

A TEXTUAL COMMENTARY ON THE MAJORITY TEXT OF THE BOOK OF REVELATION.

A BRIEF EXPLANATION OF MY COMMENTS ON THE GREEK TEXT OF THE APOCALYPSE.

In my textual comments I have omitted the minor textual variations, which do not effect the meaning of the text or prophecies; but have considered in greater detail the major textual variations that effect or alter the meaning of the text and prophecies. The Authorised Version text is referred to as A.V., and it is based on Stephens 1550 Greek text, known as the Received Text or Textus Receptus, or T.R. in our evidence. In the Apocalypse the Textus Receptus often does not follow the Majority Text. Where it is necessary, I have referred to the evidence of the major early translations from the Greek into other languages, and quotations from the "Church Fathers."

"The Critical Texts," are the 26th. edition of the Nestle-Aland Greek Testament, and the Third Edition of the Greek Testament by the United Bible Societies, called the NU-Text in some Bibles. These Critical Texts, unfortunately, rely too much on the evidence from a small number of manuscripts, which are mainly from an Egyptian source, in the New Testament these vary from the Majority Text in three percent or more of their readings. Aland says 90% of the minuscules have the Majority Text, that is about 2,480 out of about 2770; and at least half of the most significant uncials have the Majority Text. Many authorities are now saying that it is wrong to rely largely upon a small number of ancient manuscripts from one part of the world, particularly when they differ from almost all of the rest of the Textual evidence from all over the world. It is a fact that the Egyptian manuscripts variant readings often disagree with the vast majority of the Greek manuscripts from many parts of the world, and from the major early Versions in other languages, and also from the majority of the early Church fathers. Having said this, the Critical Texts have great value, because of the information they contain in their critical notes.

Hodges and Farstad base their Majority Greek Text on the broad mass of manuscript evidence; their manuscript stemma (family tree) of the apocalypse is very helpful, and is based on the work done by H. C. Hoskier and Joseph Schmid, we owe a great deal to the work of all of these textual scholars. The Mabcde readings are adapted from the work of Hodges and Farstad. In the Apocalypse the Majority Text of Hodges and Farstad often agrees with the Critical Texts against the readings of the Authorised Version and Received Text. In the rest of the New Testament the Majority Text of Hodges and Farstad usually agrees with the Authorised Version and Received Text readings against the Egyptian readings of the Critical Texts. There are one or two places in the Apocalypse where I feel that the Majority Text is not the best reading, like "emas," "us," in Rev.5v9., which is unacceptable on the grounds of prophetic facts, and on the evidence of the "them" and "they" in v10, and so "emas," is quite rightly omitted by Codex A, and the Critical Texts.

We must thank God for ALL those who have preserved the Scriptures and laboured in the field of textual criticism, we owe them an incalculable debt of gratitude for giving to us in our own language, the Word of God as spoken to and through His prophets and apostles.
W. H. Turner. April 3rd.
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The Authorised Version Text of Revelation is not as accurate as in the rest of the Scriptures.

The Authorised Version of the New Testament faithfully follows the majority of the Greek manuscripts except in The Book of Revelation; as Bishop C. Wordsworth states; "The English Version of the Apocalypse does not rest upon the same sound basis of manuscript authority as the Authorised Translation of the other books of the New Testament. It stands in a place by itself, and ought to be regarded accordingly."

Erasmus published the first printed edition of the Greek New Testament, but in the Apocalypse he had only a single incomplete late cursive manuscript of the twelfth or thirteenth century; all except v20 of the last six verses were missing, so Erasmus supplied them by translating the Latin Vulgate into the Greek. The first edition of Erasmus is dedicated to Pope Leo the 10th., and is dated Feb. 1st. 1516. Scrivener said in respect of typographical errors it was the most faulty book he knew. A large number of these misprints, and some readings, were corrected in four later editions, the fourth and fifth editions came out in 1527 and 1535. Erasmus died in 1536.

The Complutensian Polyglott was finished on Jan. 10th 1514, two years before the first edition of Erasmus, but was not given licence to print by Pope Leo until March 22nd. 1520. Wetstein says it was based on only one document in the Apocalypse.

Robert Stephens published four editions of the Greek New Testament, which were highly regarded for their "exquisite beauty;" these were published in 1546, 1549, 1550, and 1551. Wetstein stated that Stephens only had two Greek manuscripts on the Apocalypse and that these were not accurately collated. The 1550 edition is looked upon by many as the Received or Standard Text, and it formed the basis of the four editions of Theodore Beza at Geneva in 1565, 1576, 1589, and 1598, and the Elzevir editions of 1624 and 1633. Beza's 1598 edition formed the basis of the text behind the English Authorised Version of the New Testament, which was published in 1611.

THE GREEK MANUSCRIPTS OF THE APOCALYPSE.

THE POPYRI. Made from the papyrus reed. It is not known if the earliest documents were made of scroll or codex book type manuscripts. Of these P47 is the earliest, most of the papyri contain only fragments. P18, 3rd. to 4th. century, only has Rev.1v4-7.. P24, 4th. century, only has Rev.5v5-8. and 6v5-8.. P43, 6th. or 7th. century, only has Rev.2v12,13. and 15v8 to 16v2.. P47, 3rd. century only contains Rev.9v10 to 11v3., 11v5 to 16v15., and 16v17 to 17v2.. P85, 4th. to 5th. century, only has Rev.9v19 to 10v2. and 10v5-9..

THE UNCIALS. These manuscripts approximately correspond to our English printed capital letters. The New Testament translators from the 2nd. century onwards used the very durable parchment manuscripts made from the skins of animals in preference to the more fragile papyrus manuscripts. The oldest manuscripts of the New Testament are in codex book form.

Aleph. 01. Sinaiticus. From the 4th. century. The manuscript brought from Mount Sinai by Tischendorf in 1846, it is now in London. It contains all the Apocalypse.

A. 02. Alexandrinus. The Alexandrine manuscript from the 4th. or 5th. century, now in the British Museum in London. It contains all of the Apocalypse. In the Apocalypse A and C are considered by many authorities, including Nestle and Aland and Schmid, to be far superior in textual value than P47 and Aleph.

C. 04. Ephraemi Rescriptus. The most valuable of the palimpsest manuscripts, which had certain works of Ephraim the Syrian written over a Greek New Testament from the 4th. century; the original text has been restored by a chemical process so that almost every letter is now discernible. It omits; Rev.1v1,2. 3v20-5v14. 7v14-17. 8v9-9v16. 10v10-11v3. 16v13-18v2. 19v5-22v21. The manuscript is now in Paris. (About 50 palimpsest erased uncial New Testament manuscripts are known.)

P. 025. A ninth century palimpsest, which is now in Leningrad. It follows Andreas.

B2. The Basilian. Vatican manuscript 2066. 6th. to 8th. century. It often confirms Aleph, A, C, but less than Codex P, it also often follows the later cursives. **Manuscript B2 must NOT be confused with the Codex B, 03, Vaticanus**, which ends at Heb.9v13. and omits all of the Apocalypse.

Codex Kosinitsanus. Written in the tenth century by Sabbas, a monk.

046. A tenth century manuscript, which contains all of the Apocalypse.

THE MINUSCULES. This were developed from about the 9th. century from the earlier cursive long hand style, they produced attractive documents, which could be written much quicker than the uncial style capital manuscripts, and by the end of the 10th. century it had completely displaced the uncial writing. The earliest minuscule is dated A.D. 835. Farstad says of the 256 minuscules that Hoskier lists, 204 are valuable, and uses 149 in his stemma of the Apocalypse, an adaptation of which is on the next page.

N.B. Like Codex B. 03 Vaticanus, (which ends at Heb.9v13.), the Lectionaries, dated tenth to fifteenth centuries; the Peshitta, dated by Scrivener at 170 A.D.; and the Gothic Bible of Ulfilas, dated 310 A.D., do not contain the Apocalypse.

SOME OF THE ANCIENT COMMENTATORS ON THE APOCALYPSE.

Victorinus. Bishop of Petabium, or Petavium, Pettau in Pannonia, he was martyred in A.D. 303, in the Diocletian persecution. He wrote his commentary about A.D. 270; it was revised and modified by Jerome.

Auctor Anonymus. Some think Tichonius, the Donatist Expositor, a contemporary of Augustine, wrote this about A.D. 390.

Primasius. Bishop of Adrumetum in Africa, "flourished A.D. 550."

Cassiodorus Aurelius Magnus. Wrote his commentary about A.D. 556. He speaks of Primasius being contemporary with him.

Andreas, or Andrew. Archbishop of Crete, and later Bishop of Ceasarea. Probably in the sixth or seventh centuries. Arethas and Oecumenius derived their materials mainly from Andreas.

Arethas. Bishop of Ceasarea, in Cappodicia, he died about A.D. 914. A Latin translation of his work has survived.

Oecumenius. Bishop of Tricca in Thessaly. Opinions vary from 6th. to 10th. century.

Bede. Born in the county of Durham in A.D. 672, and died A.D. 735.

Haymo. Had a reputation of being a good expositor; he died A.D. 841.

the Greek style needed to be improved, or a reverential adornment needed to be added, as in Rev.1v11., where the Andreas manuscripts, in order to extol our Lord's majesty, added from Rev.22v13., etc., "I am the Alpha and the Omega, the First and the Last." The corrections and additions of some copyists has, in places, altered the theology of Revelation; a serious addition in Rev.11v17., is "kai ho erchomenos," "and who is coming," from Rev.1v8., which is erroneous, because Rev.11v15-19., states that Jesus has already returned at the 7th. trumpet.

IMPORTANT TRANSLATIONS FROM THE GREEK.

The Old Latin manuscripts, contain sources which date from the 2nd. to 4th. centuries; they have some important manuscripts which contain the apocalypse; like Ardmachanus, (manu. 61 ar) a 9th. century manuscript in Trinity College Dublin; and Gigas, in Stockholm. Some manuscripts of the Vulgate, Jerome's Latin translation from the Greek, contain the Apocalypse, as do the Syrian Philoxenian and Harclean (6th. and 7th. century). The Coptic versions: the Sahidic, Bohairic and Fayyumic, of the 3rd. and 4th. centuries; and the Armenian 5th. century, and the Ethiopic 6th. century versions also contain the Apocalypse.

THE OLD LATIN MANUSCRIPTS.

The following manuscripts are regarded as being derived from the original Old Latin manuscripts, which were written between the second and fourth centuries.

NAME.	CODE.	MANUSCRIPT.	DATE.
Ardmachanus.	ar.	61.	9th. century.
Colbertinus.	c.	6.	12th./13th. centuries.
Demidovianus.	dem.	59.	13th. century.
Divionensis.	div.	--	13th. century.
Sangermanensis.	g.	7.	9th. century.
Gigas Holmiensis.	gig.	51.	13th. century.
Floriacensis.	h.	55.	5th./6th. centuries.
Hafnianus.	haf.	--	10th. century.
Perpinianensis.	p.	54.	13th. century.
Liber Comicus Toletanus.	t.	56.	11th. century.
Harleianus Londiniesis.	z.	65.	8th. century.

Some of these manuscripts are fragmentary, and some have the Vulgate in parts, like Codex Colbertinus, which is Old Latin in the Gospels, but Jerome's Vulgate elsewhere. Codex Sangermanensis is only Old Latin in Matthew's Gospel; in the rest of the New Testament it has "a Vulgate text with a strong admixture of Old Latin elements." Codex Gigas Holmiensis has the Old Latin in the Acts and the Apocalypse, and the Vulgate in the rest of the New Testament. The palimpsest Floriacensis contains only fragments of the Apocalypse.

THE VULGATE. THE REVISED LATIN VERSION.

Many variations existed between different copies of the Old Latin version, and some copies had blatant corruptions in them. In 382 A.D., Damascus, the Bishop of Rome, thought it was time to correct this situation and he gave the work of revising the Old Latin versions to Jerome. Jerome was born about A.D. 345, at Stridon on the borders of Dalmatia and Pannonia. He was educated in Rome, and just after his return to Rome from his hermitage at Bethlehem was given the work of revising the Old Latin manuscripts, a work for which he was well qualified. Jerome made as few changes as possible when he corrected the Latin New Testament text by means of ancient Greek manuscripts. He even avoided making changes which were really necessary for the sake of accuracy and the best grammar; it was a revision and not a re-translation.

Jerome completed the Vulgate New Testament about A.D. 385. It was at this time that Jerome also finished a revision of the Psalter, under the same constraint, of making as few changes as possible from the Old Latin. In his commentary on Galatians, Ephesians, Titus, and Philemon, in A.D. 386, Jerome felt more free to make a more accurate translation of the Greek manuscripts, than he had when he revised the Old Latin manuscripts. When Jerome translated the Old Testament he did not find it on the Old Latin, which was a translation from the Greek Septuagint, he translated it directly from the Hebrew, except for the Psalter, which he had done earlier at the same time the New Testament. Jerome finished the Old Testament Vulgate in about A.D. 405. The first edition of a critical textual nature was done by Robert Stephens in 1528 A.D.; and in A.D. 1538-40, Stephens produced an even more important edition, founded on 17 manuscripts, which was reprinted in A.D. 1546. This was a major foundation of the modern Vulgate.

Pope Sixtus 5th. was the driving force behind the completion of the revision started by Pope Pius 4th., this was completed in three volumes in A.D. 1590, it was similar to the edition of Robert Stephens. Five Popes later, in 1592 A.D., Pope Clement 8th. called in the Sixtus versions, and had the Vulgate revised to another text, which closely followed the edition of John Hentenius, published in 1547 A.D., rather than that of Robert Stephens. This is called the Clementine Bible, or Vulgate cl. A more modern edition of the Vulgate is that of Bishop Wordsworth and White, it is referred to as ww. Where Vulgate cl and ww agree, it is just referred to as the Vulgate.

MAJOR MANUSCRIPTS OF THE VULGATE.

Codex Amiatinus. This magnificent codex is regarded by many as the best manuscript of the Vulgate; it contains the whole Bible, it was commissioned by order of Ceolfrid, the Abbot of Jarrow and Wearmouth; and he sent as a gift to Pope Gregory in A.D. 716. It is now in the Laurentian Library in Florence.

Codex Dublinensis. This was written in the eighth or ninth century, and has the insertions and additions which are characteristic of an Irish type of Vulgate text. This contains the whole New Testament, and the apocryphal Epistle of Paul to the Laodiceans. It is now in Trinity college in Dublin.

Codex Fuldensis. Was written between A.D. 541 and 546 by order of Victor, the Bishop of Capua, who corrected the work himself. It contains the whole of the New Testament plus the apocryphal epistle of Paul to the Laodiceans. The Gospels are arranged as a single narrative, like Tatian's Diatessaron. The Text is good and similar to Codex Amiatinus.

REVELATION 1.

Rev.1v4. Hodges and Farstad and Mab, add "Theou," "God," and read, "Grace to you and peace from God, who is, and who was, and who is to come." Manuscripts Mcde, Aleph, A, C, and the Critical texts, omit "Theou." The T.R. adds "tou," "him," and reads, "from Him who is."

N.B. Rev.1v5,6. The A.V., T.R., and Mcde, reads, "loved us," "agapesanti," the dative singular aorist participle of "agapao." The best reading is "loves," "agaponti," the dative singular masculine present active participle of "agapao," which occurs in Ma, Aleph, A, C, the Critical Texts, and Hodges and Farstad. It tells us that our Lord's love is a continuous present reality, and is not just confined to the time when He died for us. The Mb group reads "egapesen," the third person singular aorist active indicative of "agapao."

The Critical Texts, Mde, Aleph, A, C, read, "lusanti," which means, "having loosed, freed," the aorist active participle of "luo," to loose, to release; "lusanti" also occurs in the Old Latin h and z; the Syrian Philoxenian and Harklean; the Armenian; Tyconius, Primasius, Cassiodorus, and Andrew's "a" commentary.

