



18 Sheets

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Notes on the Revolution

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(Dundee)

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All "The Revelation of Jesus Christ." This is the name prefixed to this Book it is called a Revelation and so it reveals the particular events that were to happen to the people of God from the time of the Lords ascension till his coming again which includes the whole time of Refreshing Acts 3:19 - The name that is given to the Lord here is the name of Jesus, a name most dear to all his people as the Saviour Math 1:21 - It was in this name that he was humbled & it is in this name that he is exalted at the Fathers righthand Phil 2:10 - and Christ is Joined with it to show that the same Jesus of Nazareth whom the Jews despised is now become both Lord & Christ Acts 2:36 "Which God gave unto him" This Revelation was given to Jesus Christ as the great Prophet of his Church and in his receiving this from his Father he appears as the son of Man Math 11:27 receiving gifts for men Ps 68 "to shew unto his Servants things which must shortly come to pass" as the things contained in this Prophecy behoved shortly to come to pass they were to be shewn unto his

Servants ^{for} their Comfort & Consolation - and he sent &
signified it by his angel unto his Servant John - This is indeed
a Book of Signs for the whole Prophecy is represent
ed in signs & Visions sometimes by a created Angel
& sometimes by the Angel of the Covenant - Gods
face - the Lord of Angels -

V2 Who bare record of the word of God - This is the same John
who formerly bare record of the word of God John 1:1,
2, 3: & 14 who testified that he was a divine Person; indeed
John dwells more upon this than the other three
Evangelists and if the title of the Divine given
him be genuine it may respect this of his particu
larly bearing testimony to the divinity of the Son
of God - the Father equal. "And of the testimony of Jesus Christ."
This John also bare record of Christs dying testimony
In 18: 36 and not only bare record of it but evinced
the truth of it by his sufferings for the sake of his
Lord "and of all things that he saw" This John was high
ly privileged being the beloved disciple He saw a
long with his Brother & Peter the transfiguration
of the Lord Jesus & his agony in the garden - he saw
-w & bare record of the spear piercing his side In 19:
35 - he saw and first believed in some measure the
Resurrection of the Lord In 20: 8 and he records
particularly what he saw 1 In 1: 1, 2, 3 - It is the same
John whom the Lord Jesus makes his Servant in
delivering this Prophecy to the Churches.

V3 Blessed is he that readeth & they that hear the words of this Prophecy -
This Prophecy was appointed along with the rest of
the Scriptures to be read in the Churches -

3

Antichrist who disobeyed the Lord in this his Commission
of reading the Scriptures Col 4:16 1. This 5:27 had no ear
to give to the words of this Prophecy & much the same
fate has happened to it that happened to the Old Testam-
ent Prophecies. Is 29:10-19 this came to pass from their
losing the key to this & all the Prophecies, I mean the
testimony of Jesus. By their establishing a worldly
kingdom to Christ a thing not once heard of in this book
"And keep those things that are written therein" We are not blessed
in reading & hearing only, unless we keep those things.
What things? In a particular manner what is said to
the 7 Churches especially to the Laodicean Church and
Rev 14:9:16:15 & 22:17 "for the time is at hand Every event is crowd-
ing one upon the back of another - the Vision is begun & it
will have its end at the pouring out of the 7th Vial when
the mystery of God will be finished - then it will not be
said the days are prolonged but the word that the Lord
hath spoken shall be done See Ezek 12:21-28.

Ch 4 John to the seven Churches which are in Asia: This Book is most-
ly employed about the Church - It contains a history
of the Profession of Christianity from the Lords Ascen-
sion to his 2nd Coming - & the things contained in
this Book are addressed to his Servants in the Church-
es Ch 22:16 - The case was very different now from
what it was formerly - Of old there was but one Church
worshiping at one Altar and it became a national
Church when God took the Children of Israel by the
hand to lead them out of the land of Egypt & so
Stephen speaks of the Church which was in the
Wilderness Acts 7:38 - as long as that nation continued to

be the favourite people of God there was only one Church but after the dying & rising of the Lord Jesus when the Connection between the Lord & that nation was dissolved. — there was in every place where the hand of the Lord appeared — a Church observing the all things that he had commanded. Hence we read of the Churches Galatia 1 Cor 16:1 the Churches in Judea 1 Thes 2:14 The Churches of Asia 1 Cor 16:19 — Every one of these Churches with its Presbytery is complete & render no authority but that of the Lord Jesus Is 4:5 Rev 2:5. 2:23 Every one also is a representation of the general assembly & Church of the first Born Heb: 12:23 and these Churches are not national that is they do not comprehend any whole nation of this world nor even the bulk of any one nation but they are taken out of the nation Acts 15:14 &c Jer 3:14 There is no doubt but these 7 Churches which John addressed — really were in Asia but this number 7 seven takes in all the Churches of the Saints in every age — There is also good ground for the remark that the state of these Churches was Prophetic & respected seven different periods of time — giving the history of the profession of Christianity from the Lords Ascension till his 2nd coming — Grace unto you & peace — Two of the greatest blessings that John could pray for to these Churches — Grace was but darkly prefigured and set forth under the old Test: dispensation but the fullest display of it

took place when God raised his son from the dead & set him down at his own right hand - John 1:16, 17 Then grace or free pardon and remission of sins flowed to all sorts of Sinners without difference - It was then no longer hid in a corner - or confined to one nation but it appeared unto all men bringing Salvation Tit 2:11: 2 Tim 1:9, 10 - And this grace which is always accompanied with peace of Conscience he wishes to remain with the Churches - from him who is, & who was & who is to come or who will be - John had no power to communicate either grace or peace to these Churches of himself but he prays to the divine Father that his wish may be granted - This title is given in this Book to the Lord Jesus Al's even as all the others names and titles of the most High God are bestowed on him - but in this Passage it seems to point to the Father, setting him forth as the Eternal God & is an explication of his name to Moses Ex 3:14 - "and from the seven spirits which are before his throne" John also wishes grace and peace to be bestowed upon these Churches from the seven Spirits which are before his throne that is from the Holy Ghost pointed out here by seven Spirits to show the diversity of his gifts & operations 1 Cor 12:14 &c. and also as having a reference to the seven Churches in which he dwells - the fullness of the Spirit dwells in the man Jesus & there is mention made of these 7 Spirits by the Prophet Isaiah Ch 11:1, 2 - they are represented here as before the throne to show that there is no approaching unto the throne of grace but by the Spirits Rev 4:5 so that before we can come to the throne we must have the

