7—10. REVELATION.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 in Smyrna write; These things saith   
 unto the angel of the church ™the first and the last, which was "go!"   
 én Smyrna write; These dead, and revived; 9" I know thy f nver2.   
 things saith the first and   
 the last, which was dead, tribulation, and thy poverty ; never- f works ie   
 and is alive; °I know thy theless thou art \*rich; and the aKi°%r‘.   
 works, and tribulation,and slandering of thee by ? them which trek,   
 poverty, (but thou art rick)   
 and Uknow the blasphemy say they are Jews, and are not, ? but of   
 of them which say they are are the synagogue of Satan, 10' Fear Peat   
 Jews, and are not, but are not + those things which thou art ra   
 the synagogue of Satan. about to suffer ;   
 10 Fear none of those things shall east some of behold, into prison, Bint   
 which thou shalt suffer:   
 behold, the devil shatl cast   
   
   
 have been substituted for in) of life, Satan's synagogue (these slanderers were   
 is in the paradise of God (the way to in all probability actnally Jews by birth,   
 which tree was closed up after man’s sin, but not [see Rom. ii. 28; Mat   
 Gen. iii. 24. ‘The promise, and its expres- John viii. 2 Cor. xi. 22; Phil. iii.   
 sion. are in the closest connexion with our in spiritual reality; the same who every   
 Lord’s discourse in John vi., will be where, in St. Paul’s time and afterwards,   
 seen by comparing Gen. iii. But we were the most active enemies of the Chris-   
 need not therefore say that Christ is the tians. When Polycarp was martyred, we   
 tree of life here, nor confuse the figure by read that “all the multitude of Gentiles   
 introducing one which in its character is and Jews dwelling in Smyrna cried ont,   
 distinct from it. Still less is the tree to enraged with a loud voice:” and after-   
 be interpreted as being the Holy Spirit. wards when faggots were collected for   
 Sec, for the imagery, ch. xxii. 2, 14, 19. the pile, “the Jews most eagerly, as ix   
 The words of God, as following paradise, their wont, giving help.” This view is   
 come from Ezek. xxviii, 13, and set forth strengthened by the coutext. Had they   
 the holiness and glory of that parad been, as some have supposed, Christians,   
 as consisting in God's dwelling and called Jews in a mystical sense, they   
 lighting in it). would hardly have been spoken of as the   
 8—11.] Tite Epistce ro THE cuvRoM principal source of calumny against the   
 Ar Swyrva. And to the angel of the Church, nor would the collective epithet   
 church in Smyrna (in accordance with the of Satan’s synagogue be given to them.   
 idea of the angel representing the bishop, Abp. Trench brings out there, how church,   
 many of the ancient Commentators have the nobler word, was chosen by our Lord   
 inferred that Polycarp must have been and His Apostles for the assembly of the   
 here addressed. Whether this were chrono- called in Christ, while synagogue, which   
 logically possible, depend on the date is only once found [James ii. 2] of a   
 which we assign to the writing of the Apo- tian assembly [and there, as Diisterdieck   
 ealypse. He was martyred in a.. 168, notes, not with of God, but your], was   
 86 years after his conversion) write; These gradually abandoned entirely to the Jews,   
 things saith the first and the last, which 50 that in this, last book of the canon,   
 was [became] dead and revived (see such an expression as this can be used.   
 ch, i. 17, 18. The words here seem to Sce the opposite in Numb. xvi. 3, xx. 4,   
 point on to the promise in verses 10, 11): xxxi. 16,—the Lord’s synagogue [s0 in   
 1 know thy tribulation, and thy poverty the Sgt version]). 10.) Fear   
 {in outward wealth, arising probably from not the things which thou art about to   
 the tribulation, by the despoiling of the suffer (in the ways mentioned below. ‘The   
 goods of the Christians); neverthel ‘expression indicates manifold tribulation,   
 thou art rich (spiritually ; 2 Cor. vi. as there): behold for certain (the expres-   
 10, ch. ifi. and Jaines ii, 5): and sion in the original gives the tone of pre-   
 (I know) thy calumny from (arising sent certainty rand actuality), the devil (it   
 from) those who profess themselves to is understood from the context, that the   
 be Jews, and they are not, but [are] devil would act through the hostility of