 4:16). Walking in love is totally acceptable to God.

But John of Patmos makes accepting his writings the hallmark of acceptance by God. If we are to take at face value what Revelation 22:18-19 actually says, we find that these two verses are making a serious charge on a par with blasphemy of the Holy Spirit, or failing to forgive your brethren from the heart. From the Doctrinalist viewpoint, this is written to scare people into believing his prophecies, and in the process John of Patmos undermines the faith of the vulnerable and or entangles them with a spirit of interpretation and confusion, not to mention doubt and unbelief. Most will simply be too afraid to exercise any discernment in the matter.

What's more, this proclamation is actually impossible. Let's think this through. When is the plague of flying scorpion like locusts going to afflict for five months (Revelation 9:5) the countless people from early church times to this day who have already brought forth the multitude of interpretations that we are presently confronted with? When is the star that is supposed to turn the waters bitter (Revelation 8:10-11) going to be inflicted upon the early church believers who heard the words of this book and did not accept it? And consider all the other plagues . . . Is he saying they are going to be resurrected so that they can be punished in this manner?

By the way, I have become a confirmed Doctrinalist.

John of Patmos has healing for the nations on a twelve-fruited tree of life in a New Jerusalem (Revelation 22:2). What need have they of healing? In the New Heaven and the New Earth there is no more sickness or disease.

John of Patmos has two believers who burn up their enemies and call down plagues upon the earth (Revelation 11:4-6). When the disciples wanted to do such a thing Jesus rebuked them (Luke 9:54) and also said we were to bless those who curse us and pray for our persecutors (Matthew 5:44). Paul also says we are to bless and not to curse (Romans 12:14).

John of Patmos exalts virginity and declares that men are defiled with women (Revelation 14:4) but Paul says the marriage bed is undefiled (Hebrews 13:4). Again, something unheard of in the Scriptures.

The only defilement of men with women is when it is sexual immorality and it works BOTH ways, both are defiled. This verse is also somewhat misogynistic, inferring that a man is defiled when he takes a wife.

John of Patmos declares that the prophecy he received is a Revelation of Jesus Christ (Revelation 1:1). **An 'apocalypse' or a 'revelation' is supposed to mean something unveiled, revealed and exposed for all to see.** Yet the entire book is filled with a string of visions and prophecies that continue to be a mystery, whose meaning is not revealed and the understanding is in fact by definition hidden; which actually means occult. Because of the use of this word '**apocalyptic**' when referring to the Book of Revelation, it has got to the point where the meaning of '**apocalyptic**' is now understood as being a synonym for **something 'cataclysmic' rather than something revealed because there is little in the book that could be called revealed by anyone.**

In direct contrast to the writings of John of Patmos, Jesus said that He would no longer speak to His disciples in figurative language, to which they immediately responded by exclaiming to Him that He was now speaking plainly to them.

John 16:25 NKJV

These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father. (Emphasis mine)

John 16:29-30 NKJV

His disciples said to Him, "See, now You are speaking plainly, and using no figure of speech! 30 Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that You came forth from God." (Emphasis mine)

The Book of Revelation does not qualify as plain speech.

Revelation 20:4-6

And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years. 5 But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

John of Patmos has a 'first resurrection' (Revelation 20:6a) of saints who had been beheaded for not worshipping the beast (Revelation 20:4) and they reign with Jesus for a thousand years (Revelation 20:6b). Then he has another resurrection after the thousand years when all are judged and the wicked are cast into a lake of fire just before the New Heaven and the New Earth (Revelation 20:11-13). However, Matthew records Jesus saying TWICE that the harvest of BOTH the wicked and the just is at the end of the age (Matthew 13:37-43, 47-50). And John the Apostle quotes Jesus saying four times that believers will be raised up on the LAST DAY (no exceptions made), not a thousand years before the last day (John 6:39, 40, 44, 54). And Paul says that when the dead in Christ are raised, we who remain are caught up to meet them in the air (1 Thessalonians 4:17). **John of Patmos' view of the resurrection is at odds with the Apostle Paul and contradicts the words of Jesus.**

John of Patmos has a great white throne after a thousand year reign of Christ where the dead are all judged (Revelation 20:12), yet he also says the dead are judged at the seventh trumpet (Revelation 11:18). He contradicts himself.