Spirit - there is access to the Father only by the one
Spirit Eph 2:18 - and from Jesus Christ, the faithfull witness - and
lastly John wishes this grace & peace may flow to the
Churches from Jesus Christ - he mentions him after
the Holy Spirit because he had something particular
to say about him - and because the order of Father
Son & Holy Ghost is not always kept by the Apostles
Gal 1:1. Eph 5:3. 2. Ths 3:5: 2 Cor 13, 14. this points out the
perfect equality of the divine Three - The Elohim the
God of Israel being one Jehovah - In describing Jesus Christ
he sets him forth as Prophet, Priest & King of his Church -
this title of faithfull witness points him forth as the ^{prophet} ~~Prophet~~
18:14, 19 Job 1:1, 2 This great errand into the world was to
bear witness to the Truth Joh 18:37 - so he was faithfull in
respect of this Testimony Ps 89:3-8 - He was faithfull in
his witness concerning what would please God - and
also in that of his being the Son of God in opposition
to the Jew who said he was a Blasphemer - the Truth
of this his testimony appeared in his Resurrection
John had experience of the Truth of what he said Tris
14:14 & 18:36 In short he was so well persuaded of the
Truth of all that Jesus testified in the Days of his flesh
that he would have the Churches to attend to what he
had now to say unto them as being the testimony of a
faithfull witness - the first gotten of the dead - The first of the new
Creation - for all that ever rose before him were only abor-
tions that did not last as Lazarus but when he rose
from the dead he rose to die no more & so became the

first fruits of
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as a King Ps
in Earth - The
Son of God an
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first fruits of them that slept. It was then that he was
 consecrated or had his hands filled with his own Sa-
 crifice & that God said unto Him "Thou art a priest
 for ever after the order of Melchisedec The Prince or Chief
 of the kings of the earth By this title John sets him forth
 as a king Ps 2 & 89:27 - having all power in heaven &
 in Earth - This was a very proper title to be given to the
 Son of God at the Commencement of this Prophecy for the
 encouragement of his suffering people because when An-
 tichrist began to reign by the power of the Ten kings who
 -ick arose in the Broken Empire he summed by their
 power to carry every thing before them Ch 13:1-8 but
 though this behoved to take place that the words of God
 might be fulfilled Ch 17:17 yet his people had still to
 think of Jesus Christ as the Chief of the kings of the Earth
 & in the Issue it appears that he is king of Kings & Lord
 of Lords Rev 19:16 - unto Him that loved us and washed us from
 our sins in his own blood. We and hath made us kings and priests to God
 & his Father: to him be glory & dominion for ever & ever. Amen - -
 Johns heart now becomes so filled with that divine person
 that he breaks off from the titles to join with the
 Church in telling what he had done when he loved
 her Eph 5:25-27 - This love expressed in his shedding
 of his blood to wash the Church - indeed there could
 be no greater proof of love than this & it points out 1
 The original wretchedness of the elect of God 2. The pow-
 erfull efficacy of that blood manifested in that it
 was able to redeem - But they are not only washed
 but they are made 1 kings - they are heirs of a kingdom

they have a part in the throne ch 3: 21 heirs of God
 & Joint heirs with Christ 2 Priests - a Royal Priesthood
 1 Pet 2: 5 - Offering up spiritual sacrifices unto God ever
 the giving thanks to his name - Perfected or Consecra-
 ted along with the high Priest Heb 10: 14 - Johas would
 have all the glory of this Salvation & all the dominion
 or power necessary for the bringing guilty Sinners to
 the knowledge of the truth and for keeping them in it
 ascribed to Him for ever & ever in which Thanksgiving
 is & will be joined by the Church for ever & ever giving
 their hearty Amen - ascribing all the glory of it to
 Him that sits upon the throne & unto the Lamb.
 107 Behold; he cometh with clouds, Johas is here declaring the ac-
 -complishment of what our Lord said in the days of
 his flesh Math 24: 30 & 26: 64 - The 6th Verse declared what
 he did for his Church & this 7th Verse expresses the Judge-
 -ment that will come upon his Enemies - He is here
 pointed out as the God who makes the clouds his
 Chariot Ps 104: 3 - It was in a cloud that he went to
 heaven Acts 1: 9 & he will so come again in like man-
 -ner - His appearance at that time will be sudden Ps 104: 1
 It will be terrible to his Enemies Ps 97: 1 - 3. And every eye shall
 - all see him, and they who pierced him & This will be an awfull
 sight to his enemies - The Apostle speaks of some Heb 6: 6
 who crucify to themselves the Son of God afresh & put him
 to an open shame - all his Enemies will be brought be-
 fore him & it will be in vain to cry to the Rocks and to
 the mountains to fall on them & hide them for the Com-
 -mand will be given Those mine Enemies who would
 not &c Then all the kindreds of the Earth shall waill