Hodges and Farstad follow the A.V. and T.R., "washed," "lousanti," which occurs in the uncials P and 046; most minuscules, i.e. Mac; the Old Latin, dem, div, gig, haf, and t; the Vulgate; the Coptic Bohairic, the Ethiopian; the bav and c commentaries of Andrew of Caesarea who died 614 A.D.. (Arethas, Mb, and Andrew c, read "elousen;" the third person singular first aorist active indicative of "louo," "to bathe.") "Washed us," is "lousanti," the aorist active participle of "louo;" "to bathe and wash the whole body," (see Jn.13v10. Tit.3v5.); as distinct from "nipto," washing part of the body, see Jn.13v5,6,8.. The aorist tense points to the point of time when we received the double blessing of justification, and release from guilt, through faith in Jesus and His precious redeeming blood. 1Pet.1v18,19.

On page B-29 of "Unholy Hands On The Bible," a compilation of Burgon's works, the following comment is made on Rev.1v5. in favour of the A.V. reading "washed."

"The beautiful expression which has found its way into so many tender passages relating to Christian devotion, 'Who has washed us from our sins in His own blood' has been replaced in many critical editions by 'Who has loosed us from our sins by His blood.' In early times a purist scribe, who had a dislike of anything that savoured of provincial retention of Aeolian or Dorian pronunciations, wrote from unconscious bias 'u' for 'ou', thereby transcribing 'lusanti' instead of the correct 'lousanti' (unless he were not a Greek scholar enough to understand the difference). And he was followed by others, especially those who, whether from their own prejudices or due to sympathy with the scruples of other people, but in any case under the influence of a slavish literalism, hesitated about a passage in which they did not rise to the precious meaning really conveyed in it. So we find the three uncials which are nearest the point of corruption adopt it, and they are followed by nine cursives, the Harkleian Syriac, and the Armenian versions. On the other side are two uncials B/2 of the eighth century and P of the ninth, and the Vulgate, Bohairic, Ethiopic versions - and what is most important - all the other cursives." End of quote.

The majority of manuscripts read "washed us from," "apo;" the Critical Texts read "loosed us out of," "ek." The "en," is "in;" in the phrase "en toi haimati," "in the blood;" "washed in Thy blood," makes much better sense than, "loosed in Thy blood." The washing white of robes in the blood of the Lamb is referred to in Rev.7v14.; and in Rev.5v9.; we are purchased to God with the blood of Jesus. 1Pet.1v18,19. Rev.12v11.

Rev.1v6. "Kings," "basileis," occurs in A.V., T.R. and Mde; whereas Hodges and Farstad, Critical Texts, Mabc, Aleph, A, and C, read, "basileian," "a kingdom." The words "ton aionon," "of the ages," are omitted from Md and Codex A; but they are included in the A.V., T.R., Hodges and Farstad, Mabcd, C, and with some reservations by the Critical Texts. The phrase in Rev.1v6., "tous aionas ton aionon," "for ever and ever;" occurs on eleven other occasions in Revelation, Rev.1v18. 4v9,10. 5v13. 7v12. 10v6. 11v15. 15v7. 19v3. 20v10. and 22v5. This is another confirmation that this could be the right reading.

Rev.1v8. The reading, "Beginning and Ending," "Arche kai Telos," is found in the A.V., T.R., Mbe, Aleph, the Old Latin ar, c, dem, div, gig, haf, t, z; the Vulgate; Origen Latin; and Andrew bav, and c. Manuscripts Md read, "Beginning and the End," "Arche kai to Telos." Hodges and Farstad, Mac, A, C, the Critical Texts, the Old Latin h; the Syrian Philoxenian and Harklean; the Armenian; and Ethiopic, omit these readings.

The A.V. and T.R. reading "Lord," "ho Kurios;" should read with most texts, "Lord God," "Kurios ho Theos," as in Mabdc, Aleph, A, C, the Critical Texts, and Hodges and Farstad.

N.B. Rev.1v11. The A.V. "I am the Alpha and Omega, the First and the Last; and;" should be omitted, it is only some Andreas Me manuscripts; and is lacking in Mabcd, Aleph, A, C, Hodges and Farstad, the Critical Texts, the Old Latin, and Syriac Sahidic.

"Which are in Asia," should be omitted, for it is lacking in Mabcde, Aleph, A, C, the Critical Texts, and Hodges and Farstad.

Rev.1v17. Omit the A.V., T.R, part Me, "to me," as it is lacking in Mabcd, Aleph, A, C, Hodges and Farstad, and Critical Texts.

Rev.1v19. On the evidence of Mabcd, Aleph, A, C, the Critical Texts, and Hodges and Farstad; the A.V., T.R., and part Me reading, "graphon," "write," should have "oun" added to it and should read, "graphon oun," "Therefore, write."

Rev.1v20. The Critical Texts, Hodges and Farstad, and most authorities omit the second "which you saw," "has aides."

REVELATION 2.

Rev.2v13. The reading "my faith," "ten pistin mou," is the objective genitive, and Robertson says it means, "thy faith in Me;" this is the reading of Mabcde, Aleph, Hodges and Farstad; the Old Latin dem, gig, h; the Syrian Harklean; Armenian; and Ethiopic; the Church Fathers Ambrosiaster, Primasius, Andrew, and Arethas. Other authorities read "ten pistin mou kai," they add "kai," "and, or even,;" these are the T.R., A, C, The Old Latin ar, c, div, haf, z; the Vulgate, cl, ww; The Coptic Sahidic and Bohairic; Bede; and Haymo.

Rev.2v15. The A.V. and T.R. reading, "ho miso," "which thing I hate," is rejected by most texts; they read "homoios," "likewise, or in like manner," and omit the words "I hate." The A.V. reading has arisen because part of Me reads "en miso," and another part of Me reads "homoios ho miso." "Miso," is the first person singular present active indicative of "miseo," "to hate," which is found in Rev.2v6., but in Rev.2v15. it only occurs in the Me manuscripts.

The Majority Text, Mabcd, Aleph, A, C, Hodges and Farstad, and Critical Texts read, "homoios," "likewise, or in like manner;" this makes the verse read that some at Pergamos held "in like manner," the doctrine of the Nicolaitanes and followed Balaam and led people into immorality and idolatry, both of which were forbidden in O.T Law and the council of Jerusalem. See Acts.15v20,29. The command to repent immediately, or face immediate judgement shows our Lord's anger at their wickedness, and it makes the A.V. statement, "which I hate," unnecessary.

Rev.2v16. The A.V., T.R., Mcde, and Aleph reads, "Metanoeson," "Repent;" whereas the majority of texts add "oun," "therefore;" this reading "Repent, therefore," is found in Hodges and Farstad, the Critical Texts, Mab, A, C, the Syrian Philoxenian; the Coptic Sahidic and Bohairic. "Metanoeson," is the first aorist active imperative of "metanoeo," the first aorist tense indicates urgency, the imperative a definite command. The particle "oun," "therefore," draws the attention to the offences and imminent judgement which made this repentance an urgent necessity.

N.B. Rev.2v20-22. The A.V. and T.R., "thou sufferest," "eas," the second person singular present indicative of "eao," "to let, allow, permit, suffer to be done;" should read, according to Macd, part Mb, part Me, Aleph, A, C, Hodges and Farstad and the Critical Texts, "thou sufferest," "apheis," the second person singular present active indicative of "apheo," an irregular form of "aphiemi," which means "to send away," it means "to suffer," and can mean, "to forgive," see Mt.9v2,5,6. 12v31,32. Acts.8v22., they suffered and forgave people who should have been disciplined.

The A.V. and T.R., "that woman," "ten gunaika," is based on Me, Aleph, C, the Critical Texts; the Old Latin; the Vulgate; the Coptic Sahidic and Bohairic; the Armenian and Ethiopic versions, the Church fathers, Tertullian, Ambrosiaster, Tyconius, Epiphanius, the bav commentary of Andrew, and Haymo.

Most manuscripts add "sou," and read, "ten gunaika sou," "thy wife;" the evidence for this reading is found in Hodges and Farstad, Mabcd, Q, the Syrian Philoxenian and Harklean; the Church fathers, Cyprian; Primasius; Andrew's a, c, and p commentaries; and Arethas; Codex A adds "sou ten." Jezebel was the wife of Ahab, the king and leader of Israel, so this gives more evidence to show that Jezebel was the leading pastor's wife.

The A.V. and T.R., "didaskain kai planasthai," "to teach and seduce," should read, according to Mabcde, A, C, the Critical Texts, and Hodges and Farstad; "and teaches and misleads," "kai didaskei kai plana," the present active indicative, "plana," describes the moral seduction and active wickedness of 'Jezebel' far better than the present passive infinitive "planasthai." "Jezebel" was a dominant false prophetess and false teacher whose life of continual sin led many in the church at Thyatira into immorality and idolatry. Our Lord even gave this evil woman space for repentance, but He said that lack of repentance meant that divine judgement and death was about to come upon her and her followers. Those who backslide into evil like this have destroyed their born-again spirit and can only expect judgement if there is no repentance. Jude.v11-13. "twice dead" in spirit. 1John.3v9. 5v18. 2Pet.2v4,12-22. Heb.6v4-8. 10v26-39. Mt.7v13-29. N.B. v23.

Rev.2v21. The T.R. states Jezebel did not repent of her immorality; the Majority Text states that she was not willing to repent of her immorality. The A.V., T.R. part Me, and Aleph, reads, "kai edoka aute chronon hina metanoese ek tes porneias autos, kai ou metenoesen;" "And I gave her time to repent of her fornication; and she repented not." The Majority Text, Mabcd, C, Hodges and Farstad and the Critical Texts read, "kai edoka aute chronon hina metanoese kai ou thelei metanoesai ek tes porneias autes;" "And I gave her time to repent, but she is not willing to repent of her sexual immorality." "Edoka," "I gave," is the first aorist active indicative, of "didomi," "to give," it shows Christ's personal warning to this woman, but like Jerusalem, she was not willing to repent. What amazing love and grace that gives rebellious sinners time to repent, and tries so hard to restore them, and weeps so greatly over them when His great grace and love fails to convince them of the error of their ways, and turn them from the evil that is destroying them. Mt.23v37-39. Lk.19v41-44. (Instead of "ou thelei," Codex A uses "ouk ethelesen.")

Rev.2v22. The A.V. reading "their deeds," "ergon auton," is in Md, part Me, and A; the Old Latin ar, c, dem, div, haf, and t; The Vulgate cl; the Syrian Philoxenian; the Armenian, the Ethiopic; Cyprian; Ambrosiaster, Primasius; Andrew's a, bav, and c commentaries. The reading, "her deeds," "ergon autes," occurs in Hodges and Farstad, Mabcb, Aleph, C, the Critical Texts; the Old Latin gig and z; The Vulgate ww; the Syrian Harklean; the Coptic Sahidic and Bohairic; Tertullian; Cyprian; Primasius; Andrew's c commentary; Haymo and Arethas.

REVELATION 3.

Rev.3v2. The A.V., T.R. and Me reading, "enopion tou Theou," "before God;" should read "before my God." "enopion tou Theou mou," as in Mabcd, A, Aleph, C, Critical Texts, and Hodges and Farstad.

Rev.3v4. Should read, "Yet you have a few names in Sardis;" the "Yet" being added, and the "even," of the A.V., T.R., and part Me, being omitted in Mabcd, Aleph, A, C, the Critical Texts and Hodges and Farstad.

Rev.3v5. The A.V., T.R., Mabde, Andrew, Arethas, and Hodges and Farstad, read, "he," in, "he shall be clothed;" whereas, Mc, Aleph, A, C, the Old Latin ar, c, dem, div, gig, haf, t, z; the Vulgate; the Syrian Philoxenian and Harklean; the Coptic Sahidic and Bohairic; the Armenian and Ethiopic; Primasius; and the Critical Texts, read, "thus," in, "will thus be clothed."

Rev.3v11. The A.V., T.R. and Md reading, "idou," "Behold," is omitted by Mabce, Aleph, A, C, the Critical Texts, and Hodges and Farstad.

Rev.3v14. The A.V., T.R. reading, "ekklestias Laodikeon," "church of the Laodiceans," should read, "en Laodikeia ekklestias," "church in Laodicea," as in Mabcede, Aleph, A, C, the Critical Texts, and Hodges and Farstad.

REVELATION 4.

Rev.4v3. The A.V. and T.R. read, "kai ho kathemenos en homoios," "And the (one) sitting was like." The Critical Texts, Aleph, and Codex A, read, "kai ho kathemenos homoios," "And the (one) sitting like." The majority of manuscripts, Mabcede, and Hodges and Farstad read "homoios," "like," and omit "and He who sat there was." This reading makes the description of jasper and a sardius stone apply to the throne rather than God. Jasper can speak of stones of different colours, of opaque stones like opal, or a translucent stone, Rev.21v11,18., or even a red or yellow stone, Is.54v12., others say it is a diamond. The sardius stone is a red or carnelian stone from Sardis.

Rev.4v5. The A.V., T.R., Md, part Me, A, and Critical Texts read "ta epta," "the seven;" whereas, Mabcb and Hodges and Farstad omit "ta," and read "seven spirits of God." See Zech.4v10. "These seven rejoice to see the plumb line in the hand of Zerubbabel. They are the eyes of the Lord, which scan to and fro throughout the whole earth." See Rev.5v6. 8v2,3. Dan.4v17.

Rev.4v6. The A.V., T.R. and part Me, omit "hos," which means, "as," or "something like;" but it occurs in Mabcd, Aleph, A, the Critical Texts, and Hodges and Farstad, and so this verse should read "something like a sea of glass."

Rev.4v8. "Hagios" occurs three times in the A.V., T.R., part Ma, Mde, A, and Critical texts; but 9 times in part Ma, Mbc, and Hodges and Farstad.

Rev.4v11. The A.V. and T.R. read, "You are worthy, O Lord;" but it should read, "You are worthy our Lord and God," as do Mabcede, Aleph, A, the Critical Texts, and Hodges and Farstad.

The A.V., T.R., and Mbcde read, "they are," "eisin," the third person plural present indicative; whereas Ma, Aleph, A, the Critical Texts, and Hodges and Farstad read, "they existed," "esan," the third person plural imperfect; as Alford says, "They existed, as in contrast to their previous non-existence: whereby not their coming into being, but the simple fact of their being, is asserted."

REVELATION 5.

Rev.5v4. The reading "Kai ego," "And I," is in the A.V., T.R., Mabcd, Hodges and Farstad; the Old Latin ar, c, dem, div, haf; the Vulgate, the Coptic Sahidic; Armenian; Tyconius; Primasius; Andrew's a and c commentaries; and Arethas. Others read "And," and omit "ego," "I," these are the Critical Texts, part Me, Aleph; the Old Latin

gig; the Syrian Philoxenian and Harklean; the Coptic; the Ethiopic, Origen; Hilary; Jerome; and Andrew's bav commentary.

The A.V., T.R., Mc, and part Me, read, "kai anagnonai," "and read;" but this is omitted in Mabdc, part Me, Aleph, the Critical Texts, and Hodges and Farstad. The Codex Alexandrinus omits the entire verse, some think that the eye of the scribe accidentally passed from the "blepein auto" at the close of verse 3, to "blepein auto" at the close of verse 4.

Rev.5v5. The A.V. "to loose," "lusai," occurs in Aleph and T.R., but it is omitted from Mabdcde, A, Hodges and Farstad, and the Critical Texts.

Rev.5v6. Hodges and Farstad, Macde, Aleph, and Critical Texts, omit "and behold," "kai idou," of the A.V., T.R. and Mb; Codex A reads "idou kai."

N.B. Rev.5v9,10. There are three corrections of the A.V. needed in these verses.