John of Patmos mentions Gog and Magog (Revelation 20:7-9) but His account of their actions is completely at odds with the account of Gog and Magog found in Ezekiel Chapters 38 and 39 (A bit long to quote here). If you carefully read the two accounts you will find there is simply no way to reconcile **the differences. John of Patmos has Gog and Magog surrounding “the camp of the saints and the beloved city” (Revelation 20:7) and fire** comes down out of heaven right at the end of the age when the devil is cast into the fire (Revelation 20:10). But Ezekiel has Gog and Magog destroyed on mountains in the north of Israel and the Israelites will be burying their bodies for seven months (Ezekiel 39:12) followed by a search for any more bones; and the weapons are used as firewood for seven years by the children of Israel (Ezekiel 39:9). Afterward, all the nations take note of the judgments of the Lord and Israel knows the Lord from then on (Ezekiel 39:21-24). Not only are these totally different scenarios, they are entirely mutually exclusive. Another contradiction is that John of Patmos has the supper of God offered to all the birds that fly (Revelation 19:17-18) as the result of a final battle with the beast, the kings of the earth and their armies. But Ezekiel has this supper for the birds after the destruction of Gog and Magog on the mountains of Israel (Ezekiel 39:17-20).

John of Patmos addresses his messages to the seven churches to angels! This is also unprecedented. Nowhere in the WHOLE BIBLE is there any message for mankind by any of the prophets ever addressed to an angel. On the contrary, angels bring messages directly to mankind. Besides, when Paul writes to a church, he writes to the saints; the whole church. If he writes to an individual, he addresses them by name. He never addressed his letters to churches to an individual, let alone angels. Some suggest that **these ‘angels’ are human messengers, yet the overall context of the whole book reveals that he was constantly referring to angelic beings with his use of the word ‘angel’.** However, if these ‘angels’ are supposed to be church leaders, this amounts to support for a clergy laity system that God did not institute. This is totally out of character with the entire New Testament.

John of Patmos says the things he saw, God supposedly gave him via an angel (Revelation 1:1). Again, this is in contrast to what Jesus proclaimed in John Chapters 14 to 16, where He was telling the disciples about the Holy Spirit coming to guide them into all truth, to teach them all things and to tell them things to come. In the New Covenant, our revelation now comes via the Holy Spirit, not angels. In the New Covenant we have inward revelation, not outward revelation. Angels still have a ministry toward the saints, but they don’t replace the work of the indwelling Holy Spirit.

John 14:26 NKJV

But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. (Emphasis mine)

John 16:13 NKJV

However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. (Emphasis mine)

John of Patmos mentions “the seven Spirits of God” four times: In the greeting he made to the seven churches (Revelation 1:4); In his opening statement to the church in Sardis (Revelation 3:1); Where they are described as the interpretation of a vision which portrayed seven lamps of fire before the throne (Revelation 4:5); And again as the interpretation of another vision showing seven horns and seven eyes

on a slain lamb (Revelation 5:6). The Apostles John and Paul declare there is but one Holy Spirit, one Spirit of God (1 Corinthians 12:13; Ephesians 2:18; 4:4; Philippians 1:27); a truth that is testified of throughout the WHOLE BIBLE.

Some suggest that a passage in Zechariah Chapter 3 confirms this doctrine when it speaks symbolically about the eyes of the Lord (Zechariah 3:9). Besides the fact that Zechariah makes no such interpretation, only a few verses later he explicitly **uses the phrase “My Spirit”, clearly in the singular (Zechariah 4:6). Others attempt to squeeze Isaiah 11:2 to get seven spirits out of it where “The Spirit” is repeated four times in the singular along with six different attributes: wisdom and understanding; counsel and might; knowledge and fear of the LORD.**

Isaiah 11:2 NKJV

**The Spirit of the Lord shall rest upon Him,
The Spirit of wisdom and understanding,
The Spirit of counsel and might,
The Spirit of knowledge and of the fear of the Lord.**

The Spirit of the Lord shall rest upon Him (Now there’s a Trinity statement). This Spirit has: wisdom and understanding; counsel and might; knowledge and fear of the Lord (respect and reverence). It should not be necessary to point out that there are countless other attributes that apply to the Spirit of the Lord. Try Galatians 5:22-23 for starters: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Are there now nine spirits because nine fruit are detailed? Why do we not add them up and get sixteen, or fifteen? Or why is it not three Spirits? Or four?