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because of him - as the deat are to be gathered out of all
 kindreds so the remaining kindreds will wait because
 of him weeping & wailing & gnashing of teeth. Iohor
 sets his Amen here to this witepsing the destruction
 of the Lords Enemies in as strong a way as the Salva
 tion of his people. We. -----
 We Iam the Alpha & the Omega, the beginning and the ending,
 saith the Lord Here the Lord declares his divinity taking to him
 self the names & titles which are due only to the most high God.
 These two words are the first & last letters of the Greek Alphabet
 the language in which the N.T. was wrote in but least these
 words might not be understood by the peculiar objects of the
 Gospel I mean the foolish & weak things of this world; the
 Holy Ghost where ever this title is applied which is 4 times
 in this Prophecy always gives us the interpretation - the
 beginning and the end, the first & the last & by this title
 being given to the Son of God, the Apostle would have
 us think that we need not be afraid to give the highest
 title to the man Jesus that language can furnish us with
 to set forth the true God who is & who was & who is to come, the Almighty.
 It often happens that men do not fulfill thier promises ei
 ther from inconstancy, or want of ability - none of these
 can happen from Him who is the same to day yesterday
 & for ever the Almighty. - God revealed himself of old to
 Abraham, Isaac, and Jacob by the name of God Almighty.
 Gen 17:1 - Importing that what he had promised he
 was able also to perform as he was Almighty. By no other
 name was he known to them as they did not live to see
 the accomplishment of his words - But when he appeared
 to Moses to give deliverance to his people from the bond
 age

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in Egypt - to work in opposition to speaking he makes himself known by his name, Jehovah Ex. 6: 1. and he was fully known by this name as the self-existent promise performing God when he had delivered his people from Egypt & brought them into the land of Canaan now agreeable to this - the book of the Revelation points him forth in this Verse as taking to himself the name of the Almighty; thereby declaring to his people that he was fully able to bring to pass all the events contained in this Book and with regard to most of the things foretold here, John himself, (being now an old man) only had the fullest confidence in relating them as being well assured they would be brought to pass - But his people for some time past have been made to know him by his name, Jehovah as actually performing the things contained here especially in bringing them from the Antichristian bondage - the consumption of the man of sin - the erection of the Churches of the Saints Wg I John who also am your brother - This name of Brother expresses the strict connection John had with the Churches - being all brethren - of the same family - This was a word much used among the first Christians. The Jews used it to express their fleshly connection as being all sprung from Abraham; but the disciples used this word to express the spiritual connection one with another as being all brethren of the Lord Jesus - he is the elder brother - & they have all one Father - The Father of our Lord Jesus Christ - he said in the days of his flesh "Whoever doth the will of my Father the same is my Brother &c. - and when he rose from the

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should he said to tell my Brethren. Matth: 28:10 - and he is not
asked to call them Brethren Heb 2:11 - and companion in the
tribulation - a companion or fellow partaker he had cooperation
and the truth of the Lords saying 'In the world ye shall
have tribulation' 1 Jn 16:33 & the disciples laid their account
with this Acts 14:22 he was not like those. Matth 13:20, 21
nor did the Lord & his Apostles ever give their followers to
expect that times would be better with them - and tho
ugh they called them to the hope of a kingdom yet this
hope was to be pursued in the way of patient sufferings for
it in tribulation. And in the kingdom and patience of Jesus Christ, was
in the isle that is called Patmos, for the word of God & for the testimony of Jesus Christ
John had before said 1 Jn 4:19 That his people were kings - here he
tells them of the kingdom - and the Lord Jesus does not call
his people to suffer tribulation for nought - he supports them
with the hope of a kingdom - John here puts them in mind
of what his Master said Luke 22:28-30 & Matth 19:28 - By
joining patience with the kingdom he points out the w
ay how the subjects of it are distinguished in this world -
his kingdom must bear a likeness to himself - he first suf-
fered and then entered into his glory - his kingdom ap-
pears as a bruised reed and as smoking flax and the
Subjects of it are hated of all men for his names sake - This
will continue till all his subjects be gathered into the king-
dom by being ^{made} acquainted with him as the king of the kingdom
and then that bruised reed will become an iron rod & that
smoking flax a burning flame - till that time his people are
distinguished by patient suffering imitating the example
of Jesus Christ who first suffered & then Though John was here
banished to Patmos (a desert Island) by the Roman Emper
Nero

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Persecutions about 1000 excluded from worship with
Churches yet as this happened for his adherence to the
of God & the testimony of Jesus Christ he was not left in
solitude Heaven was open to him. Though he was
deprived of that blessing "Where two or three are gathered
together in my name there am I in the midst of
them." yet the Spirit of the Lord was with him lay-
ing open to his view the reward of Christs Right: & the
hope of a share in it. and John was not banished to
this Island for being a bad Subject or working any
ill to his Neighbour but it was for the word of God & for
the testimony of Jesus Christ by this he points at
the true cause of all the opposition & persecution of the
world against the disciples of the Lord, Jesus, In 17:14-
15:18-22. At 10, I was in the Spirit on the Lords day - This was the
day that the disciples remembered in honour of his
Resurrection; as the breaking of bread to his remem-
brance is called the Lords Supper 1 Cor 11:20 and here for the
honour of this day John tells us he was in the Spirit
of Prophecy - God manifested himself of old to his ser-
vants by visions and dreams and when Ezekiel pro-
phesied it is said the hand of the Lord was upon
him Ez 1:3 & 3:22, It was the same spirit that filled the
ancient Prophets that now fills John and fits him for
delivering this Revelation to the Churches - but this Spirit
it was differently given of old - then it testified beforehand
of the sufferings of Christ - but when it was given
to John it was communicated from the glorified body
of the man Jesus - & so it did not testify beforehand of
the sufferings of Christ but it testified of those suffer-
ings as already endured and also of the glory following
them. This gives a majesty & dignity to all the sayings