1. Rev.5v9. Though "emas" occurs either added or prefixed to "Theo" in Mabdcde, Aleph, and T.R.; the correct reading is in the Codex Alexandrinus and the Ethiopic, which omit it. Most scholars state that "emas," "us," in "hast redeemed us," should be omitted, even though there is considerable manuscript evidence for it; for the overwhelming evidence for "autous," "them," in the next verse proves that "emas," "us," is an emendation of the text.

Alford says of the reading: "Thou wert slain, and didst redeem," "(the object is not expressed, nor need it be: see similar constructions with "ek", Mt.25v8. 1Jn.4v13. The "emas," (us) which is in the manuscripts added or prefixed to the verb, has considerable authority, but on the whole seems more likely to have been inserted, considering the prevalent early interpretation of the elders as Apostles and Prophets, than omitted because they were imagined to be angels)."

Robertson writes, "'Men of every,' 'ek pases.' No 'anthropous' (men) or 'tinas' (some) before 'ek' in the Greek. See a like ellipsis in 11v9. with a like grouping of words for all mankind, representatives of all races and nations (7v9. 13v7. 14v6)."

Bruce M. Metzger, in his "Textual Commentary on the Greek New Testament," says that those who emended the text of Rev.5v9. by adding "emas," ("us,") wished to provide "egorasas," ("redeemed,") with a more exact object than "ek pases phules kai glosses kai laou kai ethnous," "out of every tribe, and tongue, and people, and nation." He adds that they overlooked how unsuitable this was with "autous," "them," in v10.

Wordsworth, also omits "emas," and says that it is not received by Lachmann or Tischendorf, and says that it is inconsistent with the reading "autous," "them," after "epoiasas," in v10.

The literal translation of Rev.5v9. is, "Thou art worthy to take the book and to open the seals of it, for Thou wast slain, and didst redeem to God through Thy blood out of every tribe and tongue and people and nation." The object of the words "didst redeem" are the people out of every tribe and tongue and people and nation, and so translations that read "didst ransom men for God," accurately convey the true meaning.

"Thou wast slain and didst purchase;" "purchase or redeem," is, "egorasas," the second person singular aorist active indicative of "agorazo;" the aorist tense indicates that most blessed point in time, when by His death Christ won redemption and Heaven for us. "Agorazo" is used by Peter and Paul to describe our redemption from sin by Christ. 1Cor.6v20. 7v23. Gal.3v13. 4v5. 2Pet.2v1. See 1Pet.1v18,19..

2. In Rev.5v10. the A.V. and T.R. reading, "us," "emas," in "didst make us," "epoiasas emas;" should read "hast made them," "epoiasas autous," the first aorist active indicative of "poieo," "to do, to make." The "autous," "them" occurs in Mabdcde, Aleph, A, Hodges and Farstad, and the Critical Texts. Wordsworth says "autous" has the backing of Aleph, A, at least 40 cursives, and by the Syriac, Coptic, Ethiopic, Arabic, and other versions, including the Amiatine manuscript of the Vulgate, and is received by Griesbach, Scholz, Lachmann, Tischendorf, and Bloomfield.

3. In Rev.5v10. the A.V. and T.R. reading, "we shall reign," "basileusomen," the first person plural future indicative of "basileuo," "to reign," has very little textual support. The best reading is the future tense "basileusousin," "they shall reign," which is found in part Ma, Mbc, part Md, part Me, Aleph, P, The Critical Texts, Hodges and Farstad; The Old Latin c, div, gig, haf, z; the Vulgate ww; the Syrian Philoxenian; the Coptic Sahidic and Bohairic; the Armenian; Hippolytus; Cyprian; Fulgentius; Andrew's bav, c, and p commentaries; and the commentary of Arethas. The reading found in part Ma, part Md, part Me, and A, is "basileuousin," "they reign," the present active indicative, is prophetically incorrect as saints were not then, or now, reigning over the earth, that must wait until the Millennium. Dan.7v21,22,27. Mt.13v43. Rev.20v6.

The A.V. and T.R. "kings and priests," "basileis kai hierais," is correct and occurs in Mabdcde, the Syrian Harklean, and Hodges and Farstad; the reading "basileian kai hierais," "a kingdom and priests," occurs in Codex A, a few Latin, the Syrian Philoxenian, the Coptic, and the Critical Texts. Codex Aleph reads, "basilian kai ierateian."

Rev.5v13. The T.R., and Mce, read, "ha esti(n)," "those that are." The Mb manuscripts reads "hosa esti." Hodges and Farstad, Ma, and Codex A, read, "esti(n)," "are." The Critical Texts, part Md, and Aleph omit "estin." Hodges and Farstad and Macde, add an "Amen" to the "for ever and ever;" whereas the A.V., T.R., Mb, and Critical Texts omit "Amen."

Rev.5v14. The A.V. and T.R., "four and twenty" is omitted by Mabcde, Aleph, A, the Critical Texts, and Hodges and Farstad.

The A.V., "Him who lives for ever and ever," is omitted by Mabcde, Aleph, A, C, the Critical Texts, and Hodges and Farstad.

REVELATION 6.

Rev.6v1. The Critical Texts, Mabc, A, C, and Hodges and Farstad, read, "the seven seals;" whereas Md, Me part, and T.R. omit "seven" and read "the seals."

Rev.6v1,5,7. The Critical Texts read, "Erchou," "Come," and omit, "kai ide," "and see." However, 046 and about 100 minuscules, and Hodges and Farstad, read, "Erchou kai ide," "Come and see;" These manuscripts and Hodges and Farstad also omit "Kai eidon" from verses 2, 5, and 7; all this makes it clear that the "Come and see," was addressed to John.

Rev.6v3. The A.V., "and see," of "Come and see;" is omitted by Macde, A, C, the Critical Texts, and Hodges and Farstad.

Rev.6v4. The T.R. and part Me reading "apo," "from," in "from the earth;" whereas Mabcd, Aleph, C, P, the Old Latin ar, c, dem, div, gig, haf, z; the Vulgate cl; Hodges and Farstad, and the Critical Texts read "ek tes ges," "out of the earth." Codex A and part Me omit both "ek" and "apo."

Rev.6v11. The T.R., A, C, the Old Latin ar, c, dem, div, gig, haf, z; the Vulgate; the Syrian Philoxenian and Harklean, the Armenian, and the Critical Texts, read, "heos plerothosin." Robertson says, "Future indefinite temporal clause with 'heos,' and the first aorist passive subjunctive of 'pleroo,' to fill full (Mt.23v32. Col2v10.), 'until be filled full.'" End of Quote. The Md manuscripts read, "plerosousi." Hodges and Farstad, Mabce, Aleph, P, and Andrew read, "plerososi(n)," the third person plural aorist subjunctive, of "pleroo," "shall have fulfilled their course."

Rev.6v12. The A.V. and T.R. and Codex Alexandrinus, "idou," "lo, or behold;" is omitted from before "seismos," "earthquake," by Mabcde, Aleph, C, Hodges and Farstad, and the Critical Texts. The manuscripts Mad, Aleph, A, C, Hodges and Farstad, and the Critical Texts, add "whole," "ole," and read "the whole moon:" whereas the A.V., the T.R. and Mbce omit "whole."

Rev.6v17. The A.V., T.R., Mabcde, Codex A; the Coptic Sahidic and Bohairic; Armenian and Ethiopic, Primasius, Andrew, and Arethas; read, " orges autou," "wrath of Him." The Critical Texts, Aleph, C; the Old Latin ar, c, dem, div, gig, haf, z; the Vulgate; the Syriac Philoxenian and Harklean; Oecumenius, Fulgentius, and Haymo, read "orges auton," "wrath of them."

REVELATION 7.

Rev.7v5-8. In manuscripts Mabc, Aleph, A, C, Hodges and Farstad, and the Critical Texts, only the first tribe Judah, and the last tribe Benjamin have the words "were sealed," following them. Only the A.V., T.R., and Mde have "were sealed" following the other tribes.

In verses 5 and 8, Hodges and Farstad follow Ma's reading "esphragismenai;" whereas the A.V., T.R., Mbcde, Aleph, A, C, and Critical Texts read, "esphragismenoi," the nominative plural masculine perfect passive participle of "sphragizo," "to seal."

Rev.7v17. The A.V., T.R., and part Me, read "zosas," "living;" whereas Mabcd, Aleph, A, Hodges and Farstad, and the Critical Texts, read "zoes," "of life." The A.V. "to fountains of living water," "epi zosas pegas hudaton," should read "epi zoes pegas hudaton;" Swete says, "The order emphasises 'zoes'-'to life's water-springs,'" "

REVELATION 8.

Rev.8v7. After "they were thrown to the earth," Mabcde, Aleph, A, Hodges and Farstad and the Critical Texts, add "and a third part of the earth was burnt up."

Rev.8v8. The A.V., T.R., Mbde, Aleph, A, the Old Latin ar, c, dem, div, gig, (h), haf, z; the Vulgate; the Syrian Harklean; the Coptic Sahidic and Bohairic; the Armenian; Primasius; Andrew; and Critical Texts read, "kai hos horos mega puri kaiomenon," "and as (it were) a great mountain burning with fire;" whereas Hodges and Farstad, Mac, the Syrian Philoxenian, Tyconius, and Arethas, omit "puri," "with fire."

Rev.8v13. The A.V. Mde, P, and Armenian reading, "angel," "aggelou," is replaced by "aetou," "eagle," by Mabc, Aleph, A, Hodges and Farstad, and the Critical Texts; the Old Latin gig, h; the Vulgate, the Syrian Philoxenian and Harklean, the Coptic Sahidic and Bohairic; and the Ethiopic. The altar speaks in Rev.16v7., so it is not strange for an eagle to speak here. Alford writes, "it is probably the symbol of judgement and vengeance rushing to its prey, as in Deut.28v49. Hos.8v1. Hab.1v8." The eagle could possibly be a symbol of Divine

vengeance, for when this trumpet sounds it is only thirteen months to the end of the Great Tribulation, Rev.9v15., and after the murder of God's saints under the fifth seal, and all the other wickedness in the earth, God's judgements are inevitable.

REVELATION 9.

Rev.9v7. The A.V., T.R., Aleph, A, P; the Old Latin ar, c, dem, div, gig, haf, h vid, z vid; the Vulgate; the Syrian Philoxenian and Harklean; the Armenian; the Ethiopic; the Coptic Bohairic vid; Primasius; Andrew; and the Critical Texts, read "homoioi chruso," "like gold." Hodges and Farstad, Mac, the Coptic Sahidic; and Arethas, omit "homoioi," "like," and just have the plural form, "chrusoi," "gold."

Rev. 9v12. The words "meta tauta," "after these (things)," usually begin a sentence; but here and in Rev.1v19., they end a sentence; and in Rev.4v1., they begin and end the sentence. "Meta tauta," occurs Rev.1v19. 4v1. twice; 7v1,9. 9v12. 15v5. 18v1. 19v1. 20v3. "Tauta," "these things," occurs in Rev.10v4. 16v5. 22v8,16,18,20.

Rev.9v13. The A.V., T.R., Mabce, P, (and the Critical Texts in brackets), include "tessaron," "four;" whereas Md, p47, Codex A, and others omit it.

Rev.9v19. The A.V. and T.R. reading, "For their power is in their mouth, and in their tails:" reads in Mabcede, Aleph, C, Hodges and Farstad, and the Critical Texts, "The power of the horses is in their mouths and in their tails."

N.B. Rev.9v21. The A.V., T.R., and Mcde, read, "of their sorceries," "ek ton pharmakeion auton;" "pharmakeion," is the genitive plural of the noun "pharmakeia." Codex A reads "pharmakion." The manuscripts Mab, p47, Aleph, C, Hodges and Farstad, and Critical Texts; read "ek ton pharmakon auton," "of their drugs, or magical arts." "Pharmakon" means "drug," drugs were used in sorcery, magic and enchantment.

N.B. SORCERY AND WITCHCRAFT. "Pharmakeia."

"Pharmakon," was a drug and "pharmakeia," the use of drugs. Plato uses "pharmakeia" in a good sense to speak of medical treatment, and he advises that drugs should not be used in diseases that were not serious, or they could complicate matters. It was also used for the misuse of drugs in murder by poisoning. The word "pharmakeia" only occurs in Gal.5v20. Rev.9v21. and 18v23.. A "pharmakeus, or pharmakos," was a person who dealt in drugs, a sorcerer, enchanter, and magician. Acts.21v8. The adjective "pharmakos," is used as a noun to describe a person who uses drugs and potions, and makes spells and enchantments, it speaks of a person "devoted to magical arts." Rev.21v8. 22v15. The word "pharmakus," "sorcerers," only occurs in Rev.21v8.; and "pharmakos," "sorcerers," only occurs in Rev.22v15.. "Mageia," "sorceries," only in Acts.8v11. and "mageuo," "sorcery," only in Act8v9.. "Magos," is translated as "wise men" in Mt.2v1,7,16. and "sorcerer" in Acts.13v6,8..

Sorcery and witchcraft in Paul's time were very similar to their modern equivalents; images of people were made and destroyed, and curses were put upon people by invoking the powers of darkness. In Paul's time divination, astrology and the use of the occult powers mentioned in Deut.18v10-22., was the normal and common practice. People were full of fear and used amulets and charms in an effort to protect themselves from witchcraft, sorcery, magical spells and the evil eye. That magical practices were rife in Paul's time, can be seen from the large number of books on magic that were burnt in the revival at Corinth, the value of these books approached fifty thousand pounds at today's valuation. Acts.19v19. "Pharmakeia" is used in the Septuagint of the Egyptian sorcerers Jannes and Jambres, who opposed Moses. Ex.7v11,12. 8v18. 2Tim.3v8. They manifested very real evil power, they even turned sticks into snakes by the power of Satan. The manifestation of this kind of evil power was one of the chief obstacles to the spread of the Gospel in the early Church, and this is why miracles were so essential, they were needed to confirm the truth of the Gospel. Philip and Paul compelled the Gentiles to believe in Jesus, by doing greater miracles than the sorcerers and occultists. Acts.8v4-13. 13v6-12. 18v11-20. Rom.15v18-21.

Paul puts witchcraft and sorcery in the works of the flesh; because they both arise from the desire to have, and manifest, spiritual power while still indulging in the sins of the flesh. People reject God and go into idolatry, witchcraft and sorcery, so that they can indulge in the desires of the flesh, free from the constraint of God and righteousness, and so God gives them up to their lusts, and the reprobate mind that they desire. Rom.1v18-32. N.B.v24,26,28. However, even then God's love and protecting mercy is around His creation and He restrains the powers of darkness to a great extent. 2Thes.2v7. This restraining hand of God is the explanation for the remarkable fact, that in Paul's time only a small fraction of worldly people were possessed by evil spirits, even though they were so addicted to occultism. It is for this same reason that witchdoctors do not have to be exorcised when they hear the Gospel and become Christians. W.F.P. Burton, said that none of the many witchdoctors he had seen converted needed exorcism after they became Christians, faith in Jesus delivered them from the power of Satan.

When Balaam tried to curse Israel by sorcery, God would not allow it, and made him bless them; so he tried to corrupt them, and died under divine judgement. Num.23v23. Josh.13v22. Jude.v11. Rev.2v14. Witchcraft and sorcery are repeatedly condemned and forbidden in the Scriptures, and God warns that eternal punishment awaits those who do not repent of their occult practices. Exod.22v18. Lev.19v31. 20v6,27. Deut.18v10-22. Is.2v6. 47v9,12. 57v3. Jer.27v9. Dan.2v2,27. Mal.3v5. Rev.9v21. 21v8. 22v15. Micah.5v12.

REVELATION 10.

Rev.10v4. The A.V. reading "to me," in "saying to me," should be omitted; as the "moi" in "legousan moi," only occurs in the T.R. and is omitted from Mab cde, Aleph, A, C, Hodges and Farstad, and the Critical texts.