To explain away the plain reading of these four verses about the seven spirits, many scholars look to Zechariah 3 and Isaiah 11, so let us look at this closely and see why this is happening. John of Patmos on two occasions is **explaining a symbol he has used and in so doing says that it means “seven Spirits of God” (Revelation 4:5 and 5:6). Do you get that? The “seven Spirits of God” is John of Patmos’ interpretation of his two symbolic statements. But the witness of the Holy Spirit in the heart of the believer says no to it. And because the believers think in their mind that it is the Word of God, they are then driven to explain what they cannot accept at face value from John of Patmos’ interpretations.**

Even though John of Patmos explains his symbols in plain language, Christian scholars are then compelled to treat his plain statements as symbolic, apply a further interpretation, and go off searching for a verse that can be tweaked to support the new doctrine. Sad but true and spiritually damaging beyond imagination as it opens the door to doctrines of demons and all manner of confusion. Give the devil an inch and he will take a mile. This doctrine about God having seven spirits simply cannot be substantiated from any of the Scriptures.

John of Patmos never addresses the Spirit of God as Holy, a notable contrast with John the Apostle (John Chapters 14-16). Throughout the New Testament the Holy Spirit is mentioned in various ways at least a hundred times, yet there is not one mention of the term Holy Spirit in the entire Book of Revelation. Every other New Testament writer who spoke of the Spirit of God uses the phrase **Holy Spirit somewhere in their writings. But John of Patmos only uses the phrases: “the Spirit” or “in the Spirit”.**

John of Patmos declares that Jesus is “the beginning of the creation of God” (Revelation 3:14). This may seem to be but an ambiguous statement, however, it is exactly the doctrine of the Jehovah’s Witness cult. This verse is one of their favourite ‘proof texts’. They make Jesus the first thing God created and then through Him God is supposed to have created everything else. Their Jesus is “the beginning of creation”, the Alpha and Omega of our existence, but ask them directly if He is God and they will say,

“No!” The Jehovah’s Witness cult believe Jesus shed His blood for them, that He rose from the dead and many other things common to our faith, just as John of Patmos does. But their Jesus is another Jesus. They call Him Lord and they call Him the Son of **God, but they don’t worship Him as God the Son.** Our Jesus is Eternal, is one with the Father and was with God in the beginning and was God in the **beginning (John 1:1).** **I can’t find any of that clearly expressed in the writings of John of Patmos. This is** a departure from the writings of John the Apostle who repeatedly asserted that truth. One thing is for sure, our Jesus is the One who began creation. He is NOT the beginning of creation. Hallelujah!

John of Patmos has a different list for the twelve tribes of Israel. For no apparent reason he leaves out the tribe of Dan, includes Joseph as a single tribe, but adds the tribe of Manasseh, who along with Ephraim is a son of Joseph who had the blessing of having both his sons made to be tribes in Israel. **Ephraim is the only tribe referred to by God with the title ‘firstborn’ (Jeremiah 31:9) and was the most prominent tribe of the Kingdom of Israel and yet they are left off the list.** More confusion. Even more confusion when you listen to the convoluted explanations many scholars offer in their efforts to make sense out of the nonsense.

John of Patmos says the Ark of the Covenant will be seen in His temple in heaven (Revelation 11:19). **But Jeremiah says it will no longer exist: “The ark of the covenant of the Lord.** It shall not come to mind, nor shall they remember it, nor shall they visit *it*, **nor shall it be made anymore.” (Jeremiah 3:16 NKJV).** Besides, the ark was but a symbol of His presence. It contained a copy of the Law, a jar of manna and **Aaron’s rod** (Hebrews 9:4) and all these symbols have been done away with, never to be restored. We now have the reality: the Bread of Life; the authority of being a priest unto God; and the Law written on our hearts. All three are now manifested within our very being through Christ in us the hope of glory. Hallelujah!

John of Patmos has a vision of Jesus as a slain lamb with seven horns and seven eyes (Revelation 5:6). This is completely contrary to every appearance of the Son of God found in the entire New Testament. Whilst He came as the Lamb of God to pay for our sins, He has never appeared as an actual sheep, let **alone a seven horned seven eyed one “as though it had been slain” (Revelation 5:6).** **When John the Baptist called Him the Lamb of God. (John 1:29),** he was looking at a Man. Jesus is and always will be the express image of the invisible God (Colossians 1:15, 1 Timothy 1:17), He is the same yesterday, today and forever (Hebrews 13:8), He changes not (Malachi 3:6) and always looks like a man for man is made in the image of God (Genesis 1:27). Down through the ages, many have had visions of Jesus, including my wife who is with Him now, and no one has ever reported such a grotesque image of the Son of God. Apostle John the Gospel writer declares again and again that Jesus, as the Son of God, is in fact God manifested in the flesh (John 1:14). God became a Man and died in a lamb like manner but He never became a sheep and never manifested Himself as a slain sheep to any of the Apostles. After the resurrection He took His Body up to Heaven to sit upon the Throne. There is a Man in Heaven. The King of Kings is a Man. And He is God. Hallelujah!

