words surely would not bear the sense  
thus assigned to them, viz. that they could  
go deeper than and outwit Satan in his  
own kingdom: and seeing moreover, that  
no such formula, or any resembling it, is  
found as used by the ancient Gnostic heretics:  
or 2) that the words **as they call  
them** apply only to the word *depths*, and  
that, when, according to *their* way of  
speaking, *“of God”* should have followed  
[1 Cor. ii. 10], the Lord in indignation  
substitutes **of Satan**. This has been the  
sense taken by most Commentators. And  
it appears to me that this alone comes in  
any measure up to the requirements of the  
passage, in intensity of meaning and solemnity,  
as well as in likelihood); **I cast  
not upon you any other burden** (to what  
do the words refer? There can, I imagine,  
be little doubt as to the answer, if we remember  
some of the expressions used in  
the apostolic decree in which these very  
matters here in question, fornication and  
abstaining from unholy meats, were the  
only things forbidden to the Gentile converts.  
For our Lord here takes up aud  
refers to those very words. In Acts xv. 28  
we read, *“It seemed good to the Holy  
Ghost and to us* to lay upon you no  
greater burden *than these necessary  
things, that ye abstain from meats offered  
fo idols, and from blood, and from things  
strangled, and from fornication.*” This  
act of simple obedience, and no deep matters  
beyond their reach, was what the  
Lord required of them. And this *burden*  
resolved itself into keeping the faith once  
delivered to the saints, as enjoined in the  
next sentence. The word has been very  
variously understood:—of the trouble  
given them by Jezebel and her followers:  
—of the punishments about to befall the  
heretics, which were not to be feared by  
the Christians:—of the burden of previous  
suffering implied in the word **patience**  
above,—and of the sense of “burden,” so  
often occurring in the prophets when they  
denounce the divine threatenings. But to  
my mind the allusion to the apostolic decree  
is too clear and prominent to allow of  
any other meaning coming into question:  
at least any other which sets that entirely  
aside. Others may be deduced and flow  
from that one, which have meaning for  
the church now that those former subjects  
of controversy have passed away): **but**  
(“*only:*” i.e., forget not that the licence  
just accorded involves this sacred obligation)  
**that which ye have** (see ch. iii. 11:  
not to be restricted in its sense to their  
stedfastness in resisting Jezebel and hers,  
but representing the sum total of Christian  
doctrine and hope and privilege; the *“faith  
once for all delivered to the saints”* of  
Jude 3), **hold fast** (the word in the original  
sets forth not so much the continuing  
habit, as the renewed and determined grasp  
of every intervening moment of the space  
prescribed) **until the time when I shall  
come** (the original gives an uncertainty  
when the time shall be, which we cannot  
convey in our language).

**26.] And**  
(the announcement of reward to the conqueror  
*now first* precedes the proclamation  
to hear what the Spirit saith to the  
churches: and is joined, *here alone*, by  
“**and**” to the preceding portion of the  
Epistle; being indeed more closely connected  
with it in this case than in any  
of the others: see below) **he that conquereth  
and he that** (by this second designation  
this second class is precluded  
from being taken as merely explanatory  
of the first, and is specified as included in  
it) **keepeth to the end** (it is remarkable,  
that immediately after the words, so pointedly  
alluded to above, in the apostolic  
decree, Acts xv. 28, was added, *from which  
if ye* **keep** *yourselves, ye shall do well*)  
**my works** (contrast to **her** *works*, ver. 22:  
but extending beyond that contrast to a  
general and blessed truth. **My** *works*, i.e.  
which belong to Me, are the attributes of  
Myself and of Mine), **I will give to him  
authority over the nations** (compare the  
words, “*Have thou* **authority** *over the  
cities,*” Luke xix. 17, which is the reward  
of him who obeyed the command, *“Occupy*