REVELATION, iG   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 h ver. b the Nicolaitans, which I also hate. | deeds of the Nicolaitanes,   
 att. Ti . + | which I also hate. 7 He   
 Metre hear He what the hath an saith unto him} xear what the ear, tet bina   
 =   
 Bas churches. To him that overcometh | «»to the churches; To him   
 Fauaj2 will T give \* to eat of ‘the tree of that overcometh will I give   
 life, which is int the paradise of ‘to eat of the the midst life,   
 the midst : the paradise of God. 8 And   
 v of omitted God,   
 8 And unto the angel of the church   
   
   
 tury]), that thou hatest the works (“he of them from these two passages? There   
 says not, the Nicolaitans themselves, but is nothing repugnant to verisimilitude in   
 their works: because the persons are to the report mentioned by the Fathers, that   
 be loved in charity, but their vices had in Nicolaus fell into impurities ; nor need all   
 detestation.” Lyra. It would have been of those who were chosen to aid the   
 well for the church, had this always been Apostles in distributing alms, have heen   
 remembered. the works, sce below, must even to the end of their lives spotless and   
 be referred to the moral delinquencies of infallible. At least it may be enongh   
 this sect) of the Nicolaitans (there has for ns to believe that possible of one of   
 heen much dispute who these were. ‘The them, which the post-apostolic Fathers   
 prevailing opinion among the fathers was, did not hesitate to receive), which I also   
 that they were a sect founded by Nicolaus hate (this strong expression in the mouth   
 the proselyte of Antioch, one of the seven of our Lord unquestionably points at   
 deacons. “But there early becomes evident ceds of abomination and impurity : eom-   
 a desire to vindicate Nicolaus the deacon pare Isa, Isi. 8; Jer. xliv. 4; Amos v. 215   
 from the opprobrium of having been the Zech. viii. 17). 7] Solemn conelu-   
 founder of such a sect; and in conse- sion of the Epistle. He that hath an ear   
 quence we soon find another Nicolaus sub- (no fanciful distinction must be imagined   
 stituted for the deacon of that name. An between the singular, and the plural which   
 apocryphal Acts of the Apostles speaks of is found in the Gospels [Matt. xi. 15,   
 a Corinthian of this name, infamous for xiii. &e.]. We have precisely the same   
 licentious practices. We come now to the use of the singular in Matt. x. 27, where   
 second principal view with regard to this a distinction will hardly be maintained),   
 sect, which supposes their name to be let him hear what the Spirit (speaking in   
 symbolic, and Nicolaus to be the Greek its fulness, through Him to whom it is   
 rendering of Balam, and to mean, “ He given without measure, to John who was   
 ruined, or absorbed the people.” Con- in the Spirit, in a state of ecstasy   
 sequently the name Nicolaitans is said to and receptivity: eompare John xvi. 13)   
 be equivalent to Balaamites, as is also saith to the churches (Ebrard well notices   
 inferred from ver. 14, This view seems that not a colon [or semi-colon, asin A. V.J,   
 first to have been broached by Heumaun but a fall stop must be put here, as i   
 in 1712, and since then has been the pre- deed might be shewn from the wa;   
 vailing one. But in the first place, the which the proclamation is repeated in   
 names are by no means parallel; and next, ver, 29 and in ch. iii, 13, 22. It directs   
 the view derives no support from ver. attention, not to that which follows only,   
 14f,, where the followers of Balaam are but to the whole contents of the seven   
 distinct from the Nicolaitans: see note Epistles), To him thet conquereth (the   
 there. And besides, there is no sort of is absolute, without any object ex:   
 reason for interpreting the name otherwise pressed. So of Christ Himsclf in ch. iii.   
 than historically. It occurs in a passage 21) I will give to him (so literall   
 indicating simple matters of historical fact, personal pronoun is repeated both   
 just as the name Antipas docs in ver. 13. inatically and for emphasis) to eat (i. ¢.   
 If we do not gain trustworthy accounts of I will permit him to eat: not in the ord   
 the sect from elsewhere, why not allow for nary sense of giving to eat: see ch. iii.   
 the gulf which separates the history of the 21) of [the fruit of] the tree (see ii.   
 apostolic from that of the post-apostolic from which the words come: and to suit   
 period, and be content with what we know which apparently the words in the midst of