John of Patmos says he had a vision of Jesus breaking two of His own Laws for he declares that he saw Jesus with His thigh exposed and on His thigh he sees an inscription written (Revelation 19:16). But **Leviticus 19:28 says, “You shall not make any cuttings in your flesh for the dead, nor tattoo any marks on you: I am the Lord.” And under the Law, exposing the nakedness of the thigh was** expressly forbidden (Exodus 28:42, 20:26). The Jesus found in the Gospels always fulfilled the Law.

John of Patmos believes at the sounding of the ‘fifth trumpet’, that there are going to be five months when flying locusts shaped like horses with faces like men that have tails like scorpions with which they will sting and torment mankind and somehow during that time nobody can even commit suicide while **it’s happening for: “In those days men will seek death and will not find it; they will desire to die, and death will flee from them” (Revelation 9:6).** Is he really saying guns and bombs are not going to work? A person won’t be able to kill himself? And these ‘locusts’ are supposed to be followed by two hundred

million horsemen whose horses have heads of lions and tails like serpents with heads with which to do harm??? Fire, smoke and brimstone (sulphur) comes out of their mouths to kill a third of mankind (Revelation 9:16-20). This looks awfully like a classic case of psychotic hallucination.

Peter says that the Day of the Lord comes as a thief in the night, and the heavens will pass away with a great noise and the earth and everything in it will be burnt up; the very elements will melt (2 Peter 3:10-13). These visions of John of Patmos are not just different, they are completely contradictory to the accounts of the coming judgment given by Jesus and the Apostles. Jesus says that He is coming without warning, as it was in the days of Noah and the days of Lot (Luke 17:22-30), whereas John of Patmos has seals, trumpets and bowls to progressively warn of the coming end.

John of Patmos declared that the things he was writing were to take place shortly and that He was **coming soon (Revelation 1:1, 3; 22:6, 10, 12, 20)**. He advises the church in Thyatira to **“hold fast till I come.” (Revelation 2:25) They all died waiting. The church in Philadelphia is told to persevere through a trial that was to come upon the whole world in their time (Revelation 3:10) and that He was coming soon (Revelation 3:11). They died waiting too. Many try to make the word ‘soon’ mean ‘quickly’ and many modern Bibles follow that trend in their translations. But according to the grammatical laws of logic and comprehension common to all languages, the context really doesn’t provide that option as it was not written to the church at large but to the seven churches in Asia. It had to have meaning to them first. We would never suggest that the majority of the content of the letters to the churches Paul wrote to had nothing to do with them, even though he addressed it to them. That would be preposterous. Yet we are expected to do that with a letter addressed to the seven churches that were in Asia from a man called John from Patmos.**

The reality is that nothing even remotely resembling this collection of incredible images has ever happened, and nor will they ever happen. Jesus Christ, Son of God, Saviour and Lord, who died on the cross for your sins and my sins, and for the sins of the world, who was and is God manifested in the flesh, He who made Himself one with my spirit, which has been made into a new creation by the Holy Spirit of the Living God who raised Him from the dead, simply does not bear witness to my heart that these things will ever happen. Let Scripture interpret Scripture, or in this case, let Scripture interpret what is Scripture.

The spiritually damaging practice of forcing countless interpretations into possible future and or historical events has to end. The end time prophecies found in the Old Testament, the teachings of Jesus and the writings of the Apostles have absolutely nothing to confirm the vast majority of the proclamations of John of Patmos. This makes the entire series of visions and predictions nothing but a string of false prophecies. There is so much in his book that does not have one witness from the Scriptures, let alone two or three to establish it as the Word of God (2 Corinthians 13:1).

This list of confusing and contradicting anomalies is not exhaustive. I could go on and on about the 144,000, the two witnesses, the sealed of God, the millennium, the mark of the beast, Armageddon, Mystery Babylon, the seals, trumpets and bowls, etc. etc., and show that there is absolutely no corresponding witness to **these things anywhere in God’s Word unless you twist the Scriptures to make it fit and even then you will be struggling.** From one end of the book to the other, John of Patmos contradicts the Word of God and even contradicts himself, yet he claims he got it all from God.