of this Book as being with the other Scriptures immediately
 under the inspiration of the Spirit of God - and the
 spirit that testifies these things has every mark that was gi-
 ven by the Lord and his Apostles for distinguishing the Spirit
 of God from every false Spirit - Consider 1st Cor 16:13,14 - 1st Cor 11:2-7 -
 The Lords day is the Sabbath day set apart to the people of God
 in Commemoration of him who hath finished his work & entered
 into his rest Heb 4:4-11 The Christian Sabbath answers to what is
 termed in the O.T; the morrow after the Sabbath and it was on this
 day that both the sheaf of first fruits was waved & the feast of first
 fruits celebrated Lev 23:10 - answering to the day of the Lords Resurrec-
 tion & the feast of Pentecost - This was the day ^{which the} disciples ascribed
 for the breaking of bread Acts 20:7 - and the day on which
 in a particular manner they appeared to deny
 themselves to a rest in this world by laying up their
 treasures in Heaven 1 Cor 16:2 and heard behind me a great voice
 as of a trumpet This was a great voice as it was the voice of the
 great God, & contained the great things respecting his people
 unto the end of the world - This was the same voice that
 spoke in such an awfull manner on Mount Sinai at
 the giving of the law Exe 19:16-20. the Effects of it are set
 forth Ps. 29 - It is that voice that raiseth the dead and
 calleth those things that be not as though they were -
 and is likened in the 15 Verse to the sound of many
 waters - John says he heard this voice behind him -
 plainly declaring that this vision was no idle Phansy
 or illusion on his imagination which he could not
 have of things behind him and to show us that every
 discovery of God to guilty Sinners comes without their in-
 gency, or working in any manner of way, & that comfort
 & hope comes always from an airt they are least expecting

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them agreeable to Is 30: 21. ²⁰¹¹ Saying, I am the Alpha & the
 Omega, the first & the last: and what thou seest, write in a book, and
 send it unto the seven Churches which are in Asia; unto Smyrna, and
 unto Pergamos, and unto Thyatira, and unto Sardis, and
 unto Philadelphia & unto Laodicea. This verse shows who
 that great voice spoken of in the 10th verse belonged to; that
 it was the voice of the Alpha & the Omega (see A 8). This
 divine Person commands John to write the things
 that he sees in a book - so that this is a part of the writ-
 ten word of God. It was not long after our Lords ascen-
 sion when men wanting to establish their own
 Right: corrupted the words of the Lord & his apostles; to
 prevent this & to fix the true & authentic standard
 by which every kind of Religion was to be tried - the
 new Testament was committed to writing Acts 15: 19-
 22 2 Pet 1: 13-14 and it was delivered to the Churches in
 the same way that the oracles of God or the O.T. Scripture
 was committed unto the Church of old Rom 3: 1, 2
 The whole language of the New Testament is directed to the
 Churches of the Saints - all the promises & all the threaten-
 ing respect them. The N.T. gives no direction to any na-
 tion or kingdom of this world how to settle the govern-
 ment & internal policy of it; it gives no direction when
 to make war and when to make peace - it says not
 one word about the interest of Princes or the extend-
 ing of Empires: in short it speaks only to a few in-
 dividually gathered from among the nations
 to walk together in unity & in the profession of that
 name the Lord our Righteousness. Hence when
 Antichrist fell from the Christian order by his not
 receiving the Truth in the love of it & when he

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wanted to model a Church to Jesus Christ according
 to his own wisdom & his Interest in the world - he
 was much tormented with these Scriptures which con-
 tained nothing for his purpose till at last it was agreed
 to kill them by destroying their authority altogether -
 neither have his followers since the Reformation ^{of} feel
 much better for though by the Providence of God the
 Scriptures were again brought to light by being tran-
 slated into the languages of the Nations yet as the tes-
 timony of Jesus was not understood by them they
 in vain laboured to bring the Scriptures to suppo-
 rt their institutions of Kirk Sessions, Synods, general
 Assemblies & national connection with the Constitu-
 tion of the kingdom - plainly writing his words which
 said My kingdom is not of this world - There is no
 doubt but there was when John wrote seven Churches
 in these 7 different cities that are mentioned & that
 these things were also in them that the Lord finds
 fault with; but if we think of these Churches in
 the light of a Prophecy as the other parts of the book are,
 we will see that they contain a history of the state of
 Christianity from the time of the Lords ascension
 to his 2^d coming again -

And I turned to see the voice that spake with me; and, being turned, I
 saw seven golden candlesticks; - John told us in the 11th verse
 what he heard from the great voice he now tells here
 what he saw when he was turned Seven golden
 candlesticks - The Holy Ghost in the 20th v. gives us the

16)
mystery or hid meaning of the seven Candelsticks
in saying that they are the seven Churches.
Moses was commanded by God to make a Can-
dlestick of pure gold for the tabernacle Ex 25:31. This
consisted of six branches bending outwards from
the middle stalk which was the seventh upon
these there were seven lamps placed to give light.
When the second temple was building in order
to encourage ^{to} the work Zechariah has a vision of a
Candelstick all of gold Zech 4:1 and the explanation
of the vision shows that that Candelstick prefigured
the Church of old - which (however oppressed) was at last
to prevail not by might, nor by power but by my
Spirit saith the Lord of Hosts. It is remarkable here
that the Prophet sees only one Candelstick because the
New Testament Church was not then in being but
when John in the Revelation Ch 11:4 sees a simi-
lar vision he beheld two Candelsticks - prefiguring
the old & New Testament Churches established up-
on & agreeable unto the testimony of the two Witnes-
ses the old & New Test^{am} - both jointly bearing wit-
ness against Antichrist whose Church is neither af-
ter the Pattern of the one nor the other - and if she
bears a resemblance to either it is to the O.T Church as
she was earthly & of this world & so in effect deny-
ing that Jesus Christ is come in the flesh. It is ob-
servable that the two olive trees & the two Candles-
ticks are mentioned in the closest connection with
the two Witnesses so that one at first sight would
take them for the same thing and so they really are