Rev.10v7. The A.V., T.R., Mab, part Me, Aleph, A, and C, read, "according to the good tidings which He declared," "hos euangelisen," is the third person singular first aorist active indicative of "euangelizo," "to proclaim the good news." See also Rev.14v6. Gal.1v9-12. The Old Testament prophets looked forward with great expectation and joy to Christ's coming; and to the fulfilment of the major emphasis of their prophecies, the setting up of the Millennial Kingdom of Christ at His second coming. Rom.1v1,2. 1Pet.1v10-12. Amos.3v7. Jer.7v25. 25v4. According to Rev.10v7. 11v15-18. and 1Cor.15v51-53., Christ's second coming occurs at the sounding of the seventh trumpet. The Mcd manuscripts read, "euangelisato," "the first aorist indicative of "euangelizo."

Rev.10v11. The manuscripts Mab, p47, Aleph, A, the Critical Texts, and Hodges and Farstad, read "they say to me," "legousin moi;" "legousin" the third person plural present active indicative of "lego;" which chiefly means "to say, speak, or affirm, in actual speech, or in unspoken thought, Mat.3v9., or a written message. 2Cor.8v8. Robertson says of "legousin," "Present active of vivid dramatic action and the indefinite statement in the plural as in 13vv16.; 16v15. It is possible that the allusion is to the heavenly voice (10v4,8.) and to the angel (10v9)." End of quote. The A.V., T.R., Mcde; the Old Latin; the Vulgate cl with minor variations; the Syriac Sahidic; some Bohairic manuscripts; Tyconius and Primasius, read, "he says to me," "legei moi," the third person singular present active indicative of "lego," "to say."

REVELATION 11.

Rev.11v1. After "rabdo," "staff;" the A.V., 046, and some manuscripts read, "kai eistekei ho angelos," "and the angel stood,;" however, this should be omitted, as it is omitted from Hodges and Farstad, the Critical Texts, Stephens 1550 Text, Codex A, numerous Cursives, the Vulgate, Coptic, Ethiopic and other Versions, and some Greek and Latin Fathers.

Rev.11v2. Manuscripts Mbcd, part Me, A, and Critical texts read, "ekbale exothen," "leave "outside," literally "cast outside;" whereas the A.V., T.R., Ma, part Me, p47, and Hodges and Farstad, read, "ekbale exo," "leave out," literally, "cast out."

Rev.11v4. The A.V., T.R., and Mde reads "tou Theou," "the God;" whereas Mab c, Aleph, C, Hodges and Farstad, and the Critical Texts, read "tou Kuriou," "the Lord." Codex A, reads, "Kuriou," Lord.

Rev.11v8. The A.V. and T.R. reading, "our Lord," "Kurios emon;" should read "their Lord," "Kurios auton," as in Mab cde, A, C, Hodges and Farstad, and Critical texts.

Rev.11v12. The A.V., T.R., Aleph, A, C, and Critical Texts, read "they heard," "ekousan," the third person plural aorist active indicative of "akouo;" but Mab cde and p47, and Hodges and Farstad read, "I heard," "ekousa," the first person singular aorist active indicative of "akouo."

N.B. Rev.11v15-19. In Rev.11v17., the A.V., T.R., and Mcd (sixteen minuscules), 051, the Vulgate cl; Tyconius, and Beatus, read, "who is to come," "ho erchomenos." This should be omitted; as it is omitted from Mabe, p47, Aleph, A, C, P; the Old Latin gig, h, haf; (the Old Latin documents c, dem, div, z, which read "qui," also omit "ho erchomenos); the Vulgate ww; the Syrian Philoxenian and Harklean; the Coptic Sahidic; the Armenian; Cyprian, Primasius; Andrew bav, c, p; Ps-Ambrose; Arethas; Hodges and Farstad, and the Critical Texts.

The following prophetic facts and context of "ho erchomenos," "who is to come," confirm it should be omitted.

a. In Rev.11v15; we are told that "that the kingdoms of this world have become the kingdoms of our Lord and of His Christ." The Father and Christ reign. In Rev.11v15. the A.V. "are become," "egenonto," is the third person plural aorist indicative; whereas Mab c d, p47, Aleph, A, C, Hodges and Farstad, and the Critical Texts; read "is become," "egeneto," the third person singular aorist indicative. Both readings confirm that when the seventh trumpet sounds, Christ's coming becomes a present fact and reality, and is no longer a future prophetic promise.

b. In Rev.11v17; "thou hast taken to Thee Thy great power and hast reigned," all manuscripts have "thou has taken," "eilephes," the perfect active indicative of "lambano," the perfect emphasises the fact that God has taken the power (dunamin) and rules permanently. That our Lord has returned to reign is also shown by the words "hast reigned," "ebasileusas," the aorist active indicative of "basileuo," "didst begin to reign." Robertson says that this combination of the perfect and aorist tenses also occurs without confusion in Rev.3v3. 5v7. and 8v5., as well as here.

c. Rev.11v18. States that the nations were angry and God's wrath came. "Were angry" is "orgisthesan," the third person plural aorist passive indicative of "orgizo," "to make angry," passive "to be angry." "Thy wrath came," is "elthan he orge sou," "elthan," is the aorist active indicative of "erchomai," "to come." The "orge" wrath of God has already come. The anger of the nations and the anger and active judgements of God on those

nations, are both looked upon as past events just immediately after the sounding of the seventh trumpet. This judgement by Jesus was prophesied in Ps.2v1-12.. Jesus comes "to destroy those destroying and corrupting the earth." "Diaphtheiro," can mean either "to destroy, or to corrupt," The preposition in the compound is perfective, and signifies "to utterly destroy;" God will utterly destroy those who corrupt and destroy the earth.

d. We are told in verse 18, that at this seventh trumpet the holy dead are raised and rewarded. That this resurrection of the saints occurs at the start of the Millennium is definitely stated to be at the start of the Millennium by many other Scriptures. Is.25v6-9. Mt.24v29-31. 1Thes.4v13-17. 1Cor.15v50-53. Rev.20v4-6. John.6v39,40,44,54. 11v24.

The word for "time" in "time of the dead," is "kairos," which speaks of an epochal time, as in, "the time of the Gentiles" in Lk.21v24., "the fullness of times," Eph.1v10. with Heb.9v10.; the time of judgement on demons, Mt.8v29.; the time of extension of ministry, Mt.11v25., etc..

Rev.11v19. The A.V., T.R., Mbde, A, C, and Critical Texts, read "the ark of His covenant" "he kibotos tes diathekes autou;" whereas Mac, p47, and Hodges and Farstad read, "the covenant of the Lord," "he kibotos tes diathekes tou Kuriou."

REVELATION 12.

Rev.12v8. The A.V., T.R., Mde, p47, A, C, and Critical Texts read, "their," "auton:" but Mabc and Farstad read "auto," "him."

Rev.12v10. The A.V., T.R.. Mabcde, p47, Aleph, C, P, 051, and Hodges and Farstad, read, "kategoros," the usual Greek word for "accuser," it is used in John.8v10. Acts.23v30,35. and 25v16,18.: whereas Codex A, and Critical Texts read, "kategor."

Rev.12v19. Should read "the testimony of Jesus" with Mabcde, p47, A, C, Hodges and Farstad, and the Critical Texts; and the A.V. and T.R. addition, "Christ," should be omitted, from "the testimony of Jesus Christ."

REVELATION 13.

Rev.13v1. The A.V., T.R., Mabcde, P; the Syrian Philoxenian; the Coptic Sahidic and Bohairic; Andrew and Arethas; and Hodges and Farstad read, "I stood," estathen:" whereas p47, Aleph, A, C; the Old Latin ar, c, dem, div, gig, haf, z; the Vulgate; the Armenian and Ethiopic; Tyconius, Primasius, Beatus and Haymo; and the Critical Texts read "he stood," "estathe."

The manuscripts Mabc, Codex A, the Critical Texts, the Old Latin ar, c, div, gig, haf; the Vulgate; the Syrian Harklean; and Hodges and Farstad, read, "onomata blasphemias," "names of blasphemy;" whereas, the T.R., Mde, p47, Aleph, C; the Old Latin dem; the Syrian Philoxenian; the Coptic Sahidic and Bohairic; the Armenian and Ethiopic; read "onoma blasphemias," "name of blasphemy."

Rev.13v5. The A.V., Mde, p47, A, C, and Critical Texts read, "exousia poiesai," "authority to act or continue;" "poiesai," is the aorist active infinitive of "poieo," "to do, to make;" probably in the sense of working signs and wonders, as in 2Thes.2v6-12.. Hodges and Farstad, Mabc, and 051, read, "exousia polemon poiesai," "authority to make war." "Polemon," is the genitive plural of the noun "polemos," "war," and about 113 manuscripts have this reading, whereas about 40 read, "to act."

Rev.13v7. The A.V., T.R., part Me, and p47 read, "every tribe, and tongue, and nation." To this, Mabd, Aleph, A, the Critical Texts, Hodges and Farstad, add "kai laon," "and people," and read "every tribe, and people, and tongue, and nation."

N.B. Rev.13v10. There are several textual variations and problems of exposition in Rev.13v10.. We will first consider.

a. The leading into captivity.

In Rev.13v10., it is the abstract noun "aichmalosia," which is used for "captivity;" it is only used twice in the New Testament, here in Rev.13v10., and in Eph.4v8., where it says, "echmaloteusen aichmalosian," "He led captive captivity;" the aorist active indicative of "aichmaloteuo," "to lead captive," with the noun "aichmalosia," "captivity." Paul quotes Ps.68v18., in Eph.4v8., when he rejoices that our Lord "led a multitude of captives" out of Hades at His resurrection from the dead. The immediate result of Christ's atonement and His glorious victory over death; was His setting free of the Old Testament saints in Hades, and His giving of spiritual gifts and ministries to His Church. Heb.2v14,15.

It is important to note here that the concrete noun "aichmalotos" is not used in Rev.13v10.; "aichmalotos," means "one captured at spear point, and is derived from "aichme," "spear," and the verbal adjective, "halotos," from "halonai," "to be captured," it only occurs in Lk.4v18., where it is used to speak of Jesus setting Satan's captives free.

The verb, "aichmaloteuo," which occurs in Eph.4v8. and 2Tim.3v6.; and the verb, "aichmalotizo," which occurs in Lk.21v24. Rom.7v23. and 2Cor.10v5.; are also not used in Rev.13v10.. In 2Cor.10v5. we see the fortresses that Satan has built to imprison mankind being torn down, and his lies being brought captive to Christ through the Gospel truths and spiritual gifts that our Lord has given us.

The Manuscript Evidence of, "He that leadeth into captivity."

Hodges and Farstad, 051, and Mac (about 130 manuscripts) read,, "Ei tis echei aichmalosian hupagei." "If anyone goes captivity has." It is very difficult to make any sense of this, and it also lacks any qualifying statement. "Echei," is the third person singular present indicative of "echo," "to have." "Hupagei," is the third person singular present indicative of "hupago," which literally means "to lead or under," from "hupo," "under," and so, "to go away, to depart." Our Lord used "hupago," when he said to Satan in Mt.16v23., "hupage opiso mou," "get behind me! away! begone!"

The manuscripts Md, part Me, p47, Aleph, C, P, 046; the Coptic Bohairic; Irenaeus arm; Tyconius; Andrew bav; and Beatus, read, "Ei tis eis aichmalosian hupagei;" "If anyone goes into captivity." This also does not make much sense, without any further qualifying statement.

Part of Me, and Arethas, read; "Ei tis aichmalosian sunagei;" "If anyone captivity gathers;" this is another reading that is confusing and difficult to understand, and it also lacks further information to qualify it and make sense.

The Critical Texts, A, the Vulgate ww; and Ps-Ambrose read, "Ei tis eis aichmalosian eis aichmalosian hupagei;" "If anyone into captivity, into captivity he goes." This does make more sense, and is capable of being interpreted as speaking of either the persecutors or the persecuted.

The A.V. and T.R., read, "If anyone gathers into captivity, into captivity he goes," "Ei tis aichmalosian sunagei eis aichmalosian hupagei." Some say that "sunagei," "gathers," is a gloss by Elzevir, but part of the Me manuscripts have this reading, and it does clarify the thought of this verse, and probably gives its true meaning that Antichrist will pay for his evil deeds.

The Mb manuscripts, the Old Latin ar, c, dem, div, gig, haf, z; the Vulgate cl; the Syrian Philoxenian and Harklean; Irenaeus Latin; and Primasius, read, "Ei tis eis aichmalosian apagei eis aichmalosian hupagei." If anyone leads into captivity, into captivity he goes. "Apagei," is the third person singular present indicative of "apago," "to lead away," and is derived from "apo," "from;" and "ago," "to lead."

Rev.13v10. can be interpreted in the following ways.

a. God's Judgement on Antichrist for Causing Captivity and Carnage.

Antichrist invades countries and brings huge numbers of people into captivity under his tyrannous dominion. In the Septuagint "aichmalosia," is used in this sense of leading into captivity in Numb.21v1. 2Chron.28v5. Is.20v4. Ezek.11v25. and Hab.1v9..

The A.V., T.R., and Mb, definitely state that Rev.13v10 is speaking of persecutors and their end; and assures us that the judgement of God will come on Antichrist for the captivity and carnage that he brings on mankind. The context of this verse is the Beast and his effect upon all mankind, not just upon followers of Jesus. Other manuscript texts of Rev.13v10. can also be interpreted to speak of the judgement of God on Antichrist for his wickedness. God gives a warning to all tyrants who engage in captivity and carnage; that they will not escape the judgement of God.

b. The Tyrannous Domination of Antichrist of His Own Followers.

The abstract term "aichmalosia," "captivity," speaks in a very expressive manner of the way that Antichrist leads and gathers his followers into captivity. It is a striking fact that Stalin killed untold millions of members of his own party, as well as those who opposed him. The Russian communists have killed about one hundred million of their own people in their purges, and imprisoned and carried away captive untold millions of other people; here we are told that Antichrist will imitate them. Those who the beast gathers together as his followers, are gathered into the very worst kind of captivity and tyrannical domination; promised freedom, they are the servants and captives of sin and Satan. Antichrist will come as a peace-maker, and will be the most plausible and evil man the world has ever known. Many will fall under the charms and "lying wonders" of "the man of sin, the son of perdition," and will be destroyed by him, including the Jews. 2Thes.2v3-12. Dan.8v24,25. 11v23-28. 12v7. Antichrist gathers much of the world to follow him, but they are gathered to death and eternal destruction.

c. The Captivity and Murder of Christians by Antichrist.

Some say other manuscripts can be interpreted to teach that Rev.13v10., is a warning that Antichrist will imprison and murder Christians; and that they must accept captivity and death and not resist. Mt.26v52. The Two Witnesses do resist captivity, and kill many with the power gifts of the Holy Spirit, so this Scripture can hardly be contradicting their experience. The steadfast endurance, "hupomone," and faith of the saints in this darkest hour for the world, is in sharp contrast to the fear, distress and anxiety that is the reaction of the rest of the World to the captivity and carnage caused by Antichrist.

The Scriptures do tell us that Antichrist persecutes, imprisons and murders the children of God. God promises His children that He will avenge His own elect. Lk.18v1-8. N.B.v7,8. Rev.6v9-11. 16v4-7. 18v5-8,20,24. 19v2. Some evil men are judged now by God, others await the great day of judgement, and fearfully look for that day as they wait in Hades. 1Tim.5v24,25. Heb.10v27. Antichrist will carry many into captivity; God promises that he will be carried away into captivity and eternal judgement. Antichrist and his followers will slay many martyrs with the sword, God promises that they will be slain by the sword proceeding from our Lord's mouth. 2Thes.2v8. Rev.19v15. Zech.14v12. Compare Jer.15v2..

The Manuscript Evidence of, "If anyone by a sword will kill."

