

DOOMSDAY: BOOK OF REVELATION
National Geographic Explorer Broadcast

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Editorial Script Corrections:

1. **Matthew 24**—In referring to Matthew 24 the Geographic script takes up the disciples' secondary questions to Jesus on the sign of the Son of Man and the end of the world egregiously out of context. The script leaves the impression that these secondary questions were the primary and only questions the disciples had asked Jesus, and that Jesus answered these secondary questions directly at face value. In this way, the Geographic script cuts off the disciples' vitally important first question in the passage, which is the key to contextualizing the entire chapter. The first question was on the destruction of the temple that Jesus just had predicted. The primary question on the temple's destruction provides important contextual clues as to how to understand the disciples' secondary questions about the end of the age.

2. **John on Patmos**—The Geographic script erroneously reports the explanation that John gives about why he is on the island of Patmos. The script reads, "John says he was condemned to exile." John says nothing of the sort. John says only that he was on the island "because of the Word of God and the testimony of Jesus" (Rev. 1:9). That John is in exile is speculation and by inference only.

3. **Antichrist in the Bible**—The Geographic script reads, "The notion of an Antichrist appears throughout the Bible. In 2 Thessalonians chapter 2, Paul describes him as the son of perdition." Paul does nothing of the sort. Paul does not speak of Antichrist in this passage or anywhere in the entire corpus of Pauline letters. Equating the "son of perdition" in 2 Thessalonians with Antichrist is the invention of the interpreter, not Paul,

and is based on a figure that never appears in any Pauline letter but instead arises out of historical legend.

4. **The number 666**—The Geographic script reads, “When biblical historians apply gematria to famous first-century figures, they come up with an exact match for 666 . . . Translate the name Caesar Nero from Greek into Hebrew, and the numbers from each letter add up to 666.” They do not. Gematria produces no “exact match” as claimed. Two major problems occur with the gematria solution proposed. One, John gives no instruction to translate the number into any language in the first place. Translation into another language is an arbitrary maneuver and represents pure speculation that has no authorization whatsoever within the text itself. Two, even if the arbitrary maneuver to translate from Greek into Hebrew be allowed for pure speculation’s sake, the Hebrew letters do *not* add up “exactly” to 666, for several reasons. First, what is not honestly stated in the Geographic script is that one Greek letter has to be dropped for the Hebrew letters to add up to 666. The final nu in the proper form of the name for Nero (“Neron”) has to be dropped arbitrarily from the Greek for the equivalent Hebrew letters to add up to 666. Second, many titles for Nero existed, and picking just one out of the whole bunch is, again, a completely arbitrary maneuver. Third, no precise one-to-one equivalent between Greek and Hebrew *vowel* letters exists in the first place, rendering the entire enterprise ambiguous at best.

5. **New Jerusalem**—The Geographic script reads, “In Revelation John describes a holy city, a New Jerusalem, built on the site of the destroyed temple.” John says absolutely nothing of the sort. First, the New Jerusalem is described only *after* the first heaven and first earth have “passed away” (Rev. 21:1). Second, John describes only the *origin* of the New Jerusalem (“out of heaven”), not its destination. He never explicitly even indicates whether the city ceases its movement (“coming down”), nor even whether the city lands in any particular place. Anything else assumed about its navigation or destination is pure speculation. John certainly said nothing whatsoever about the New Jerusalem as being in construction, and especially not by human hands. John clearly said nothing of its location either. Asserting that New Jerusalem is built “on the site of the destroyed temple” is in direct and fundamental contradiction to what John actually says—the first heaven and first earth are no more to begin with.