in effect, the one being founded on the other - yet the two wit-
 nesses spoken of are the O. & N. Test. bearing witness for God.
 An Olive tree is the emblem of a Church as we see from
 Rom 11:17 and so is a Candlestick as our Lord has
 explained it Rev 1:20 but this points out the striking
 likeness that there is between the one & the other in
 dead every Church of Jesus Christ is an exact copy
 to the life of the New Testament & whatever com-
 pany however great or however respectable either
 for honour or riches that is not founded upon the true
 testimony of both the Witnesses cannot with the small
 but property be called a Church of Jesus Christ - John
 here sees seven Candlesticks representing as we are told
 Rev 1:20 the seven Churches of Asia this leads us to think of
 the completeness of every Church of Jesus Christ there
 being constituted according to the word of the Lord & his
 Apostles it is subject to no other authority but his as
 alone Acts 20. and that every such Church is a com-
 plete representation by itself of the one Church in
 heaven - the general assembly & Church of the first
 Born Rev 1:3 and in the midst of the seven Candlesticks one like
 unto the Son of man clothed with a garment down to the foot & girt a-
 bout the paps with a golden girdle - John is not saying
 that it was another than the Son of man that
 here appeared in the midst of the seven Candlesticks
 but he is declaring that this person whom he goes
 on to describe in a very glorious manner bore the
 likeness or the similitude the exact representation of
 Jesus of Nazareth - the Son of man whom he was
 well acquainted with in the day of his flesh and
 so could not be deceived in his testimony that it was
 as the same Jesus Acts 1:11 though now glorified

18)
yet it was as the Son of man, John was far more
highly prevelaged than the Children of Israel of old
they only heard his voice but they saw no sim-
ilitude Deut 4:12, 15. but John when he heard his
voice he saw the similitude of the Lord - the likeness
of the glory of Jehovah the brightness of his glory, & the
express image of his ground of glorying Heb: 1:3.
and whatever discoveries of God. Moses had to whom
it is said 'The similitude of the Lord shall be beheld'
yet they behoved to fall exceedingly short of what
John saw, untill God was manifest in flesh
there was no object found fitting to represent the
Father to guilty sinners & therefore the making the
likeness of any thing to represent him was expressly for-
bidden but in this glorified man that John saw the
fulness of the Godhead dwells bodily in him - yea he is
the image of the invisible God Col 1:15 so that he that
hath seen him hath seen the Father, Joh 14:9 - John
saw this divine person in the midst of the seven
Candlesticks - hereby giving us a glorious view of the
Presence of the Son of God with his Churches - pro-
forming his promise Zech 2:5 Math 18:20 His pre-
sence and care of his people sets aside the necessity
of any other Tribunal than the two or three met
together in his name - and when his people are strait-
ned in Judgement he would have them apply im-
mediately to himself who can by his Spirit guide
them into all truth - When a Church turns aside
from following him he rebukes it, if she repents
he forgives her, if she persists in her iniquity he removes

the candlestick out of his place In short as he builds the temple of the Lord he must bear the glory Zach 6:13...
 you all the glory will hang upon him Is 22:23-25
 He appears in his Churches supporting the weak & feeble minded bringing down the proud, humbling them for the pride of their hearts & casting the Rebels out of his sight He is in this appearance clothed with a long garment down to the foot Daniel says clothed in linen Ch 10:5 - This points to his priesthood and the holy garments that belonged to that Ps 45 and in his Office he far excels Aaron Num 20:26-28 But this man because he continueth ever hath an unchangeable Priesthood - By this robe or garment being made of linen it points to his divine righteousness for it is garments of this kind that all his people are clothed with Rev 19:8 - the garments of Salvation Is 61:10.

John says he was girt about the waist with a golden girdle Daniel says with fine gold of Uphaz Ch 10:5 - This points again to the curious girdle of the Ephod with which Aaron was girded & Exod gives us a commandment upon it Ch 11:5 Righteousness shall be the girdle of his loins & faithfulness the girdle of his reins.

Ch His head and his hairs were white like wool, as white as snow: and his eyes were as a flame of fire;
 These descriptions of him seem to agree exactly with Daniels Ch 7 and points him forth as the same eternal God called there the Ancient of days - Daniel says the hair of his head was like the pure wool importing his eternity as grey or white hairs was always a sign of years and unto the Son it is said Thy Throne, O God, &c Heb 1:8-13.

and his eyes &c. Daniel says Ch 10:6 his eyes as lamps of
 fire. He takes this Character to himself in writing
 to the Church of Thyatira Ch 2:18 - and when he ap-
 pears to take Judgement on the great whore he
 is set forth with his eyes as a flame of fire Ch 19:12 -
 By this he is marked out as of purer eyes than do
 behold iniquity. Heb 1:13 and his way in his house
 is fitly represented Ps 101: -
 V13 and his feet like unto fine brass, as if they burned in a furnace; and
 his voice as the sound of many waters. Daniel says Ch 10:6 his
 arms and feet like in colour to polished brass. This is
 of the same import with his eyes "as a flame of fire"
 and is explained Rev 2:23. It points to the perfection
 of his ways - his being tried and coming forth as gold -
 "and his voice &c. if we take the waters here to signify
 peoples & nations as they do elsewhere in this book then
 this will agree exactly unto Daniels description Ch 10:7
 "the voice of his words as the voice of a multitude in gen-
 eral it may point to the majesty of that voice as
 belonging to him who said "Heaven and Earth shall
 pass away but my words shall not pass away" - At
 Sinai this voice shook the earth - but in the New
 Covenant he shakes both Heaven & Earth Heb 12:26,27
 V16 and he had in his right hand seven stars: and out of his mouth
 went a sharp two edged sword: and his countenance was as the Sun shin-
 ing in his strength. These seven stars we are told in the 20th are
 the angels or presidents of the seven Churches pointing
 at once to their insufficiency to guide themselves as