Hodges and Farstad and Ma read, "Ei tis en machaira dei auton apoktanthenai." "If anyone by a sword must be killed." This lacks meaning and qualification. The Critical Texts and Codex A read, "Ei tis en machaire apoktanthenai auton en machaire apoktanthenai," "If anyone by a sword kills, he with a sword be killed." These manuscripts are more likely to apply to a persecutor than to the persecuted. The A.V., T.R., Mce read, "Ei tis en machaira apoktenei dei auton en machaira apoktanthenai," "If anyone by a sword will kill, he must by a sword be killed." "Apoktenei," is the third person singular future active indicative of "apokteino." The future active shows this verse is speaking of the persecutor, and not the persecuted, which would be indicated by the future passive. "Apoktanthenai," is the first aorist passive infinitive of "apokteino," "to kill;" the slayer is slain.

The manuscripts C, P; the Old Latin ar, c, dem, div, haf, z; the Vulgate; Irenaeus; Primasius; Andrew a and p; and Arethas; read, "Ei tis en machaire apoktenei dei auton en machaire apoktanthenai;" "If anyone by a sword will kill, he must by a sword be killed." Again "apoktenei," the future active of "apokteino," with "apoktanthenai," the first aorist passive infinitive of "apokteino." The only difference is "machaire," which is also the dative singular of "machaira," "sword." These manuscripts are more likely to apply to a persecutor than to the persecuted.

Rev.13v14. Hodges and Farstad and Mac, read "kai plana tous emous," "and he deceiveth my own people;" whereas, T.R., Mbde, p47, Aleph, A, C, and Critical Texts read "kai plana tous," "and he deceives those," and omit "my own people."

REVELATION 14.

Rev.14v1. The A.V., T.R., Mbce, part Me, and p47, read "a Lamb;" whereas "The Lamb" is the reading in Ma, part Md, Aleph, A, C, Hodges and Farstad, and Critical texts.

To the A.V. and T.R. reading, "having His Father's Name," is added, "His Name and," in Mabcde, p47, Aleph, A, C, Hodges and Farstad, and Critical Texts; and so reads, "having His Name, and His Father's Name written in their foreheads."

Rev.14v4. Hodges and Farstad, Mac, 051, and the Syrian Harklean, add "by Jesus," to read, "These were redeemed by Jesus from among men." The A.V., T.R., Mbde, p47, Aleph, A, C, and Critical Texts, omit "by Jesus."

Rev.14v5. The A.V., T.R., and part Me, read, "dolos," "deceit, guile;" but Mabcd, p47, Aleph, A, C, Hodges and Farstad, and Critical Versions, read "pseudos," "lie, falsehood." In 1Pet.2v23. the passage from Is.53v9. is quoted with "dolos," "deceit or guile," and not "pseudos," "lie."

The A.V., T.R., Mabcd, Aleph; the Old Latin ar, dem, t, z; the Vulgate cl; the Syrian Philoxenian and Harklean, the Coptic Sahidic and Bohairic; the Armenian and Ethiopic; Methodius; Origen; Augustine; Ps-Athanasius Latin; Andrew a, c, p; Haymo; Arethas; and Hodges and Farstad add "gar," "for," and read "amomoi gar," "unblemished for;" whereas, "gar" is omitted by, the Critical Texts, A, C, the Old Latin c, div, gig, haf; the Vulgate ww; Tyconius; Augustine; Andrew bav; and Beatus.

The A.V., "before the throne of God," is omitted by Mabcde, p47, Aleph, A, C, Hodges and Farstad, and the Critical Texts.

Rev.14v8. The A.V. "Babylon is fallen, is fallen, that great city, because;" reads, in "Mabcd, p47, A, C, Hodges and Farstad, and the Critical Texts, "Babylon the great is fallen," omitting "is fallen, that great city, because."

Rev.14v12. The second A.V., T.R. and Mcde reading, "hode," "here are those," in "here are those who keep the commandments of God," is omitted by Mab, p47, A, C, the Critical Texts, and Hodges and Farstad. The verse should read, "Here is the patience of the saints; who keep the commandments of God and the faith of Jesus."

Rev.14v13. The A.V., T.R., and Mcde reading, "moi," "to me," is omitted from "saying to me," by Mab, p47, Aleph, A, Hodges and Farstad, and the Critical Texts.

Rev.14v15. The A.V., T.R., Me, reading "soi," "for you," in "for you to reap;" is omitted from Mabcd, p47, Aleph, A, C, Hodges and Farstad, and Critical Texts.

REVELATION 15.

Rev.15v2. The A.V., T.R., and Mbde reading, "ek tou charagmatos autou," "over his mark;" is omitted by Mac, p47, Aleph, A, C, Hodges and Farstad, and Critical Texts.

Rev.15v3. The A.V. and T.R. read, "Thou King of the saints." Manuscripts p47, Aleph, and C, read, "Thou King of the ages," (like Jer.10v10. and 1Tim.1v17.). The majority reading, "The King of the nations," like Jer.10v7., occurs in Mabcde, A, Hodges and Farstad, and the Critical Texts.

Rev.15v5. The A.V. and T.R. reading, "behold," is omitted in Mabcde, p47, Aleph, A, C, and Critical Texts.

REVELATION 16.

Rev.16v1. The A.V., Mcde, and T.R. reading has "seven" added to "the bowls," in Mab, Aleph, A, C, Hodges and Farstad, and the Critical Texts.

Rev.16v5. The A.V. and T.R. reading "Kurie," "O Lord;" is omitted by Mabcde, Aleph, A, C, p47, Hodges and Farstad, and the Critical Texts.

Rev.16v7. The A.V. and T.R. reading "allou ek," "another out of;" is omitted by Mabcde, p47, Aleph, A, C, Hodges and Farstad, and the Critical Texts; part of Me adds "ek," "out of," but also omits "allou."

Rev.16v14. The A.V. and T.R. reading, "tes ges kai," "of the earth and;" or the reading of part of Me, "tes ges," "of the earth;" are omitted by Mabcd, p47, Aleph, A, C, Hodges and Farstad, and the Critical Texts.

N.B. Rev.16v16. The A.V. and T.R. reads "Armageddon;" whereas Mbc, part Me, Aleph, A, and the Critical Texts drop one "delta" and read "Armageddon;" Hodges and Farstad follow Mad, and read, "Magedon," "Megiddo." Megiddo is in the valley of Esdraelon, and the word "Armageddon," is derived from, "Har-Megedon," "Har," means "valley," and so "Armageddon," means the valley of Megiddo." This is where Deborah gained a decisive victory over Sisera. Judges.5v19. The armies of the Kings of the East defeat the armies of the West in a great battle at Armageddon a few days before the second coming of Christ. Armageddon is also the place where most of Antichrist's armies are destroyed by Christ at His coming. Ezek.39v2-4,11-16. with Rev.19v17-21. It may be the place of the final rebellion at the end of the Millennium. Rev.20v7-10.

REVELATION 17.

Rev.17v1. The A.V., T.R. and Mde, "legon moi," "saying to me:" has the "moi," "to me," omitted in Mabc, p47, Aleph, A, Hodges and Farstad, and the Critical Texts.

Rev.17v4. Hodges and Farstad follow Ma and read, "ta akatharta tes porneias tes ges," "the filthiness of the fornication of the earth; whereas Mbcde, A and the Critical Texts read, "ta akatharta tes porneias autes," "the filthiness of her fornication." The A.V. and T.R. read, "akathartetos porneias autes," "filthiness of her fornication." Aleph and the Coptic Sahidic and Bohairic read, "ta akatharta tes porneias autes kai tes ges," "the filthiness of the fornication of her and the earth." The Ma group of 74 manuscripts read, "porneias tes ges," "fornication of the earth:" as do; Old Latin gig, "ges"; Syrian Harklean; Hippolytus; Arethas; Hodges and Farstad. Manuscripts Mbcde, A, T.R., in all about 77 manuscripts; read "porneias autes," "her fornication;" as do; the Critical texts; the Old Latin, c, dem, div, haf; the Vulgate; the Syrian Philoxenian; the Ethiopic; Tyconius; and Andrew.

Rev.17v8. The A.V., T.R., Mabcde, Aleph, and Hodges and Farstad read, "go," "upagein," the present imperative of "upago;" whereas Codex A, and the Critical Texts read, "go," "upagei," the third person singular present indicative of "upago;" which means "to go away, to depart," literally, "to lead under (hupo, under); it can carry the thought of dismissal. See James.2v16. 1John.2v11. Rev.10v8. 13v10. 14v4. 16v1. 17v8,11.

N.B. Rev.17v8. To the A.V. and T.R. reading, "the beast that was, and is not, and yet is," "to therion, kai ouk estin;" the manuscripts Mabc, Hodges and Farstad, and the Critical Texts add, "kai parestai," "and shall be present;" "parestai," is the future of "pareimi," from which "parousia" is derived. The Md and part Me texts read, "and is present," "kai paresti," the third person singular present indicative of "pareimi." The beast covers periods of time in the past, present and future.

REVELATION 18.

Rev.18v2. The manuscripts Mab, and Aleph, and Hodges and Farstad read, "kai ekraxe ischura phone," "And he cried out a strong voice." Here Mcd, A, and the Critical Texts add "en" and give the best reading, "kai ekraxe en ischura phone," "And he cried out in a strong voice." The A.V., T.R., and Me add "megale," "mightily," and read, "And he cried mightily with a strong voice," but "mightily" should be omitted.

Rev.18v3. There is strong support for "have fallen," in the readings, "peptokan," in Codex A, C, 69, 2031; and "peptokasin," in Aleph, 046, about 50 Ma "koine" type minuscules, the Coptic Sahidic and Bohairic, and the Ethiopic." "Peptokan," is the third person plural perfect indicative of "pipto," "to fall;" the more usual third person plural perfect indicative form is "peptokasi." Other readings use the verb, "pino," "to drink," as in Rev.14v8,10. 16v19. and 17v2. The A.V., T.R., Mc, and part Me, P, 051, Hippolytus, and Andrew a, bav; read, "have drunk," "pepoke(n)," from "pino," "to drink;" "they drank" is also the reading of, the Old Latin ar, c, dem, div, gig, haf; the Vulgate; the Syrian Harklean; Armenian, Tyconius, Priscillian, Beatus, and Haymo. "Pepoke(n)," is the third person singular perfect active indicative of "pino," "to drink."

The Critical Texts, the Vulgate read "have drunk," "pepokan," the third person plural perfect active indicative of "pino," "to drink." Hodges and Farstad, part Ma, Mb, read "pepokasi." Wigram's Analytical Greek Lexicon Of The New Testament, says in the Tables of Paradigms, Section 35 note 13; "The termination "asi" of the perfect active is sometimes shortened into "an;" e.g. "peptokan" for "peptokasi," from "pipto," (variant reading). So "gegonan" for "gegonasi," &c.

Rev.18v5. The A.V. and T.R. reading, "have reached to," is "ekolouthesan," the third person plural aorist indicative of "akoloutheo," "to be an 'akolouthos,' a follower, or a companion;" so "have followed." The

manuscripts Mabcde, Aleph, A, C, Hodges and Farstad, and the Critical Texts read, "ekollethesan," the third person plural aorist indicative passive of "kollao," (from "kolla," "gluten," our glue) "to stick to, to join one another in a mass," "up to heaven," "achri tou ouranou."

Rev.18v6. Manuscripts Mab, Aleph, A, C, the Critical Texts and Hodges and Farstad omit "umin," "to me," of the T.R. and Mcde.

Rev. 18v8. The A.V., T.R., part Mbd, and part Me, read, "who judges," "ho krinon;" "krinon" is the nominative singular masculine present active participle of "krino," "to judge." Manuscripts Mac, part Mb, part Me, A, C, the Critical Texts, and Hodges and Farstad, read, "who hath judged," "ho krinas," "krinas" is the nominative singular masculine aorist active participle of "krino," "to judge." At this time Babylon has already been judged, according to Rev.18v2., "Did fall, did fall Babylon the great." This makes "who hath judged" the correct reading."

Rev.18v14. The A.V., T.R., and Mde read, "have departed from thee," "apelthen apo sou;" "apelthen," is the third person singular aorist indicative of "aperchomai," literally, "to come or go away," hence "to set off, depart," and here "gone away." The manuscripts Ma, part Mb, A, C, the Critical Texts, and Hodges and Farstad, read, "apoleto," the third person singular aorist indicative middle of "apollumi," which means "to utterly destroy;" "apoleto apo sou," means "have perished from you," or "have been lost from you," or "have been destroyed from you." The manuscripts Mc, part Mb, and Aleph, read, "apolonto," the third person plural aorist indicative middle of "apollumi."

Rev.18v20. The A.V., T.R., Me, and C reading, "and ye holy apostles and prophets;" "kai oi agioi apostoloi kai oi prophetai;" has "kai oi" added to it to read, "kai oi agioi kai oi apostoloi kai oi prophetai," to read in Mabcd, Aleph, A, the Critical Texts, and Hodges and Farstad, "and saints and apostles and prophets."

REVELATION 19.

Rev.19v1. The A.V., T.R., and part Me, reading, "the Lord our God," "Kurio to Theo emon;" omits "Kurio," "Lord," and reads "our God," "tou Theou emon," in Mabcd, Aleph, A, C, the Critical Texts, and Hodges and Farstad.

Rev.19v12. The A.V., T.R., part Ma, Mb, part Me, A, and the Critical Texts read, "a name written that no one knew except Himself." Whereas part Ma, Mbc, part Me, and Hodges and Farstad add "onomata gegrammana kai," "names written and," and reads, "and names written, and a name written that no one knew except Himself."

Rev.19v15. Hodges and Farstad and Mabc, add "two-edged," "distomos," to the A.V., T.R., Md, part Me, Aleph, A, and the Critical Texts reading, "a sharp sword," "romphaia oxeia," to read "romphaia distomos oxeia," "a sharp two-edged sword."

Rev.19v17. The A.V., T.R., and Mde, read, "to deipnon tou megalou Theou," "the supper of the great God." The Critical Texts, part Ma, Mc, C, Aleph, and A, read, "to deipnon to mega tou theou," "the great supper of God." Hodges and Farstad, part Ma, and Mb, read, "ton deipnon ton megan tou Theou," again "the great supper of God."

REVELATION 20.

Rev.20v4. The A.V., T.R., part Mb, Mcde, Aleph, A, and the Critical Texts, read, "A thousand years." Hodges and Farstad, Ma, part Mb, add "ta," and read, "the thousand years."

Rev.20v12. The A.V. and T.R. reading "before God," "enopion tou Theou;" should read "before the throne," "enopion tou thronou," as in Mabcd, A, Hodges and Farstad, and the Critical Texts.

Rev.20v14. Hodges and Farstad, Mabcd, Aleph, A, and the Critical Texts, add, "e limen tou puros," "the lake of fire;" to the A.V., T.R., and part Me reading, that finishes at "death," and so it reads, "the second death, the lake of fire."

REVELATION 21.

Rev.21v2. The word "John" is omitted by the Majority Text and the Critical Texts.

Rev.21v5. The A.V., T.R., part Ma, part Mb, Mcde, Aleph and the Critical Texts, read, "And He said to me," "Kai legei moi." Hodges and Farstad, part Ma, part b, and Codex A, omit "moi," "me," and read "Kai legei," "And said."

Rev.21v6. The A.V. and T.R. read, "It is done. I am." "gegonen ego eimi;" "gegonen," is the third person singular perfect indicative of "ginomai," "to become, to come into existence," it is sometimes translated as "do or done." Hodges and Farstad and Mac, omit "ego eimi," "I am," and read, "gegona," "they have come to pass," "gegona," perfect active indicative of "ginomai," "to become." Codex Aleph, Mbd, part Me, read "gegonan ego," "They are come to pass, I am." Codex A and the Critical Texts, "gegonan ego eimi," "They are come to pass, I am."