As the Apostle John said:

1 John 4:1 NKJV

Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.

By way of remembrance, here is a quote I gave earlier from the early church writer Eusebius who was himself quoting Dionysius.

1. Afterward he speaks in this manner of the Apocalypse of John.

Some before us have set aside and rejected the book altogether, criticising it chapter by chapter, and pronouncing it without sense or argument, and maintaining that the title is fraudulent.

2. For they say that it is not the work of John, nor is it a revelation, because it is covered thickly and densely by a veil of obscurity. And they affirm that none of the apostles, and none of the saints, nor any one in the Church is its author, but that Cerinthus, who founded the sect which was called after him the Cerinthian, desiring reputable authority for his fiction, prefixed the name.

Just as we have done here, early church members criticised this book chapter by chapter and rejected it altogether, questioning even the name of the author. We are in good company.

Estimates of the allusions to Old Testament Scriptures in the Book of Revelation vary from around 200 to as many as 1000 depending on how one counts them. Some have observed that almost every verse has some sort of allusion to the Holy Scriptures. However, when examined closely, there is a repeated departure from the exact meaning of the original verses or a conflating of unrelated scriptures. I have not found one verse that could be referenced as a direct quote, though one or two are very similar. Note: **I haven't checked the whole thousand so you may possibly find some that actually correlate.** For instance, Revelation 12:11 is not a quote but it certainly contains a true statement that can be established **elsewhere in the Bible. It's a verse I've often quoted. And there are a handful of other verses that reinforce truths from God's Word** which I mentioned earlier. However, the presence of these verses that convey New Testament truths only testifies to the fact that it is a terrible mixture of truth and error.

If John of Patmos (if indeed that is his name) had compared what he had heard with the Word of God, he would have dismissed the whole experience as simply a bad dream, possibly brought on by the stress and trauma that many would have been subjected to under the tyranny and persecution of Emperor Nero. I have personally witnessed the phenomena of Christians experiencing detailed visions warning of tsunamis and further catastrophic disasters after a major earthquake in my country. These were all sincere folk caught up in a widespread flood of deceptive prophecies which never came to pass. Psychiatrists and psychologists call this Post Trauma Stress Delusion (PTSD). Similar to Post Trauma Stress Disorder but more delusional.

We really have no way of knowing the whole truth about why John of Patmos wrote his treatise and we can but surmise. However there are three specific pieces of internal evidence from the book itself that really do indicate one of the targets of his writing was Caesar Nero. The first concerns the discovery that **Nero's** title and his name can be calculated by the Hebrew practise of numeration of letters called *gematria*. The early papyrus manuscript fragments are indisputable testimonies to both 666 and 616 being used in ancient times and it is plainly obvious that Jewish members within the seven churches could have easily calculated his name as *gematria* was common among the Jews. Secondly, the book has several mentions of the imminency of the supposed prophecies (mentioned above). Thirdly, there is this quote which we will now examine that also testifies to the timing of his writing and bears witness to Nero being the targeted contemporary character.

Revelation 17:7-11 NKJV

But the angel said to me, "Why did you marvel? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns. 8 The beast that you saw was, and is not, and will ascend out of the bottomless pit and go to perdition. And those who dwell on the earth will marvel, whose names are not written in

the Book of Life from the foundation of the world, when they see the beast that was, and is not, and yet is.

9 “Here is the mind which has wisdom: The seven heads are seven mountains on which the woman sits. 10 There are also seven kings. Five have fallen, one is, and the other has not yet come. And when he comes, he must continue a short time. 11 The beast that was, and is not, is himself also the eighth, and is of the seven, and is going to perdition.

John of Patmos says he is explaining the mystery in verse 7. The laws of grammar and comprehension show that it is expected that the readers would understand. A search of ancient writings shows that the commonly held belief of many if not all of the early church was that Rome was the beast with seven heads. This belief prevails to this day. Everyone knew that Rome was built on seven hills or mountains and so it is that this phrase in verse 9 is commonly accepted by many scholars to be referring to Rome.

9 “Here is the mind which has wisdom: The seven heads are seven mountains on which the woman sits.