unto their perfect safety being in the right hand of him
 who has all power in Heaven & on earth. See the apostles
 account of themselves 2 Cor 11:6-10 & 2:13, 14 and seems to
 point unto a notable prophecy of the O.T. Is 51:11-17. The
 two edged sword that proceedeth out of his mouth is his
 word Job 4:12, 13 powerfull for bringing ^{his} people in subjec-
 tion unto him 2 Cor 10:5. Ps 110. But this two edged sword
 is most dreadful to his enemies & so he threatens the An-
 tichrist of Pergamos Ch 2:14 Repent; or else I will come unto thee
 quickly and will fight against thee with the sword of my
 mouth. And when he comes to take vengeance on
 Antichrist he is represented in this way "Out of his mo-
 uth goeth a sharp sword that with it he should
 smite the nations Ch 19:15. John finishes the des-
 cription of this glorious One with this "His countenance
 was as the Sun shineth in his strength" Daniel says
 his face was as the appearance of lightning "What a dif-
 ference is there now in his countenance from what it
 was" when his sweat was as it were great drops of blood
 falling down to the ground Luke 22:44 but then was the
 time of the hiding of the Father's face from him - which
 accomplished Isaiah's Prophecy Ch 52:14 & 53:2 &c - but as
 he in his death glorified the Father upon earth & fin-
 ished the work which he gave him to do so in his
 Resurrection he lifted up upon him the brightest light
 of his countenance forever giving assurance unto all
 that the darkness is past & the true light now shineth
 John with the other two disciples had a view of this
 in the transaction on the Holy mount when his face
 did shine as the Sun, and his raiment was white as the
 light Matt 17:2. This light shining in the face of Jesus
 puts us in mind of the Urine & Thymine Num 27:21

22)
The Judgement of which was known by the light
of the glory of Jehovah shining on the least plate
of Judgment wherein was the Urim & Thummim
or the twelve stones with the name of the twelve tri-
bes of Israel. In the gospel we have an answer
to the ^{most} perplexing of all questions "Wherewith shall
I appear before God? when we hear it declared from
Heaven "This is my beloved Son in whom I am
well pleased" and we are assured of the veracity of this
voice or that it comes from the Lord when we see
the light of the divine glory shining in the face
of Jesus & thus the fiercest proof given that his
anger is turned away - and so he answers fully
to his title of Son of Righteousness Mal 4:2. -
17 and when I saw him, I fell at his feet as dead: and he laid his
right hand upon me, saying unto me, Fear not: I am the
first & the last. - - - - -

John is not comforted against his deadly fears
by the Lord putting him in mind of any thing
he had done for his names sake - on account of
any labours he had undergone or sufferings he had
endured but he is revived by the same thing that
comforts any guilty wretch; that is, the knowledge of
the Lord Jesus as the Eternal God - the first & the last -
John at the appearance of this glorified man was
struck dead for fear - this is always the effect of Gods pre-
sence upon guilty sinners it brings them unto death
by fear - this was the effect it had upon Job: Ch 42:5, 6
& upon Daniel Ch 10:7-11 Yea even this divine Person
when in the days of his flesh he appeared working the

which were only proper to God having the power &
 majesty of the Father before the eyes of his disciples - they
 could not bear the appearance of this & so Peter says Luke
 9:38 Depart from me, for I am a sinfull man, & Lord
 In this title that he takes to himself of the first & the last
 he sets himself forth to John as the true God besides
 whom no God Is 41:4 & 44:6 & 48:17. -----
 I am the living One, & was dead; and behold, I am alive for ever more,
 Amen; & have the keys of the separate state & of death - He sets himself
 also before him as the fountain of all life - as Paul said
 In Him we live, and move and have our being Acts
 17:28 John in his Gospel gives us the history of this living
 One before he became man John 1:1-6 It was this that gave
 dignity to his sacrifice & hence we understand the mean-
 ing of these words In 10:17,18 he next puts John in mind of that
 life that he took to himself that he might become a sacrifice
 for the sins of his people - condescending to die in their
 room Heb 2:14,15 the amazing proof of his love this &
 wonderfully heightened by the consideration of his
 being the living One In this all his people perceive
 his love In 3:16 But John is commanded to behold
 him alive for ever more from that death & so the ful-
 lest proof given both that he is the Son of God & that the
 Father is well pleased in him & because he lives we
 may hope to live also - He adds his Amen to this as a
 thing of the greatest certainty & thus he glories in the Per-
 fection of his own Righteousness which brought him
 again from death - all his people join with him in
 this Amen when they confess that God is well pleas-
 ed in his beloved Son - since this divine Person is
 alive from the dead he has committed unto him
 all power in Heaven & in Earth - & so he is the

224) true Eliakim's Is 22:22 - Although it is true that he
can cast both body & soul into hell & that he has the
most absolute dominion over it & all the inhabitants
of it & so both can save from & destroy in it yet
this is not the thing he is saying here - this is
rendered Hell by our translators & should be the
"separate state" it does not express the place but the
state of a thing - Hades is the state of a soul separated
from the body & every soul so separated is in Hades -
While Adam continued in innocency he could have no
idea of Hades but when he fell & that sentence was
trapped upon him "dust thou art & unto dust shalt thou
return" the ^{prospect} behoved to be very dismal to him & he could
be only be relieved from this by the promise that
the seed of the woman should bruise the head of the
serpent. Whatever the Philosophers may say about
the happiness of the human soul when freed from
the body & divested of all corporeal matter ranging
thro infinite space &c - yet the Scriptures give us no
idea of a soul but as acting in a body or in some-
thing that supplies the place of a body - & so the souls
of his people are represented to be, after death, in
mansions, John 14:1, 2 - 2 Cor. 5:1-6 and when our Lord tells
us of the rich man in hell after death - he is represent-
ed as having all the sensations & various passions of the
human body - Now our Lord says here that he has
the key of the separate state to admit the souls of his
people at death into his presence in those heaven-
ly mansions that he hath prepared for his people.
He has also the key of death - death is throughout the
scripture mentioned as the enemy of Gods people

