Prefer to speak about John; lectured for 7 years NT theology, mainly John’s gospel, at a theological seminary connected to the Free University in A’dam.

But, John 2:1-11 is one of the most used Bible passages used at weddings, so I’m sure you all have heard several sermons on this part. Hence, my reluctance to write another sermon on John 2.

On the other hand, I try to avoid the book of Revelation, but there remains something to learn from which I would like to mention.

First, why avoiding the book of Revelation? From the beginning of Christianity there has been a continuing debate among theological scholars about the authenticity of Revelation. Churchfather Dionysius already wrote in the 3rd C AD an extensive monologue on why he mistrusted the book of Revelation. The first great Christian Eusebius referred to Dionysius in the 4th C and made a balanced review on the different viewpoints. His conclusion was that he didn’t dare to call Revelation a forgery or not genuine, but it was surely not from the same John who wrote the gospel and the letters of John.

For this and other reasons, the Easter Orthodox Churches, who were in existence before the Western Roman Churches where we originate from, have not taken the book of Revelation in their canon.

Saying too much about how this all came about will cross the boundary between a lecture and sermon, but to this day, most theologians remain divided on the book of Revelation.

On this Sunday, being in the middle of the Week of Christian Unity, the book of Revelation should therefore be avoided as much as possible, because it will only widen the divide of Christians who are for, or against.

Whether the book of Revelation is taken as part of the canon or not, or being genuine or not, does it make any difference?

From a teaching point of view it might certainly do, but Revelation is not an academic teaching book on Christian theology. It is mainly a prophetic or visionary book, which is not deemed to be for teaching like the epistles of Paul or the gospels.

When I was lecturing, one of my colleagues wrote his PhD on Revelation and he called it a Jewish Apocalyptic book, not meant primarily to be taken apart like a train time table creating a foundation for a Dispensationalism theology as taught by churchleaders and theologians like Darby and Scofield.

But, even when Revelation rejected as part of the canon, how important is that for us?

Besides the Bible, I presume we all read books written about the Bible and how the authors see it. Just look to the many articles and lectures I have been send by our +Steven and how he interprets Bible texts and quotes. +Steven is one of the many who writes down his thoughts on paper about the Bible and wants to make his viewpoints known.

Those who read +Steven writings have their own thoughts on it and they read perhaps others books that say the opposite.

The question of what we read and how we see things as taught in the Bible, boils down to 2 questions; how do we let it control our lives? And how let it us control the lives of others?

Easily we can go wrong twice here. First by going wrong ourselves in interpreting what the Bible teaches and secondly by taking others into the wrong by what we believe.

The saying ‘there is safety in numbers’ doesn’t go up here, perhaps even to the contrary. If we stay close to what the Bible teaches us we cannot go wrong, but there’s a snack here. Because what is genuinely teaching in the Bible and what is not.

The answer lies in the so called ‘Regula Fidei’. Kurt Aland.....Greek Bible translater......Every Bible book, teaching or admonition in the Bible should be funded on the Regula Fidei, which is the rule of faith. The rule of faith throughout all the centuries of Christianity have been Jesus Christ, Who died for the sins of all, and for all who believe in Him, they will share in His resurrection.

Throughout the centuries this simple faith has stood the test of time and everything else taught as divisive of the Christian faith will flourish for a while but eventually disappear. C.K. Charleston worded it in these words; 5 times in world history the Christian faith has been thrown to the dogs, but it was the dog that died.