REVELATION. Ill.   
 966   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 thy works perfeet before my + God. | 20¢ found thy works per-   
 3¢Romember [+ therefore] how thou fect before God. 3 Rew   
 \_ hast received and heardest, and keep, | member therefore how thow   
 t therefore fIf therefore thou hast hold fast and repent.   
 omitted ané and © repent.   
 of our shalt not watch, I will come + as a | If therefore thou shalt not   
 oldest watch, I will come on thee   
 @ Yer. thief, and thou shalt not know! asa thief, and thou shalt   
 f Matt, What hour I will come upon thee, | ot know what hour I will   
 6. $8, x ia 4 Thou   
 48, Marke : names ¢ in Sardis thou hast have a few hast a few names even de-   
 38. Luke xii, defiled their garments; and they filed their garments ; and   
 + 89, is   
 +Galioe by shall walk with me tin white, be- ‘they shall walk with me in   
 SERED rents on | white for they are worthy.   
 Th, & 8 18, ymitted all MSS. h dade ioh.iv.4. vi,   
   
 with the former expression, this ean hardly which is coming), I will come as a thief   
 stand. We must therefore take the other (these words do not here refer to our Lord’s   
 view,—strengthen those thy remaining final coming, but to some signal judgment.   
 few graces, which in thy spiritual deadly in which He would overtake the Sardian   
 slumber are not yet quite extinct”): for I eburch. Jnst as the formula derived from   
 have not found thy works complete in the the great truth of the suddenness of His   
 sight of my God (up to the mark and mea- second coming is frequently applied to His   
 sure of being aceeptable to Him: i.e. not final judgment in Jerusalem, so is it to   
 wrought in that living faith which alone other His partial and special advents to   
 renders human works acceptable to God, judgment in the case of individuals and   
 by uniting them to Him on whom the Fa- ‘churehes), and thou shalt not know at   
 ther looks with perfect approval. “Diister- what hour I will come upon thee. Never-   
 dieck well observes, “The express reference theless (notwithstanding this state of   
 to the absolute rule of all Christian mora- apathy even to spiritual death) thou hast   
 lity is here put the more strongly and (belonging to thee as members. Notice as   
 strikingly, becanse this ehureh had among Bengel remarks, that these few had not   
 men a name that she lived.” ‘The my binds separated themselves from the elmreh in   
 on the judgment of Him who speaks to tl Sardis, its state)   
 of God). Remember [therefore] how (not a few names (“men who may be counted   
 subjective, “rith what manner of recep- by name :” compare Aets i. 155 ch. xi. 13,   
 tion,” bnt objective, “after what sort:” as note, The term would hardly be used ex-   
 in Eph. iv. 20; 1 Cor. xv. 11) thou hast re- cept of a limited number) in Sardis, which   
 ceived (perfect tense; said the permanent have not defiled their garments (literally,   
 deposit of doctrine entrusted) and heardest did not defile: the past teuse is from the   
 (merely past tense: said of the act of h standing-point of the fature day presently   
 ing, when it took place), and keep (what introduced, as so commonly when life is   
 thou hast received and heardest: keep, as looked back on from the great time of   
 an abiding habit), and repent (the command retribution. ‘The meaning of the figure   
 is of a quick and decisive act of amend- [which oecurs also in Jude 23] has been   
 ment). If therefore (the therefore is hardly variously given. ‘There can be little doubt   
 because it is assumed, in the present evil that the simpler more general expla-   
 state of the Surdian chnreh, that the ex- nation is the right one : who have not   
 hortation will be in far rather, be- sullied the purity of their Christian life   
 cause repentance is so grievously needed. oy falling into sin): and they shall walk   
 And it follows on the plain declaration with me in white (the white here is not to   
 which has been made of that present evil be identified with the undefiled garments   
 state; coming forcibly and unexpectedly h they now wear: it is a new and   
 where we should rather have looked for ons hue of victory: see ch. vi. 11; vii.   
 « But if”) thon dost not watch (shalt not 8. The allusion which some have   
 have awaked and hecome watchful, before imagined, to tlicir priesthood,—because   
 the time about to be indieated in the threat when a judgment was held by the Sanhe-