The two are explanatory, in fact, of  
**works**; see 1 Cor. xv. 58: these being  
the resulting fruits of *labour* and *patience*,  
see ch. xiv. 13), **and that thou  
canst not bear wicked persons** (these are  
here regarded as a burden, an incubus,  
which the Ephesian church had thrown  
off. The assertion is as yet general: it  
is particularized in the next clause), **and  
didst try** (make experiment of) **those who  
say that they are apostles, and are not,  
and didst find them false** (this is deeply  
interesting in connexion with St. Paul’s  
prophetic caution, Acts xx. 28—30. That  
which he foretold had come to pass, but  
they had profited by his apostolic warning):  
**and hadst endurance, and didst  
bear** (them, while trying them: or perhaps  
the verb is used absolutely) **for my Name,  
and hast not been weary. Howbeit I  
have** (nothing need be supplied: the following  
clause is the object to the verb  
*“I have”*) **against thee that thou hast  
left** (deserted; or let go) **thy love which  
was at first** (towards whom? Arethas  
understands *charity to thy neighbours.*  
Grotins similarly, “and others very variously.  
But there can I think be little  
question that the language is *conjugal*,  
and the love, as Ambrose Ansbert [“thou  
hast cast away the affection of a chaste  
spouse”], and others,—the first fervent  
chaste and pure love of the newly-wedded  
bride: see Jer. ii. 2.

In what particular  
the Ephesian church had left her  
first love, is not stated. Perhaps, as  
Ansbert says, “she was excited with the  
love of this world:” or, seeing that it is  
negative, rather than positive delinquency  
which is blamed, the love of first conversion  
had waxed cold, and given place  
to a lifeless and formal orthodoxy).  
**Remember therefore whence thou hast  
fallen** (the first fervour of love is regarded  
as a height, from which the church  
had declined), **and repent** (quickly and  
effectually, as the tense in the original  
implies), **and do the first works** (the works  
which sprung from that thy first love:  
those resume); **but if not, I [will] come  
to thee** (not Christ's final coming, but  
his coming in special judgment is here  
indicated), **and will move thy candlestick  
out of its place** (i.e. will make thee  
cease to be a church: see the fulfilment  
noticed in Introd., § iii. par. 7), **if thou do  
not repent** (shalt not have repented; i. e.  
by the speedy time indicated in the previous  
command).

**6.]** **Notwithstanding,  
this thou hast** (this one thing: there is no  
need to supply *“good”* or the like: of  
what sort *this one thing* is, is explained  
by what follows. We may notice the tender  
compassion of our blessed Lord, who, in  
his blame of a falling church, yet selects  
for praise one particular in which His  
mind is yet retained. This is for our comfort:  
but let us not forget that it is for  
our imitation also. “He in the midst of  
painful matters inserts encouraging ones,  
lest the church should be swallowed up  
by overmuch sorrow.” Arethas [10th century]),