...their bodies under his dominion from enjoy-
 ...perfect happiness being bodily present with the
 ...this death our Lord destroyed by dying, came
 ...from under its dominion & obtained the key
 ...is able to loose all his people from the bondage
 ...This will take place when the Prophecy of Hosea
 ...shall be accomplished (Ch 13:14) "I will ransom them from
 ...the power of the grave for separate state (SINU), I will re-
 ...them from death: (death) I will be thy plagues;
 ...grave (or separate state) (SINU) I will be thy destruction."

...word, our Lord here represents himself as having
 ...the key of death to bring forth the bodies of his people at the
 ...Resurrection when "death & hell (or the separate state (SINU))
 ...will be cast into the lake that burneth with fire & brim-
 ...stone, Rev 20:14 That is both death & the separate state will
 ...be utterly abolished & done away - the souls being again un-
 ...ited to their bodies never more to be separated & so

...there is an end of Hades. This will accomplish Ps 50:4
 ...He shall call to the heavens from above (i.e. for the souls
 ...of his people) and to the earth (i.e. for their bodies) that
 ...he may Judge his people & they that are in their gra-
 ...ves shall here his voice & come forth.

...write the things which thou hast seen, and the things which are, and
 ...the things which shall be hereafter.

...John has all the authority of this divine person comma-
 ...nding him to write these things & this shows that the Rev-
 ...elation contains a history of the state of matters with regard
 ...to the Church from the time of the Lords Resurrection till
 ...his second coming again - & John relates the things
 ...concerning this that he had seen, that were at the time
 ...of his writing & that would happen untill the time of
 ...the end - this is prophetically shown in the Epistles

unto the seven Churches in Asia which contain ^{has} been
observed a history of the Profession of Christianity from
the creation of it untill the Consummation of all
things.

Ap 26. The mystery of the seven stars which thou sawest in my
right hand, and the seven golden candlesticks. The seven stars are the
Angels of the seven Churches: & the seven candlesticks which thou sawest,
are the seven Churches.

"The mystery", The meaning that the nations call-
led Christians have affixed to this word has been
that of dark, obscure & incomprehensible something
that it was impossible & even unlawfull for man
to inquire about, so when Antichrist perverted the
simple Gospel by erecting it unto a science & left of
learning Christianity from the N Testament, when
they came to any thing that could not be measur-
ed by the rules they had laid down, they sheltered
themselves under this - You must not inquire, this is
one of the incomprehensible mysteries of our holy re-
ligion or of revealed Religion though it is not easy
to say what a revealed mystery is; for when any
one reveals a thing to me that I was not acquaint-
ed with or knew but darkly before then I fully
understand the mystery or meaning of that thing
that was before hid, so it is no longer a mystery to
me. This word in Scripture answers to the interpre-
tation, the sense or meaning of something that was
hid under a figure before. Thus the seven Chur-
ches is the mystery - that is the meaning or inter-
pretation of the seven candlesticks; and the Angels of the
seven Churches is the mystery, the meaning or inter-
pretation of the seven stars. This is the uniform
meaning of this word - see for confirmation. Math.
13:11 Rom 16:25: 1 Cor 15:51 Eph 5:13 Rev 17:5-7

These Epistles, are addressed unto the Angels of the seven Churches. This is a name borrowed from the Jewish Synagogue. Just as James calls the Church the Synagogue of Christians James 2: 2. He by whose mouth the people offered up their prayers to God was called the Angel of the Church or Congregation. for as a messenger from God to the people is an Angel of God so a messenger or Angel from the people to God is an Angel of the people. This passage is brought to support the authority of the diocesan Bishop & the one minister over one Congregation. but it is evident that the Apostles ordained Elders in every Church at least two without which no Church was complete - and as there were Rulers of the Jewish Synagogue Acts 13: 15 so there was always a plurality of Rulers Elders, Bishops or Presbyters in every Church instituted by the Apostles - and the Lord is very particular here in his explanation - he does not say, that these seven stars are the 7 Angels of the seven Churches but that they are the Angels of the 7 Churches for this name of Angel though it was most frequently given to him that presided in the Church yet it was by no means confined to him for any one of the Brethren became the Angel of the Church when he was appointed by them to offer up their prayers to God in which he was joined by their hearty Amen. -

unto the Angel of the Church of Ephesus, write, These things saith he who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden Candelsticks;

This Epistles as well as the other six is addressed unto the Angel of the Church. This, as we observed, is a name borrowed from the Jewish Synagogue and was given to him that was the mouth of the Church in prayer to God & that though this was most frequently

given to the Elders especially to the one that presid^{ed}
 ed as being oftenest employed in this; yet that
 it was by no means confined to him but that
 any of the Brethren became the Angel of the
 Church for the time, when he was the mouth
 of the rest or he by whom the Congregation sent up
 their prayers to God. By the Lords addressing
 his Epistles in This way, he not only speaks to the
 whole Church as a collected Body but to every one
 of the Brethren in particular; so that there is
 none of them excluded from being interested, both
 in the promises & in the threatenings which are
 pronounced against them. we have an account
 of this Church of Ephesus Acts 19 and that the title
 of Angel of the Church could not respect the one
 minister over the one Congregation we may see
 from Acts 20:17 &c.