Then we have this phrase:

10 There are also seven kings. Five have fallen, one is, and the other has not yet come.

Now when we look at the history of this period of time and take note of the procession of the Caesars, look at what we find:

1. Julius Caesar died 44BC
2. Augustus Caesar died 14AD
3. Tiberius died 37AD
4. Caligula died 41AD
5. Claudius died 54AD
6. Nero died 68AD

Julius Caesar was the first of the Roman kings. (Incidentally, Julius and Augustus are whom the months July and August are named after.) Prior to that time the Roman Empire was a representative republic. **Nero’s reign began in 54AD and he began his persecution of the church in 64AD and committed suicide in 68AD. When John of Patmos says, “one is”, we find it comes after the “five have fallen”.** Historically this particular statement of his is absolutely true, Nero was the sixth king.

But when John of Patmos goes on and prophesies, he misses the mark entirely. From the book of Daniel, he would have known that Nero was not the final manifestation for there had to be ten horns on the beast (Daniel 7:24). And so he mentions the ten horns in Revelation 17:3 just prior to the above passage. But as he continues and prophesies from his own heart, possibly a combination of wishful thinking and hopeful desires against the Roman Empire, he ends up in contradiction to what was revealed in Daniel Chapters 2 and 7 regarding the manifestation of the last kingdom which would be reigning when Jesus returns. He somehow thought the Roman Empire was the last kingdom (as many still do to this day) and had no idea of the coming antichrist Islamic Empire that was to rise centuries later.

Revelation 17:8 and 11 NKJV

The beast that you saw was, and is not, and will ascend out of the bottomless pit and go to perdition. And those who dwell on the earth will marvel, whose names are not written

in the Book of Life from the foundation of the world, when they see the beast that was, and is not, and yet is.

11 The beast that was, and is not, is himself also the eighth, and is of the seven, and is going to perdition.

Many scholars believe that the above statements of John of Patmos gave rise to the belief that Nero would rise from the dead. This belief became common among the heathen.

From this web page we draw the following quote www.ccel.org/s/schaff/history/1_ch06.htm

Hence, after his suicide, a rumor spread among the heathen that he was not actually dead, but had fled to the Parthians, and would return to Rome with an army and destroy the city. Three impostors under his name used this belief and found support during the reigns of Otho, Titus, and Domitian. Even thirty years later Domitian trembled at the name of Nero. Tacit., Hist. I. 2; II. 8, 9; Sueton., Ner. 57; Dio Cassius, LXIV. 9; Schiller, I.c., p. 288.

Among the Christians the rumor assumed a form hostile to Nero. Lactantius (De Mort. Persecut., c. 2) mentions the Sibylline saying that, as Nero was the first persecutor, he would also be the last, and precede the advent of Antichrist. Augustin (De Civil. Dei, XX. 19) mentions that at his time two opinions were still current in the church about Nero: some supposed that he would rise from the dead as Antichrist, others that he was not dead, but concealed, and would live until he should be revealed and restored to his kingdom. The former is the Christian, the latter the heathen belief. Augustin rejects both. Sulpicius Severus (Chron., II. 29) also mentions the belief that Nero, whose deadly wound was healed, would return at the end of the world to work out "the mystery of lawlessness" predicted by Paul (2 Thess. 2:7).

Some commentators make the Apocalypse responsible for this absurd rumor and false belief, while others hold that the writer shared it with his heathen contemporaries.

Despite countless conflicting attempts, no one has ever been able to make this prophecy fit either scripture or history. As the above historical records show, even the heathen were led astray with the writings of John of Patmos. **The reason is that his prophecy was false. It simply didn't happen. And it won't happen. We already have a clearly laid out prophetic roadmap given to us in Daniel Chapters 2 and 7, and in the Synoptic Gospels, which completely refutes the prognostication of John of Patmos. Clearly, he was just one of many false prophets that Jesus warned would come.**

Besides his false prophetic proclamations, there can be no doubt that John of Patmos fails the test of New Testament orthodoxy and introduces subtle heresies. In short: the Book of Revelation can only be regarded as a product of deception; perhaps a complete fraud; or something that would better be described as an hallucination; or at best a bad dream; possibly the symptomatic reaction of PTSD; maybe simply wishful thinking during a tumultuous period of time, though it could come into the category of what Peter describes in the following verse:

2 Peter 1:16 NKJV

For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.

As a cunningly devised fable or a doctrine of demons, Revelation's theological implications are really serious, especially when one considers what Paul says about receiving a works based Gospel. That it produces confusion and division within the Body of Christ is beyond dispute and that alone ought to

provide us with sufficient reason to avoid its contents. However, there are some very sinister snares hidden in the Apocalypse.

