I—6. REVELATION.   
   
 AUTIORIZED VERSION. | AUTIIORIZED VERSION REVISED.   
 canst not bear them which bear wicked persons: and 4 thou asonaiv.1.   
 are evil: and thou hast didst try them ° which say they are e3¢9¢-z1.1   
 tried them which say they   
 are apostles, and are not, apostles, and are not, and didst find   
 and hast found them liars : them false: $ and hadst patience,   
 3 and hast borne, and hast and didst bear for my name’s sake,   
 patience, and for my name's   
 sake hast laboured, and and hast not been weary ¢. \* Never- ragtivi.   
 hast not fainted, \* Never- theless I have against thee that thou tsi,   
 theless I have somewhat hast left thy first love. 5 Remem-   
 agaiust thee, because thou ber therefore from whence thou art   
 hast left thy first love. fallen, and repent, and do the first   
 5 Remember therefore from works; ® or else I will come unto s Matt xt   
 whence thou art fallen, and thee t, and will remove thy candle- tquicky js   
 repent, and do the first stick out of his place, if thou do not   
 works ; or else Iwill come repent. 6 Notwithstanding, this thou Omitted   
 unto thee quickly, and will hast, that thou hatest the works of Our oldeet   
 remove thy candlestick out Mss,   
 o his place, except thou   
 repent. © But this thou   
 hast, that thou hatest the   
   
 The two are explanatory, in fact, of Ansbert says, “she was excited with the   
 works; sce 1 Cor. xv. 58: these being love of this world :” or, seeing it is   
 the resulting fruits of Jabour and pa- negative, rather than positive delinquency   
 tience, see ch. xiv. 13), and that thou which is blamed, the love of first con-   
 canst not bear wicked persons (these are version had waxed cold, and given place   
 here regarded as a burden, nn incubus, to a lifeless and formal orthodoxy).   
 which the Ephesian church had thrown Remember therefore whence thon hast   
 off, The assertion is as yet general: it fallen (the first fervour of love is re-   
 is particularized in the next clause), and garded as a height, from which the church   
 didst try (make experiment of) those who had declined), ‘and repent (quickly and   
 interesting in connexion with St. Paul’s effectually, as the tense in the original   
 prophetic caution, xx. 28—30. That implies), and do the first works (the works   
 which he foretold had come to pass, but which sprung from that thy first love :   
 they had profited by his apostolic warn- those resume); but if not, I [will] come   
 ing): and hadst endurance, and didst to thee (not Christ's final coming, but   
 bear (them, while trying them: or perhaps his coming in special judgment is here   
 the verb is used absolutely) for my Name, indieated), and will move thy candle-   
 and hast not been weary. Howbeit I stick out of its place (i.e. will make thee   
 have (nothing need be supplied: the fol- cease to be a church: see the fulfilment   
 lowing clanse is the object to the verb noticed in Introd., § iii. 7), if thou do   
 “T have”) against thee that thou hast not repent (shalt not have repented ; i. e.   
 left (deserted; or let go) thy love which by the speedy time indicated in the pre-   
 was at first (towards whom? Arethas viouscommaud). 6.) Notwithstanding,   
 understands charity to thy neighbours. this thou hast (this one thing: there is no   
 Grotins similarly, “and otliers very va- need to supply “good” or the like: of   
 sly. But there can I think be little what sort this one thing is, is explained   
 question that the language is conjugal, by what follows. We may notice the tender   
 and the love, as Ambrose Ansbert [¥ thou compassion of our blessed Lord, who, in   
 hast cast away the affection of a chaste his blame of a falling chureh, yet sclects   
 spouse”), and others,—the first fervent for praise one particular in which His   
 cluste and pure love of the newly-wedded mind is yet retained. This is for our com-   
 bride: see Jer. ii. 2. In what par- fort: but let us not forget that it is for   
 ticular the Ephesian eburch had left her our imitation “He in the midst of   
 first love, is not stated. Perhaps, as painful matters inserts encouraging ones,   
 lest the church should be swallowed up   
 by overmuch sorrow.” Arethas [10th een-