Rev.21v7. The A.V., T.R and part Me read, "shall inherit all things," "kleronomesei panta;" and the Critical Texts, Mcd, part Me, Aleph, and A; have a similar reading, "kleronomesai tauta," "shall inherit these things." Hodges and Farstad and Mab read, "doso auto tauta," "I shall give him these things;" "doso," is the first person singular future active indicative of "didomi," "to give."

Rev.21v8. Hodges and Farstad and Mabc add, "kai hamartolois," "and sinners," after "apistois," "unbelieving." The Critical Texts, T.R., Aleph, A, Md, and part Me, omit "and sinners."

Rev.21v9. The A.V. and T.R. "to me," "pros me," is omitted from Mabcde, Aleph, A, and the Critical Texts. The A.V., T.R. and Mde, read "ton numphen tou arniou ten gunaika," "the bride, the Lamb's wife." Hodges and Farstad and Mac read, "ten gunaika ten numphen tou arniou," "the wife, the Lamb's bride." The Critical Texts, Mb, Aleph and A, read, "ten numphen ten gunaika tou arniou." "the bride, the Lamb's wife."

Rev.21v10. The A.V., T.R. and Mc read, "ten megalen ten agian," "the great the holy." The manuscripts part Mb, Mde, read, "tev megalen kai agian," "the great and holy." Hodges and Farstad and Ma, part Mb, omit "ten megalen," "the great," and read, "ten agian," and so make the text read, "the holy city, Jerusalem."

Rev.21v14. The A.V., T.R. and Aleph read, "the names." Hodges and Farstad, Mabc, A, and the Critical Texts add "twelve," "dodeka," and read, "the twelve names."

Rev.21v23. The A.V., T.R. and Mc reading, "en aute e gar doxa," "in it; for the glory." The Critical Texts, Mbe, and Codex A, omit "en," "in," and read, "aute e gar doxa." Hodges and Farstad and Ma, also omit "en," "in," and read "aute gar e doxa." The Md manuscripts also omit "en," and read, "auten e gar doxa." So both the Majority Text and the Critical Texts omit "en," "in."

Rev.21v24. Hodges and Farstad, the Critical Texts, Mabcd, Aleph and A, omit, "the nations of them that are saved," the A.V. and T.R. reading.

The A.V., T.R. and Mc, read "Bring their glory and their honour into it." The Critical Texts, Md, part Me, Aleph, and Codex A, read, "do bring their glory into it." Hodges and Farstad, and Ma, read, "do bring their (auto) glory and honour of the nations into it." The Mb manuscripts are almost the same, the read, "do bring the ("ten") glory and the honour of the nations into it." In all manuscript "do bring," is "pherousin," the present active indicative of "phero," "to bear, or carry, or to bring." It is translated as "rushing" in Acts.2v2..

Rev.21v26. The Critical Texts, Mbcd, part Me, Aleph, A, and T.R., omit "that they may enter in," "hina eiselthosi;" but "Hodges and Farstad, Ma and part Me, include it; "eiselthosi," is the third person aorist subjunctive of "eiserchomai," "to come into, to enter, to go into," ("eis," into).

Rev.21v27. The A.V., T.R., part Mb, and Mcde, read, "anything defiling," "pan koinoun." Hodges and Farstad, Mabcde, Aleph, and the Critical Texts, read, "pan koinon," "anything unclean."

The A.V., T.R., part Mb, Mcde, read, "kai poioun bdelugma," "and practising abominations," "poioun," is the nominative singular neuter present active participle of "poieo," Hodges and Farstad, Mab, and the Critical Texts, read, "ho poion," "who practices;" whereas part Mb and Codex A, omit "ho," and read "poion," the nominative singular masculine present active participle of "poieo," "to make, to do," the expression of thoughts and feelings by acts.

The noun "bdelugma," speaks of an object of disgust, an abomination. Our Lord said that things which are highly prized by men are an abomination to God, Lk.16v15.; and He used bdelugma" to describe the idolatrous image set up by Antichrist. Mt.24v15. Mk.13v14. Jerusalem under Antichrist is said to be full of abominations, and she is called "the mother of abominations." Rev.17v4,5. Entrance to the Holy City Jerusalem is forbidden to "anything defiling, and practising abomination and a lie." "Bdelusso," the verb, means "to cause to be abhorred, to render foul," from "bdeo," "to stink," and it is used in the Septuagint in Exod.5v21. Lev.11v43. etc.. God rejected Esau because of his defiled life, even though he was of Abraham's seed. In Heb.12v16. we see that God rejected Esau, because he was an immoral person, who had an unholy contempt for the things of God. Esau was a "fornicator," " pornos," i.e. "immoral;" and "profane," "bebelos," which means "accessible, lawful to be trodden under foot," when used of places, and so it means, "profane, unhallowed and common," the very opposite of "hagios," i.e. holy and consecrated. "Bebelos" speaks of a contemptuous and irreverent attitude to the things of God, and it shows Esau's contempt for spiritual things and God. 1Tim.1v9. "Bdelugma" speaks of an even worse level of evil than "bebelos," for it speaks of a rejoicing in evil and a wallowing in wickedness. God promises us that polluted souls and spirits will not be allowed to spoil the happiness of His kingdom, they will be for ever excluded from it.

God says three times that liars are excluded from God's kingdom. In Rev.21v8., God says that all liars will be in the lake of fire. Here in Rev.21v27., God says that liars are excluded from the heavenly city and kingdom. In Rev.22v15. God says that whoever loves and practises a lie are outside the kingdom.

REVELATION 22.

Rev.22v1. The A.V. and T.R., read "katharon potamon," "pure river;" whereas part Mb, and Mcde, read "potamon katharon," "river pure." Hodges and Farstad, Ma, part Mb, Aleph, A, and the Critical Texts, omit "katharon," and read, "a river of water of life, sparkling bright like crystal."

Rev.22v6. The A.V., T.R., and Mde, read, "the Lord God of the holy prophets," "kai Kurios ho Theos ton hagian propheton." Manuscripts Mb read, "kai Kurios ho Theos ton pneumaton ton hagian propheton," "the Lord God of the spirits of the holy prophets." Hodges and Farstad, Mac, Aleph, A, and the Critical Texts, read, "kai Kurios ho Theos ton pneumaton ton propheton," "the Lord God of the spirits of the prophets."

Rev.22v8. The A.V. and T.R. reading, "And I John, saw these things and heard them;" "blepon taunta kai akouon." The manuscripts part Mb, Mde, and Aleph, read, "blepon kai akouon tauta." Hodges and Farstad, Ma, part Mb, Mc, Aleph, and the Critical Texts, read, "Kago Ioannes Ho akouon kai blepon tauta," "I John am he who heard and saw these things."

Rev.22v11. The A.V., T.R. and Md, read, "dikaiotheto," "let him be righteous still." Hodges and Farstad, Mabce, Aleph, A, and the Critical Texts, read, "kai ho dikaios dikaiosunen poiesato," "and the righteous, let him practice righteousness still." See Robertson. N.B.

N.B. Rev.22v13. Hodges and Farstad, Mab, Aleph, and the Critical Texts, read, "ho Protos kai ho Eschatos he Arche kai to Telos;" "the First and the Last, the Beginning and the End." Codex A reads "Protos kai Eschatos he Arche kai to Telos;" "First and Last, the Beginning and the End." The A.V., T.R., Mcd, and part Me, reverse the order and read, "Arche kai Telos ho Protos kai ho Eschatos," "Beginning and End, the First and the Last." Part of Me just reads "ho Protos kai ho Eschatos," "the First and the Last." There are three exclusive titles of absolute deity applied to Christ in Rev.22v13.; "I am the Alpha and the Omega, "the First and the Last, the Beginning and the End." Only those who have evil hearts of unbelief, and who are wilfully blind, can deny that these titles prove the absolute deity of Christ. The titles of Alpha and Omega, and Beginning and Ending are claimed and declared by God the Father in Rev.21v5,6.. "The First and the Last," is only applied to Jesus in Revelation, it occurs in Rev.2v8. and 22v13. (Maj. Text omits it in 1v11.) and with Is.44v6. and 48v12. proves His deity. "The Alpha and the Omega," occurs in Rev.1v8. (Maj. Text omits it in 1v11.) 21v6. and 22v13.; "the Beginning and the Ending," occurs in Rev.1v8. 21v6. and 22v13.; these titles declare the eternal uncreated Jehovah deity of both the Father and the Lord Jesus. Some think that Rev.1v8. is being spoken by the Father, however, the verse before it is speaking of Christ, and in Rev.21v5,6., God the Father is distinguished from the Lord Jesus by the words, "He that sat on the throne;" in Rev.1v17. and 22v13., it is the Lord Jesus who speaks. We do not need to force the issue, for Christ is of one essence with the Father, and they both proclaim their uncreated eternal being.

Rev.22v18. The A.V. and T.R. reads, "If anyone should add to these things," "ean tis epitithe pros tauta;" "epitithe," is the third person singular present active subjunctive of "epitithemi." "to place, to place in addition, to add to." Hodges and Farstad, Mab, Aleph, and the Critical Texts, read, "If anyone adds to them," "ean tis epithe ep auta;" "epithe," is the third person singular aorist active subjunctive of "epitithemi." The Md manuscripts read, "epithese."

The A.V., T.R., part Mb, part Md, Me, Aleph, A, and the Critical Texts, read, "God shall add," "epithesei ho Theos;" "epithesei," is the 3rd. person sing. future active indicative of "epitithemi," "to put upon," from "epi," "upon," and "tithemi," "to put;" it has a secondary meaning "to add to," as in Mk.3v16,17.. Hodges and Farstad, and Mac, read, "epithesai ho Theos," "may God add." Part of the Mb manuscripts read, "epithesetai ho Theos," the 3rd. person singular future middle indicative of "epitithemi," "God shall add."

Rev.22v19. Hodges and Farstad, Mab, A, and the Critical Texts, read "If anyone shall take away from the saying of this book;" "Kai ean tie aphele apo ton logon tou bibliou;" "aphele," is the aorist active subjunctive of "aphaireo," "to take away, to take away from, to deduct from." The T.R. reads, "takes away," "aphaire," the third person singular present active subjunctive of "aphaireo."

In the second part of this verse, Hodges and Farstad, part Ma, part Mb, Mc, read, "apheloi ho Theos," "may God take away." The Critical Texts, part Mb, Mde, and Aleph, read "God will take away," "aphelei ho Theos;" "aphelei," is the future active indicative of "aphaireo," to take away." The T.R. reads, "aphairesei ho Theos;" "God shall take away;" "aphairesei," is the third person singular future active indicative of "aphaireo," "to take away." Aleph reads "apheli."

The A.V. and T.R. read, "from the book of life," "apo biblou tes zoes." Hodges and Farstad, Mab, A, and the Critical Texts, read, "from the tree of life," "apo tou xulou tes zoes."

Rev.22v20. The A.V., T.R., Macd, part Mb, and Hodges and Farstad, include the "Nai," "Yes," (the A.V. "Even so"); whereas Me, part Mb, A, and the Critical Texts omit it.

Rev.22v21. Manuscripts Mab, A, and Hodges and Farstad, read, "Ho charis tou Kuriou Iesou Christou," "The grace of the Lord Jesus Christ." The Critical Texts, Aleph, and A, read, "Ho charis tou Kuriou Iesou," "The grace of the Lord Jesus." The T.R., reads, "Kuriou emon Iesou Christou," "the grace of our Lord Jesus Christ." Manuscripts Mab, A, and Hodges and Farstad read, "meta panton ton Hagion," "(be) with all the saints." The Critical Texts and Codex A, read "meta panton," "(be) with all." The T.R. reads, "panton umin," "(be) with you all."

WE ARE SAVED BY GOD'S GREAT GRACE, NOT BY THE LAW. Rev.22v14.

In Rev.22v14., "Blessed are those who do his commandments," is taken by some to mean a return to the rigors and bondage of the Law. However, there is good evidence that this verse should read, "Blessed are those who wash their robes."

The evidence that "blessed are those who wash their robes is the correct reading in Rev.22v14.

The Critical Texts, Aleph and Codex A; about 15 minuscules, including 1006, 2020, 2053, the Old Latin ar, c, dem, div, haf; the Vulgate; the Coptic Sahidic; the Ethiopic; Athanasius; Fulgentius; Aspringius; Ps-Ambrose, and Haymo, read, "Blessed are those who wash their robes;" "Makaríoi hoi plunontes tas stolas auton;" "plunontes is the present active participle of "pluno" "to wash;" the same verb that is used with "stolas" in Rev.7v14.. In Rev.3v4. the negative statement occurs and Jesus says that only few in Sardis had white garments, the rest had defiled garments, "defiled," is "emolunan," the first aorist active indicative of "moluno," "to smear over as with mud or filth, to make foul, to soil, to pollute." See 1Cor.8v7. Compare Rev.14v4.

The United Bible Societies Translator Handbook follows, "those who wash their robes," "hoi 3588, plunontes 4150, tas 3588, stolas 4749, auton" 846. "Plunontes" is the present active participle of "pluno" 4150, to "plunge," i.e. to wash: with reference to clothing, and figuratively here, of those who sins are regarded by God as washed away through Christ's atoning blood. **See Rev.7v14.**, for this same verb with "stolas" 4749. **See also 1Cor.6v11.**, "And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God." (NKJ)

In Rev. 22v14. "Blessed are those who wash their robes," is the translation followed by, The New American Standard, and Update. The New International Version. The Revised Standard Version. Today's English Version. Darby's Translation. And The New Living Translation. The American Standard Version, reads, "Blessed are they that wash their robes."

We read in Rev.7v14., "They have washed their robes and made them white in the blood of the Lamb." This is a way of proclaiming the fact of our purification from sin through the atoning death and shed blood of Jesus. "And they washed, is "kai eplunan," the aorist active indicative of "pluno" 4150, to wash, it only occurs in the New Testament in Lk.5v2. Rev.7v14. and 22v14.. "Made them white," is "eleukanan," the aorist active indicative of "leukaino" 3021, to whiten. The aorist tenses looks back to the time on earth, when they were cleansed by faith in Jesus and His atoning shed blood.. See Heb.9v14., "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." (KJV). See also 1Jn.1v7. "But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin." (NKJ).

An examination of the Greek text of Revelation makes one feel that Satan has made a determined assault upon its Greek text through biased and conceited people, or people with a theological axe to grind, who thought that they knew better than God, what the text should be. There seems to be a definite attack on the washing in Christ's blood. This is seen at the start of Revelation in Rev.1v5., which reads, "From Jesus Christ, ---who loved us and washed us from our sins in His own blood." (NKJ). Here the majority of manuscripts read "washed us from," "apo;" the Critical Texts read "loosed us out of," "ek." "Washed us from our sins in His own blood," makes much better sense and follows the language and theme of Revelation more accurately than, "loosed us out of our sins by His blood." The washing white of robes in the blood of the Lamb is referred to in Rev.7v14.; and in Rev.5v9.; we are purchased to God with the precious blood of Jesus. 1Pet.1v18,19. Rev.12v11.

Burgon was one of the greatest textual scholars of all time, and on page B-29 of "Unholy Hands On The Bible," a compilation of Burgon's works, the following comment is made on Rev.1v5., in favour of the A.V. reading "washed."

"The beautiful expression which has found its way into so many tender passages relating to Christian devotion, 'Who has washed us from our sins in His own blood' has been replaced in many critical editions by 'Who has loosed us from our sins by His blood.' In early times a purist scribe, who had a dislike of anything that savoured of provincial retention of Aeolian or Dorian pronunciations, wrote from unconscious bias 'u' for 'ou', thereby transcribing 'lusanti' instead of the correct 'lousanti' (unless he were not a Greek scholar enough to understand the difference). And he was followed by others, especially those who, whether from their own prejudices or due to sympathy with the scruples of other people, but in any case under the influence of a slavish literalism, hesitated about a passage in which they did not rise to the precious meaning really conveyed in it. So we find the three uncials which are nearest the point of corruption adopt it, and they are followed by nine cursives, the Harkleian Syriac, and the Armenian versions. On the other side are two uncials B/2 of the eighth century and P of the ninth, and the Vulgate, Bohairic, Ethiopic versions - and what is most important - all the other cursives." End of quote.