Use your sanctified imagination for a moment and consider what may happen to those who would be steadfastly looking for the signs of the times described in the Book of Revelation. These people will be totally taken by surprise when nothing of the sort happens. Confusion over the details immediately preceding the resurrection has already caused some, who were going through tumultuous times, to have **their faith overthrown. The following verses reveal one of Satan's deadliest attacks against believers.**

2 Timothy 2:16-18 NKJV

But shun profane *and* idle babblings, for they will increase to more ungodliness. 17 And their message will spread like cancer. Hymenaeus and Philetus are of this sort, 18 who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some.

Not understanding what we **may have to endure** was sufficient to “**overthrow the faith of some.**” Very serious.

Another plan of Satan is to present himself as Christ. The Greek word translated ‘anti’ means more than just against, it also implies the meaning: ‘in place of’ or ‘that which supplants.’ Think for a moment about those looking for an Antichrist whose name adds up to 666, or 616, when there is no such thing. They would more easily be taken in by the false signs and wonders when they come and there is no mark demanded of them.

Or perhaps some computer chip for banking security arises long before the antichrist and zealous deceived Christians bring unnecessary persecution upon themselves and others over something that has nothing to do with who you worship. Great chaos and division could come upon the churches when those who see through the lies and are satisfied that a microchip has no spiritual significance are then ostracised and rejected by those who think that they have capitulated to the devil. We already have people freaking out about microchips and a cashless society as if it is somehow inherently evil to take **measures to secure one's finances against corrupt fraudsters.** Not saying that wanting to avoid such a chip for privacy reasons would not be a good idea, perhaps it would be wise. Perhaps not.

As for those who believe the pre-tribulation rapture theory, they will be totally unprepared for the times of tribulation that will come with both the ingathering of the twelve tribes and the final persecution and any other trials for that matter (Last century we had two world wars). They too could come to a state of **unbelief, thinking that they've been left behind or that it's all not true, like this is not supposed to be** happening to me. Christians living in countries where persecution is the norm have no time for this foolishness. For them, the only thing that is left behind in the rapture theory is the Bible.

Also consider that when a time of prosperity comes upon the restored united kingdom of Israel, that includes all the tribes of Israel not just those of the kingdom of Judah, **many will think it's the millennium** and will think that they have missed the rapture. And those expecting Messiah to rule and reign from Jerusalem will be prime targets for the man of sin who is the only one mentioned in the **Scriptures that will sit in a temple proclaiming that he is God. When Jesus returns: we won't be looking for Him in the inner rooms; we won't be looking for Him in some temple; we won't be looking in the desert; we won't be looking here; or looking there (Matthew 24:26); we'll be caught up to meet Him in the air (1 Thessalonians 4:17).** Hallelujah!

Probably its most evil influence is that it simply befuddles the believer's mind by forcing the student of God's Word to try and reconcile John of Patmos' writing with the rest of the Bible. Faced with the reality

that much of what they see in the Apocalypse cannot be taken at face value and convinced that it is the Word of God, they are then trapped into the error of making private interpretations to make it fit and are left confused and divided from one another with the hundreds of end-time theories. And when it **comes to understanding God's prophetic roadmap of the latter days** and the end of the age, they are bereft and prey to the many deceivers that Jesus warned would come.

In the course of researching this study, I discovered something that I have called the Judas Principle. Jesus knew all along that Judas was going to betray Him, yet He invited him along, sent him out with the other disciples to heal the sick and proclaim the Kingdom of God. On the night He was betrayed, **none of the other disciples were in the least bit aware of Judas' intentions. They didn't have a clue. It wasn't until** just before he left to do his dirty deed that the truth was revealed to John after Peter prompted him to ask Jesus who it might be that would betray Him. And Satan was right there (John 13:21-30). I see this with the Book of Revelation. It has been sneakily thrust upon the People of God through the influence of the apostate Catholic Church. All along the Body of Christ is unaware, just like **the disciples who could not discern Judas' motives and character, and right near the end its evil nature** will become evident as it causes many to stumble in the latter days when its many predictions fail and it betrays those who put their trust in its words.

