those among the disciples who are guilty of sin. 1 Cor. v.  
Nor must the ungodly be admitted within the fold.  
Their persons must be rejected, as well as their works.  
 “And thou triedst those calling themselves apostles,  
who are not, and foundest them liars.”  
 From *this it is clear*, that *Apostles* were *reckoned*, both  
by the churches and by our Lord, to *be a standard office*  
in the Christian Church. For if it were not so, if it  
were believed in the churches that but twelve apostles  
were to arise, these impostors could only have attempted  
to palm themselves off by assuming the names of some  
of the twelve. But the original twelve were at this  
late date all cut off, but John. And John was well  
known at Ephesus. Under such circumstances, there  
was room for but one impostor, and for him to assume  
the name of John. But how durst he attempt it at  
Ephesus? But here were more claimants of the  
apostleship than one. Then, too, it would have been a  
question of physical identity. Jesus, besides, would  
have worded the charge differently, were but the  
original twelve to arise.  
 The tests applied therefore by the angel were those  
by which Paul proved his apostleship, where it was  
doubted. The churches he had raised, his beholding  
the Lord Jesus, his signs, wonders, and mighty deeds,  
were the proofs of office which he gave to the Corinthians.  
1 Cor. ix. 2; 2 Cor. xi., xii.  
  
 3. “And thou hast patience, and didst bear for my name’s sake  
and hast not been wearied.”’  
  
 The patience commended on this second occasion I  
suppose to be patience in regard to the taunts and persecutions of the ungodly. The angel bore with these  
various trials through the love of Christ.  
 Nor, though the trials from within and without were  
heavy, was He weary in doing well, or in suffering.