The textual evidence for "Blessed are they that do His commandments," in Rev.22v14.

In Rev.22v14., The Textus Receptus, Authorised Version, most minuscules, the Old Latin gig, the Syrian Philoxenian and Harklean, the Coptic Bohairic, Tertullian, and Hodges and Farstad, read, "Blessed are they that do His commandments;" "Makaríoi hoi poiountes tas entolas autou;" "poiountes," the nominative plural masculine present active participle of "poieo," "to do." So there is considerable evidence for the reading "do His commandments," However, The United Bible Societies, "A Textual Commentary On The Greek New Testament,"

edited by Bruce M. Metzger, states that the reading, in Rev.22v14., "Blessed are those who do His commandments," **"appears to be a scribal emendation,"** because **"the prepossessions of the scribes, would have caused them to favour this reading,"** for elsewhere the author uses the expression **"terein tas entolas" (Rev.12v17; 14v12).**"Quote ends. This means that the scribe's prejudiced mindsets caused them to alter the text.

In Rev.12v17. "And the dragon was enraged with the woman, and went off to make war with the rest of her offspring ("sperma" 4690, something sown, a seed, offspring; remnant), who keep ("tereo" 5083, to attend to carefully, to take care of, to guard, to observe) the commandments of God, and hold fast to ("echo" 2192, to have, to possess, to hold fast, to adhere or cling to) the testimony of Jesus." This text reveals to us Antichrist's ferocious warfare ("polemos" 4171) against godly Jews and Christians, who stand true to God, and who he tries to murder, but God protects many of His saints. Rev.12v6,14.

In Rev.14v12. "Here is the endurance of the saints; here are those who keep ("tereo" 5083, again) the commandments of God, and the faith in Jesus. "Endurance," is "hupomone" 5281, steadfastness, constancy, brave endurance, and perseverance, even in the greatest trials and sufferings. God reveals in advance the constancy and brave endurance that saintly Jews as well as Christians will manifest in their sufferings at the hands of Antichrist, towards the end of the Great Tribulation, and commends them for it. Robertson says it should read, "The faith **in** Jesus" (objective genitive) as in Rev.2v13. Mark.11v22. James.2v1."

These texts certainly cannot mean that Christians should keep the Law to be saved, for the New Testament is full of warnings against the teaching of the Judaizers, who caused havoc in the Church. Some scholars, who appear to have missed the prophetic significance of Rev.12v17. and 14v12., say they could simply be stating that we must obey God's commandment to believe in Jesus, and love one another. Although this is not the basic meaning here, it is a valid New Testament truth, for Jesus said, in **John.6v29.**, "This is the work of God, **that you believe in Him** whom He sent." John also states in **1John.3v23.**, "And this is His commandment: that we should believe on the name of His Son Jesus Christ and love one another, as He gave us commandment." John again writes in **1John.3v11.**, "For this is the message that you heard from the beginning, that we should love one another." **Jesus said in John.14v21,23,24.**, "He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, **and I will love him and manifest Myself to him.**" v23 --"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.** v24 "He who does not love Me does not keep My words." **Note also John.13v34.**, "**A new commandment I give unto you, That you love one another; as I have loved you, that you also love one another.**" **Note John.15v12,17.**, "**This is my commandment, That you love one another, as I have loved you. v17 These things I command you, that you love one another.**" **Paul states in Rom.13v8-10.**, "Owe no one anything except to love one another, **for he who loves another has fulfilled the law. v9** For the commandments ----are all summed up in this saying, namely, "You shall love your neighbour as yourself." **v10 Love does no harm to a neighbour; therefore love is the fulfilment of the law.**" See also 1Thes.4v9., 1Pet.1v22. 2John.1v5.

See 1Jn.4v7-12., "Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God. v8 **The one who does not love does not know God, for God is love.** v9 By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. v10 In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. v11 **Beloved, if God so loved us, we also ought to love one another. v12 No one has beheld God at any time; if we love one another, God abides in us, and His love is perfected in us.**" Paul states in **Rom.3v31.** "Do we then make void the law through faith? Certainly not! On the contrary, we establish the law." Faith in Jesus establishes the moral Law of God. It is the ceremonial laws and circumcision that are now negated. **Col.2v14-17.** Paul states in **1Cor.7v18.**, "**Is any called in uncircumcision? let him not be circumcised.**"

The Judaizers caused havoc in the Early Church. We read in Acts15v1,5. "And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. v5 ---there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses." This problem was brought to and discussed by the apostles and elders and all the Jerusalem church. After much discussion, James, the brother of our Lord, gave the counsel that settled the issue. We read in Acts.15v24,28,29. "Since we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, 'You must be circumcised and keep the law'-- to whom we gave no such commandment--v28 For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: v29 that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.

Paul states that Christians who go back and try to be justified by Law are under a curse, and are severed from Christ.

We read in Gal.1v8,9. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. v9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. **Paul affirms in Gal.5v4.**, **You have been severed from Christ, you who are seeking to be justified by law; you have fallen from**

grace." Paul declares in Gal.2v16,20,21., "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: **for by the works of the law shall no flesh be justified.**" v20 **I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.** v21 **I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.**

As Jesus said in **John.5v45.**, the Law of Moses will always accuse us when we fail, the Gospel forgives and liberates. The Scripture states that our "right" ("exousia" 1849, authority) to eat of the tree of life, and to enter the heavenly city, is not due to our keeping of the commandments, or our works, or merits, but through God's great grace, and the cleansing blood of Jesus.

THE DECREES ("ta dogmata") OF THE "COUNCIL" OF JERUSALEM.

In Acts.16v4., the decisions of the churches at Jerusalem are called, "the decrees," "ta dogmata," meaning decisions, or decrees, from "dokeo," to give an opinion. Many church leaders believe that councils of ministers should make decisions for their churches, and they quote "The Council of Jerusalem" to prove their point. However, if we examine Acts.15, we will find that it gives no authority for councils, or synods composed of ministers, or representatives, to autocratically decide the policies of their churches. Dean Farrar writes on page 243 of his, "The Life and Letters of St. Paul:" "It is only by an unwarrantable extension of terms that the meeting of the Church of Jerusalem can be called a 'Council,' -- It was not a convention of ordained delegates, but a meeting of the entire Church of Jerusalem to receive a deputation from the Church of Antioch."

1. Notice who gathered at Jerusalem and why.

God had opened "a door of faith" to the Gentiles, but Satan tried to destroy the basic and essential truth of justification by faith, through those who had joined Christ's Church. Satan had tried to destroy the Church by persecution, but his attack by intrigue from within was far more deadly and dangerous, and but for the apostle Paul would undoubtedly have succeeded. Certain "false brethren" from Judea tried to close "the door of faith," and bring the lovely converts at Antioch into the bondage of their own belief, they demanded obedience to the Law of Moses, instead of proclaiming the glorious liberty and freedom of the New Covenant. These Judaizers refused to accept the obvious implication of God's dealing with Cornelius and his friends. Satan through them tried to destroy the Church with the God-given tradition of the Old Covenant. The Judaizers blindly refused to see that Christ had fulfilled the Law with its types and prophecies, so the type was no longer necessary; they had Christ the living fulfilment of the type, not the shadow. Heb.8v1-13. 9v15,23,24. 10v8,9.

The Judaizers inferred that the Gentile Christians were not only inferior to unregenerate Jews, they systematically taught that Gentile converts had to be circumcised and keep the Law of Moses, or they could not be saved. Acts.15v1,5. "Except," is "ean me." In Acts.15v1., the word "taught," is "edidaskon," the imperfect active of "didasko," to teach, to teach or speak in a public assembly, the imperfect shows that they began to teach and kept it up. The Judaizers made a systematic attempt to bring the converts at Antioch into legalism, they practised a determined espionage and proud indoctrination of these lovely young converts. Antioch had proved its love and friendship with the church at Jerusalem with a very generous gift. Acts.11v30.

These Gentiles' hearts burned with love for Christ and their Jewish brethren in Christ, Paul was determined that this was not going to be extinguished by legal bondage. Paul and Barnabus challenged these Judaizers, "they had no small dissension and disputation with them," Acts.15v2., the word for "dissension" is "staseos," which means "insurrection" or "violent disruption;" the word for "disputation," is "zeteseos," which means dispute or discussion. It was a prolonged row, and these Judaizers refused to accept the revelation of the Church age as preached by Paul, Satan made a determined attempt to destroy the New Covenant truth through these Judaizers. Gal.5v1-4. Even the combined mighty ministries and Scriptural knowledge of Paul and Barnabus failed to convince these self-appointed guides of Christ's Church of the error of their ways. The church at Antioch appointed Paul and Barnabus and some others to go up to Jerusalem to the apostles and elders to settle this matter.

On their journey to Jerusalem Paul and Barnabus reported to the churches of Phoenicia and Samaria how the Gentiles had turned to God, and their news was received with great joy and praise. At Jerusalem Paul and Barnabus again "declared all things that God had done with them." Acts.15v3,4. After the welcome of the Jerusalem Church and the elders and apostles, battle is joined, the Christian Pharisees insist that these Gentile converts "must," "dei," be circumcised and charged to keep the Law of Moses. They evidently were still as narrow in their outlook as when they challenged Peter over his preaching to the Gentiles in the home of Cornelius. Acts.15v5. with 11v2-18.

We read in Acts.15v24., that the Judaizers from the Jerusalem Church had greatly troubled and subverted the church at Antioch. "Troubled," is "etaraxan," the aorist of "tarasso," to agitate, to disturb, to throw into confusion, to make the heart palpitate. Jn.14v1,27. "Subverting," is "anaskeuazontes," the present participle of "anaskeuazo," to plunder, ravage, pervert, and destroy," it has the thought of the reversal of good that had been done, or the tearing down of what had been built, and is used to describe the plundering of a town. The idea of deciding the matter with the church at Jerusalem, came from the church at Antioch, not from the church at Jerusalem, and so all the Jerusalem church, and representatives of the Antioch church, gathered to discuss the problem. The Judaizers had greatly damaged the church at Antioch, and were severely censured for it. It

seems the Judaizers either withdrew, or submitted to the decision for a while, whatever they did at this point, they later certainly started up their divisive and satanically inspired activities again.

This conference at Jerusalem was not a conference of ministers from many churches, but appointed representatives of the church at Antioch, meeting the whole church of Jerusalem. This is the only meeting of this kind recorded in the New Testament, even though, by modern standards, many more would have been thought necessary, and held on a regular basis. It was a meeting to decide the answer to a fundamental doctrinal point. The decision had consequences for the Church universal, for it decided whether the Church and Gentile believers were to keep the Jewish Law, or be separate from Judaism.

When Christian leaders insist that they have the right to lead and decide matters on their own, they are departing from New Testament principles, and in particular Acts.15v22,25., where we see that "the whole church" was involved and of "one accord" in this critical decision. The Holy Spirit confirmed their decision, "It seemed good to the Holy Ghost, and to us." Acts.15v28.

N. B. It is obvious that the first gathering at Jerusalem in Acts.15v4. was adjourned, for 15v6., speaks of another gathering. It is between these two gatherings that the private conferences of Gal.2v1-10. undoubtedly took place. Dean Farrar writes: "I have here assumed without hesitation that the visit to Jerusalem of Gal.2v1-10., though here mentioned as though it were a second visit, was identical with that of Acts.15., and therefore was in reality his third visit." End of quote.

Farrar then gives details of Paul's five visits to Jerusalem, which I have described as follows. in my own words.

1. Paul's visit after his conversion on the Damascus Road. Acts.9v26.
2. When Paul brought the contribution for the poor at Jerusalem. Acts.11v30.
3. Paul's visit to resolve the problem of the Judaizers at the Council of Jerusalem. Acts.15v2.
4. Paul's visit after his second missionary journey. Acts.18v22.
5. Paul's visit to fulfil a vow at Jerusalem, and before his imprisonment at Caesarea. Acts.21v17.

Farrar continues: "Now this visit of Gal.2. could not possibly have been the first; nor as it is proved by Gal.2v7., as well as by the whole chronology of his life, could it have been the second; nor, as we see from the presence of Barnabus (compare Gal.2v1. with Acts.15v39.) could it have been the fourth; for no one can assume that it was without accusing Paul of disingenuous suppression when he spoke to the Galatians of this sole intercourse which he had with the apostles; and that it was not the fifth is quite decisively proved by Gal.2v11. By the exhaustive method, therefore, we see that the visit dwelt on in Gal.2. must have been the third. It would, indeed, be inconceivable that it was some visit not recorded by the author of the Acts, if there were any reason whatever for such a supposition; but when we consider how impossible it was that such a visit should have occurred without the knowledge of St. Luke, and how eminently the facts of it accorded with the views which he wished to further, and how difficult it is to find any other occasion on which such a visit would have been natural, we have no reason for adopting such an hypothesis. Nor, indeed, can anything be much clearer than the identity of circumstances in the visits thus described. In the two narratives the same people go up at the same time, from the same place, for the same object, in consequence of the same interference by the same agitators, and with the same results. Against the absolute certainty of the conclusion that the visits were one and the same there is nothing whatever to set but trivial differences of detail, everyone of which is accounted for in the text." End of quote.

Luke would hardly have passed over the events of Gal.2v1-10., if they had taken place in Acts 11v29,30.; it is also difficult to fit 14 years between Acts.9v27. and Acts.11v29,30.; also Gal.2v1-10. cannot be Acts.11v29,30., for Paul saw the elders, not the apostles, and in Gal.2v1-10., Paul is proving that he is not behind the greatest apostles in experience and knowledge. So taking all things into consideration, we come to the conclusion that in Acts.15v5-29., we have the public narrative of events, and in Gal.2v1-10., we see the private discussions of Paul with the other apostles. Paul and Barnabus saved the Church from staying within the Old Covenant.

We see, then, leading men among the brethren meeting for discussion, but not for decision without the approval of the rest of the church at Jerusalem. In Acts.15v4,6,12,22., the whole church at Jerusalem gathered to consider the problem of the relation of Gentile Christians to the law and circumcision; not only apostles and elders, but "all the multitude," and "the whole multitude of disciples," and "the whole church," were involved in the discussion and the decision.

2. Notice the freedom of participation in discussion.

The apostles did not assume authority over the meeting of the two churches, they let discussion freely take place, they did not direct by apostolic authority, or by prophetic revelation. Nor did the elders, who were the pastors of the two flocks, insist that they were the only ones to hear and decide the matter. The apostles and elders did not decide the issue on their own, all the Jerusalem church was there, all God's local family was at the discussion. Considerable time was given for people to air their points of view, grievances and objections. The Judaizers were given opportunity to fully state their views and there was "much questioning and disputing," "polles zeteseos," but there was no attempt to silence them, or to rush things to a decision by a majority vote, or to limit discussion and debate. There was a prolonged controversy and discussion over what to believe, it was a question of faith, and all could take part, not just a select few. This questioning, debate and discussion, was a

blessing, it made everyone think through the implications of the New Covenant.

After there had been much debate, Peter stands up and repeats how God directed him to preach the Gospel to Cornelius and his friends (about twelve years before), all of whom were Gentiles. God saved these Gentiles and filled them with the Holy Spirit just as He did the Christian Jews. Peter then asks the telling question, "Why tempt ye God?," that is, How could they accuse God of making a mistake, or refuse to follow His guidance as the Israelites had done at Massah and Meribah. Exod.17v7. Deut.6v16. 1Cor.10v9. Peter then says that the Christian Gentiles should not be compelled to carry a yoke which they as Jews had never been able to bear. Mt.11v30. 23v4. Peter finishes by saying that salvation is by faith in Christ not in ceremony or ritual, and it is fitting that the last words of Peter in Acts are for forgiveness and liberty in the Lord Jesus Christ.

