acceptable works have proceeded from the dead? Here  
the complaint is of the omission of some services, which  
surely were not “dead works.”  
 We are warned by these words, that it matters little  
how our deeds appear to men, or to our brethren in the  
Church: “The Lord seeth not as man seeth; for man  
looketh on the eyes (Heb.): but the Lord looketh on  
the heart” (1 Sam. xvi. 7). Do we approve ourselves  
to Him? is the question of questions.  
  
 3. “Remember therefore how thou hast received, and heardest, and observe, and repent.”  
  
 Vainly do *we forget*, if *Christ remembers*.  
 Strictly taken, this appears to refer to the peculiar  
circumstances attendant on the preaching of the word  
of God there at first, and to the zeal and fervour of mind  
with which the truth was received by him who then  
was the chief pastor.  
 But he was also to take heed to the doctrines he  
had listened to. They are apt to slip away from one  
growing cold.  
 He was also to “observe.” Part of what he had heard  
was doctrine, part was rite. Both were to be kept, or  
observed. Again we see, that we have not to do  
with words addressed to one unconverted.  
 “And repent!” This call is put last: not first, as it  
would have been, had the angel been unconverted. It  
was a *partial* repentance, such as the Lord Jesus requires  
of backsliding saints. There was to be a change of  
conduct, arising from the casting off of the love of  
pleasure and sloth  
  
 3. “If therefore thou shalt not watch, I will arrive over thee  
as a thief, and thou shalt not know what hour I arrive over  
thee.”  
  
 The Saviour had repeated His command to be vigilant.  
But what if it should be disobeyed? He evidently