Earlier in this study I gave a brief overview of the apostasy that afflicted the early believers, in which it was revealed that the Catholic Church had entered a state of considerable deception. When they included the Book of Revelation into the canon of Scripture, they were infected with Mariolatry, transubstantiation, purgatory, legalism, a clergy laity hierarchy system, etc., etc. They were already persecuting pockets of believers that disagreed with their deceptions. Everyone who disagreed with them was a heretic: the Donatists, the Nestorians and the Montanists being but three examples of groups who very likely were true believers who were not going along with the deceptions of the majority. For example, what is written about the Montanists makes them sound like modern day Pentecostals. Type Montanism into your browser and see for yourself. Note: it is acknowledged that none of these groups would have been completely beyond reproach, but the persecution of dissenters is not what we are called to as Christians and such behaviour is sufficient evidence to conclude that those who advocated such oppression were seriously compromised themselves.

It was late in the fourth century when the Catholic Church assembled their version of the Bible. Along with the Book of Revelation, they simultaneously included several other books into the Latin Vulgate (**Vulgate meaning 'common' as in common language**), books which have since been rejected: Tobit, Judith, Ecclesiasticus, Baruch, Sapientiae (later called Wisdom) and 1st and 2nd Maccabees. For over a thousand years these books were thrust upon the Body of Christ as inspired by God. As mentioned above, at that time the Roman Catholic Church was in a serious state of apostasy with a multitude of false doctrines testifying to their inability to exercise discernment. In the light of the fact that they were so wrong for so long about all those other books they simultaneously approved of in their edition of the Bible, it is not reasonable to assume that they made the right decision regarding their acceptance of the Book of Revelation, a book that already had a history of not being universally accepted by the Body of Christ in the post apostolic age.

Many people proclaim that God has watched over the forming of the canon and that He has had His hand on the whole progress and therefore we should accept Revelation as inspired by Him. This belief is totally illogical for it takes no account of the thousand plus years when all the other books that are now considered Apocrypha were previously considered to be inspired. That line of reasoning would make God the author of the error of including the spurious books in the first **place. It is man's hand not God's that brought the errors in.**

By way of reminder we have the initial comments from the founders of the Protestant Reformation: John Calvin, "The study of Revelation either finds a man mad, or leaves him that way"; Ulrich Zwingli,

“It is not a book of the Bible”; and Martin Luther who declared, “I can in no way detect that the Holy Spirit produced it” and as far as he was concerned it was **“neither apostolic nor prophetic.”** We also discovered Martin Luther’s political motivation which completely derailed him from the love of God and man and made his motives absolutely suspect with regard to his decision to include Revelation into his translation after he had initially rejected it. Without his apostasy we would probably not have had the Book of Revelation in the canon today.

The Revelation of Revelation? Frankly it is heresy, a terrible mixture of truth and error and it belongs in the category of writings referred to as Apocrypha. Nothing more and nothing less.

Some may say, “If you question Revelation, you undermine the whole Bible.” The fact of the matter is that inclusion of this book already undermines the truth of the Bible. However, that bridge has been crossed already. As mentioned above, during the Reformation several books that had been in the canon for over a thousand years were declared Apocrypha. There is no record that the exclusion of those books that had once been included among the approved books lead to any rejection of the rest of the Scripture. None of those books added anything to the Gospel, and removing them took nothing away from the Gospel. Likewise, the Book of Revelation adds nothing to the Gospel of our Lord Jesus Christ, and removing it will certainly take nothing from the Gospel of our Lord Jesus Christ. Every other book of the Bible integrates with the rest of the Word of God, even if some may be more beneficial and pertinent **to our faith than others. We may even find portions that don’t seem to add** much to our walk with God, BUT the proclamations of John of Patmos contain much that contradicts both the Old and the New Testaments, both prophetically and doctrinally and thus it shall only be beneficial to have it removed.

Now that the axe has been laid to the root of the tree, let us now cast the root away from our consciousness and clear our minds of all the nonsense. Put the root through the stump grinder and reduce it to compost and **let us remove from our hearts every inclination to interpret God’s Word rather than believe it in childlike faith. It’s time to get this conglomeration of confusion out, with all** its distracting influences and get into the TRUE REVELATION as found in the writings of the Prophets and the Apostles, whereby we can continue to grow in faith and in love for one another, in simplicity of heart and in the simplicity that there is in Christ, rejoicing always in the salvation that is ours through our Lord Jesus Christ. Let us be transformed by the renewing of our mind so that we will be truly prepared to endure through the demographical and geo-political upheavals that will accompany the coming reunion of Judah and Israel and their return to the Land. Let us continue in faith through the many trials and the final persecution, persevering in the love and truth of God till we come to the Day of the Lord at the end of the age when all believers will be united together with Him, forever raised up in the glorious resurrection of our bodies on that Last Day. Hallelujah! Amen.