Paul and Barnabus follow up Peter's account and conclusions from God's dealings with Cornelius, with their own account of God's dealings and mighty workings with the Gentiles. Peter's words had silenced everybody, Acts.15v12., and prepared the way for the appeal to Christian experience, these facts were far more eloquent than any intellectual argument.

James then gives the Scriptural proof to back up God's directive to Peter to preach the Gospel to the Gentiles, by quoting Amos.9v11,12., from the Septuagint, and finishes by recommending four simple prohibitions for the Gentiles, which would stop them stumbling the Jews. These were abstaining, **1.** from eating food offered to idols; **2.** from things strangled, Gen.9v4. Lev.3v17. 7v26. Deut.12v16. 1Sam.14v33. Acts.10v15. Rom.14v14.; **3.** from blood, dishes made from blood were common among Greeks and Romans; and, **4.** from fornication, which was treated very lightly, indeed, as natural and permissible, by the heathen. Acts.15v21. Notice the insistence of appeal to God's workings and God's Word, not only to God's Word, or just God's workings, but to both. Peter, Paul and Barnabus, tell of God's workings, Peter gives a very strong Scriptural warning as well, and James concludes with Scriptural proof, and the practical application of that truth.

3. Notice the unanimous decision.

There was prolonged discussion, then decision; nothing was done until unanimity was reached, **v25. "Having come to one accord."** **v22. "Then it pleased the apostles and elders, with the whole church."** **v28. "It seemed good to the Holy Spirit and to us."** The decision was confirmed to be of God by the unanimous decision of the whole church, and the Holy Spirit.

We cannot expect to get God's will in a church with a prayerless and worldly "rule by majority vote," this is a carnal expedient. We know that elders were elected by the popular vote of Christians, but this was a statement of confidence in proven ministries, and this was done prayerfully, and is quite different from worldly majority voting. Both Christian and worldly experience has often proved the majority to be wrong and the minority right. The report of the twelve spies proves that the carnal and unbelieving often outnumber the spiritual and full of faith. Num.13v1 to 14v45. Rule by majority vote often brings dissension, disagreement, confusion, distrust and hinders fellowship, which is certainly against the divine desire that God's children should be one. Rule by majority vote has led to families and friends being either estranged, or indoctrinated to vote certain ways, and has resulted in fights for power behind the scenes, which can only be described as worldly and wicked. It is a tragedy when churches are divided into voting power groups, these power struggles destroy fellowship, and frustrate the desires of the Holy Spirit, and instead of the unanimity that brings certain victory, there is a division that brings sure defeat.

We must seek "the mind of the Lord," and recognise Jesus as the Head and Guide of His body the Church. Rom.12v4,5. 1Cor.12v12-27. Eph.4v11-16. A body goes into convulsions when it is sick and is not directed by the head, this is a true picture of Christ's Church, when we do what we want, and not what He wants. We must be willing to pray until we all come to the same mind, this proves our subjection to Jesus. Jn.17v20-22. Rom.15v5-7. 1Cor.1v10-13. 2Cor.13v11-14. Eph.4v1-6,14-32. Ph.1v27. 2v1-5. 4v2. 1Thes.5v12-15. Jesus desires us to be one as He was with the Father, this oneness springs from mutual love, and this alone gives an effectual testimony to the world. A public practical unity of the spirit is essential, and the God who brought the Christians of the early Church, with their different ways, thoughts and backgrounds, to one accord, will do the same for us if we will humble ourselves and seek His face.

To obtain the mind of the Lord, prolonged united prayer has to be exercised by a church, there is no short cut. Prophecy may well confirm guidance from God, but it can never do away with the necessity of a person or church earnestly seeking God for His will. All local church members must have God's peace in their hearts before important decisions are made, if there is no unanimous decision, the matter should be left week by week, month by month, again and again, until all are of one accord. The China Inland Mission of Hudson Taylor practised this method, the secretary said, "When there has been a delay, it has always proved to have been a wise step, and the necessary guidance has come later on,---no inconveniences have been found to arise from the plan." In an age of rush, quick decisions and worldly government and management techniques, churches have to be careful not to partake of the spirit of the world, or they can miss the good and perfect will of God. The Trinity works by unanimity of plan, and churches should too, we should seek and follow the perfect plans that God has for His churches. If the early Church had been as prayerless as many modern churches, Satan's attack by cherished tradition would certainly have succeeded. Without diligent waiting upon God in prayer and worship, defeat is inevitable.

Some have objected to the practice of unanimity on the grounds of 2Cor.2v6. "hoi pleiones," "the many," or "the majority," of 2Cor.2v6., means all the church except the sinning brother. A church should restrain action until there is unanimity of opinion, this demands the fruit of the Spirit, longsuffering and self-control, but it is the divine highway to divine guidance.

4. Notice the appealing and reasonable spirit of the decrees to the churches.

The apostles and elders at Jerusalem gave their decisions to the Gentile churches in a gracious manner, and in an appealing advisory way. they did not pontificate or act as lords. Mt.20v25-28. 1Pet.5v3. For we read in Acts.15v28,29., "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; v29. That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." "Ye shall do well," **is certainly not hard legalism**, it is the language of love and reasonableness.

The important thing about the Jerusalem decree was that the heads of the church at Jerusalem, and the apostles, admitted that circumcision was not essential to salvation, and a Gentile was not to be compelled to be circumcised or keep the Law. This brought temporary peace to the Gentiles, but, as we shall see, it did not solve the problem.

We read in Acts.16v4., that the decisions of the apostles and elders and members of the church at Jerusalem are called, "the decrees," "ta dogmata," meaning decisions, or decrees, from "dokeo," to give an opinion. "Dogma" is used in Col.2v14. and Eph.2v15., of the legal requirements of the ordinances of the Law, and in Lk.2v1. and Acts.17v7., of the decrees of the Caesars. The decrees of Acts.16v4., are said to be, "ordained of the apostles and elders;" "ordained," is "kekrimena," the perfect passive participle of "krino," to judge, to decide, the perfect emphasises the permanence and abiding nature of the decrees. In Eph.2v20. and 3v5., Paul confirms that the foundation of doctrine was laid down by apostles.

5. Notice the danger of being restricted by a former God-blessed tradition.

There was a great conflict in the early Church over the relation of the Law to Christianity; even genuine Christians were very slow to realise that Christ had fulfilled the types and prophesies of the Old Covenant, and He had instituted a completely New Covenant. The early Jewish Christians still followed and cherished their old forms and traditions, we are no different from them, we too are often slow to follow the Lord Jesus to the blessings of the New Covenant. In our day we often still see former God-blessed cherished traditions being an hindrance to Christians experiencing the fullness of New Testament Christian experience. The numbers of zealous Jews who became Christians was so great, that it appears from Gal.2v12., that Peter, James and Barnabus compromised New Testament truth through fear of offending them. This proves how we all need to watch our hearts, if men of God of this calibre can be inconsistent and compromise truth when pressured to do so by Jews who were loathe to lay on one side their former Jewish traditions. We can all fail God if we do not keep close to Jesus. It is only as we seek the mind and will of God in earnest prayer, that we shall be clear-sighted enough to discern God's will, and strong and courageous enough to perform it.

We read in Gal2v11-21., that Paul reprovved Peter and Barnabus, for living like Christians one day and like Jews another day. It was very wrong for them to treat Gentile Christians as brothers one day, and then to shun them as Gentiles another day, because of the fear the Jews and the Judaizers in the Church, so Paul publicly rebukes Peter and Barnabus for this. Paul's words were obviously received by Peter, for we find no trace of bitterness in Peter towards Paul, he recognised his great ministry, and his divinely inspired New Testament truth. 2Pet.3v15. Peter and Paul honoured and respected each other, and Paul's correction did not spoil their affection for each other, they parted in friendship, a lesson we need to note. Barnabus did not separate from Paul on the grounds of this correction, it was on the issue of Paul's rejection of Mark, a relative of Barnabus. Paul later as good as admitted that he had been wrong over Mark, when he asked for his help, and Peter spoke well of Mark also. Col.4v10. Phil.v24. 2Tim.4v11. 1Pet.5v13. This teaches us that even the judgement and actions of apostles and notable Christian men, can be suspect at times, "He that glorieth, let him glory in the Lord." 1Cor.1v26-31.

When Paul went to Jerusalem after his second apostolic mission, the relationship of Christianity to the Law came to a head again. The church praised God for what He had done through Paul, but they were obviously suspicious of Paul's doctrine. They asked Paul take a Nazarite vow in the Temple, to refute the accusation of the Judaizers, that he taught "apostasy from Moses." Satan inspired this wilful distortion of Paul's teaching, for Paul taught the fulfilment of Mosaic type and prophecy in Christ.

Paul had made a vow in Acts.18v18., and undertook a Nazarite vow in Acts.21v23-27.. This involved the sacrifice of burnt offerings, sin offerings and peace offerings, as well as a basket of unleavened cakes and a libation of wine. Num.6v1-21. While it is true that God had ordained the ceremonies of the Law, and the Jews had practised them in God's will for fifteen centuries, and the apostles had used the Temple for a period, Lk.24v53. Acts3v1., there can be no doubt that the Old Covenant had passed away when Christ came and died. Jn.1v17. Mt.11v11-14. Heb.8v7-13. 10v1-9. It is almost unbelievable to see Paul, the chief exponent of justification by faith, not only standing in the Temple and submitting himself to the Law, but also to the petty ceremonial additions of the Rabbis. Paul must have realised that he was giving the Judaizers, who had seized on his circumcision of Timothy as a proof of his inconsistency, Acts.16v3., some real ammunition to use against him. Why did Paul do it? Some justify Paul's participation in Temple worship at Jerusalem on the following grounds, which I personally do not accept.

1. They say that though Paul observed Temple rites, he did not give way on the issue of justification by faith, and that the brethren at Jerusalem admitted that this was not the issue. Acts.21v25. They say Paul was acting on the principle he laid down in 1Cor.9v19-23., it was an act of love, to the Jews, he became a Jew to win them to Christ. **However, this expediency involved a huge compromise with truth.** Paul had called the Judaizers, who said that keeping the Law was essential to salvation, "false brethren," "dogs," "false apostles," "deceitful workers," and servants of Satan. 2Cor.11v13-15. Gal.2v4. Phil.3v2. In Galatians and Corinthians, Paul had said that no one could be justified by the Law, and said that all who taught they could were accursed. Gal.1v6-10. 2v16. 3v10-14. Paul had called the ceremonies of the Law "weak and beggarly elements," as a means of justification, and said that circumcision was an unnecessary mutilation. Gal.4v9-11. 5v12.

2. Those who try to justify Paul's observation of Temple rites, say that when Paul withheld truth from those who could not bear it, he was following the example of Jesus who withheld truth from those who could not bear it. Jn16v12. Jesus did veil the truth of the implications of the New Covenant from His apostles, even after His cross and resurrection, because of their inability to bear that revelation, because they were so bound by the traditions of the Old Covenant. Jesus had to leave that to the ministry to the Holy Spirit. It is evident from the apostles question, "Lord will you at this time restore the kingdom to Israel?" that even after the forty days ministry of the risen Christ, the apostles did not understand the truth about the Church.

After the personal warning from Jesus that the Jews would not listen to him, and the great number of warnings from the Holy Spirit not to go to Jerusalem, it is unlikely that Paul tried to justify his observation of Temple rites by thinking that if Jesus had been limited in what He could say to His apostles, then he could act in the same way. However, whatever was in Paul's mind, the results were disastrous, it produced havoc in the Church, and great opposition from the Jews. Nothing can justify Paul's visit to Jerusalem, for the Lord had told Paul not to go there. The problem of the relation of the Church to Judaism was going to be solved a mere ten years ahead, when the destruction of Jerusalem ended the Jewish state and religion. Those who defend Paul's action, say that he looked upon his vow as an act of public consecration to God and as an appeal to the Jews, not as a means of justification, however, it was an act of expediency, and a carnal attempt to remove barriers and win people over, but instead of doing this it produced a riot and more persecution, just as the Lord had warned Paul.

N. B. Paul disobeyed God when he went to Jerusalem.

Paul was warned in every city through Christians, and by the gifts of the Holy Spirit, of the dire consequences of going to Jerusalem. Acts.20v22-24. "And see, now I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there, **v23** except that **the Holy Spirit solemnly testifies to me in every city, saying that bonds and afflictions await me. v24** But I do not consider my life of any account as dear to myself, so that I may finish my course and the ministry which I received from the Lord Jesus, to testify solemnly of the gospel of the grace of God." We cannot help but admire Paul's desire to serve Jesus, but his disobedience brought about tragic results.

We read in Acts.21v4., that the Holy Spirit told Paul NOT to go to Jerusalem. "When we came in sight of Cyprus, leaving it on the left, we kept sailing to Syria and landed at Tyre; for there the ship was to unload its cargo. **v4** After looking up the disciples, we stayed there seven days; **and they kept telling Paul through the Spirit not to set foot in Jerusalem.** (NAU)

In Acts.21v10-14. The prophet Agabus warned Paul not to go to Jerusalem, but when Paul insisted, they thought it must be right, and quite incorrectly thought that it was God's will. **v10** "And as we were staying there for some days, a certain prophet named Agabus came down from Judea. **v11** And coming to us, he took Paul's belt and bound his own feet and hands, and said, "This is what the Holy Spirit says: 'In this way the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles.'" **v12** And when we had heard this, we as well as the local residents {began} begging him not to go up to Jerusalem. **v13** Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but even to die at Jerusalem for the name of the Lord Jesus." **v14** And since he would not be persuaded, we fell silent, remarking, "The will of the Lord be done!" (NAS)

Why, then, did Paul disobey the Lord and go to Jerusalem? We read in Rom.9v1-5., of Paul's great love for his own people, the Jews, and the intolerable grief within him because of their rejection of Jesus. Paul's love for his people drove him to Jerusalem, he was willing even to be accursed from Christ, if it could only have saved them. It is very sad that the apostles and elders of the church at Jerusalem were the means of bringing the prophetic warnings to pass. They should have defended Paul's teaching on the New Covenant, but their appeal was based on an unscriptural expediency, and it nearly cost Paul his life. This all shows how difficult it is to break free of our traditions, and how the fear of man can hinder and harm the Church of God. If we are not careful we can be as presumptuous and disobedient as the Israelites, who disobeyed God's command to Moses that nothing was to be added or taken away from the pattern that He had given. Heb.8v5. They ignored and rejected God's command and added thousands of their traditions and rules, which made the Word of God of none effect. In the end they persuaded themselves that their tradition was God's truth, and rejected their Messiah in favour of their own tradition. We need to take heed to the strong warnings given in Rev.22v18,19., not to alter, add, or take away, from God's Word, for doing so can not only effect our rewards, it can even alter our eternal future welfare and destiny. We need to take heed to Isaiah.66v1-5., and tremble at the Word of the Lord. God is looking for people with this kind of attitude to His Word.

Isaiah.66v1-5.

1. Thus says the LORD: "Heaven is My throne, and earth is My footstool. Where is the house that you will build Me? And where is the place of My rest?"

2. For all those things My hand has made, and all those things exist," says the LORD. "But on this one will I look: on him who is poor and of a contrite spirit, and who trembles at My word.

3. "He who kills a bull is as if he slays a man; he who sacrifices a lamb, as if he breaks a dog's neck; he who offers a grain offering, as if he offers swine's blood; he who burns incense, as if he blesses an idol. Just as they have chosen their own ways, and their soul delights in their abominations,

4. So will I choose their delusions, and bring their fears on them; because, when I called, no one answered, when I spoke they did not hear; but they did evil before My eyes, and chose that in which I do not delight."

5. Hear the word of the LORD, you who tremble at His word: "Your brethren who hated you, who cast you out for My name's sake, said, 'Let the LORD be glorified, that we may see your joy.' But they shall be ashamed." (NKJ)

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