But we may think of this Church of Ephesus also
 in the light of a Prophecy & in this case it points
 and is descriptive of the first Churches of the Saints
 when love was fervent amongst them, this did
 not last long for towards the end of the Century
 they began to cool in their love & so were in dan-
 ger of having the candlestick ^{re} moved out of its
 place. The titles he takes to himself are he that
 holdeth the seven stars in his right hand
 this as we observed Ch. 1:16 is very comforting to his
 people that have no might nor power of their

Rev. Ch: 2:2

men to think of his hand being always interested
 about them - preserving them by his Almighty power
 through faith unto Salvation - as also that he walks
 in the midst of the seven golden candlesticks be-
 ing most intimately acquainted with all his pe-
 -ople - fulfilling his promise Zeck 2:5 as we formerly
 observed - and 206:16 - Indeed it is only in the
 Churches of the Saints that the steps of the divine
 Majesty & the goings of God in the Sanctuary are
 to be seen Ps 8: 24

But these two titles that he here takes to himself
 are peculiarly adapted for the comfort of the
 state of Christianity at the beginning when
 the disciples had much need of the support of the
 Head of the Church, giving them comfort in all the
 -ir afflictions - supporting them in the midst of
 every trial & encouraging them against fainting
 Acts 4: 23-32 & 5: 41 & 8: 1-41 Thos 2: 13, 14 - and had not this
 been true that he walks in the midst of the Church-
 -es - these little Companies gathered together by the
 -influence of his word would have been swallowed
 up - But he supported them, tho' the heathen raged
 & I know thy works, and thy labour, and thy patience, and how
 thou canst not bear them who are evil: and thou hast tried them
 who say they are apostles, and are not, and hast found them liars
 Here we have a beautifull Character of a Church & gi-
 -ven by him before whom all things are naked
 & open Heeb 4: 13 so that he cannot be deceived for
 his eyes behold & his eye lids tray the Children of men
 Ps 11: 4 Here he bears testimony to their works -

even their work of faith, their labour of love & pa-
 tience of hope - their discipline seems also to have
 been in vigour for he says thou canst not have
 them who are evil. The first Churches were not
 only vexed with false & forged Gospels but also with
 false Apostles & these were the deceitfull workers
 of which Paul speaks of, transforming them-
 selves into the Apostles of Christ 2 Cor 11: 13 -
 The disciples tried these false Apostles by the rule
 of the spirits whether they were of God - and up-
 on this trial they found them to be liars.
 1 Tim 4: 1, 2 & for trying
 in 103 and hast born, and hast patience, and for my names sake
 hast laboured, and hast not fainted.
 The Lord again bears witness here to the trials
 of and afflictions of his people at this periods as also
 to their patience under them as also to their fer-
 vent love towards one another which led them
 to become diligent in the work of faith & la-
 bour of love & that this was from no sinister
 motive but for the sake of that name revealed
 unto guilty sinners the Lord our Righteous-
 ness - as they found all Salvation and could de-
 sire in that name they were led out of grate-
 fulness to obey his command of loving one another.
 And to hearken to the Apostles exhortation let us
 not be weary in well doing for in due season
 we shall reap if we faint not Gal 6: 9 2 Thes 3: 13 -
 many have run long in the Christian race & yet fainted -
 104 Nevertheless I have this against thee, in that thou hast left thy first love -
 This is the fault that the Lord finds with this
 Church that they left their first love - this beloved
 to be the love which they had when they were first

Ch: 2:5

made alive in Christ - we have a lively instance of this
first love & the effects of it Luke 7:40 & Heb 10:32

It is only the works that are done from a sense
of this love that are any way acceptable unto
God - the Church of Ephesus had by this time grown
cold in love - they had forgot the point of view that
God saw them in when he sent his son into the world
& saw whatever works they wrought as they did not flow
from gratitude & love to the Lord Jesus beloved to be
self righteous - Hence we may infer that a man may
have plenty of works & yet be destitute of the first love
taken this is the case howe'er much we may do
in the Christian Profession yet the Lord has this
against us that we have left our first love - Just so
we may give all our goods to feed the poor and
our body to be burned & yet want charity or love -
All o remember therefore from whence thou art fallen, and repent,
& do the first works; or else I will come unto thee quickly, and will re-
move thy candlestick out of his place except thou repent.

This Verse contains the Lords gracious call to this Ch-
urch admitting them to repentance. There
is ^{no} foundation here for that doctrine which
has been held by some that when a man had
undergone what is called conversion work it was
ever afterwards unlawfull for him to doubt of
his being a Son of God - The Lord is here lead-
ing them to fear that after all that they
had done in the Profession of his name
they yet might come short thro' unbelief - and as to
all the works that he had praised them for in the
beginning of the Epistle leading them to put the ques-
tion "When ye did these things did ye them at all un-
to me"

But he calls them to repent, and as to the, pro

tive for this Repentance he would have them
 to remember from whence they had fallen.
 When they left their first love the works that
 they continued to do as they did not flow from
 a sense of the grace of God in the atonement
 & out of gratitude to him for his gift behaved
 to ^{be} self Righteous & so not of the same nature
 with their first works - therefore he calls them
 here to think of that grace from which they had
 fallen & repent of their lukewarmness under the
 profession of his name - All true repentance pro-
 ceeds upon the knowledge of this grace and it
 was only in as far as they were acquainted
 with this grace that they would be influenced
 to repent - The Gospel comes to sinners as a
 word behind them saying this is the way,
 walk ye in it or God is represented as making
 the light of the Gospel shine into the minds of
 men with no less a power than accompanied
 that word at the beginning. Let there be light
 & there was light - when a sinner is
 there taught to believe the truth then he is
 professed of the faith & from this flows repen-
 tance & all the good works of the Gospel. This
 sets aside all serious calls to the unconverted
 animating them to do something to please
 God - for no man will deny the Gospel be-
 fore he believe it - & all Repentance flows from
 the knowledge & love of the divine Right -
 how when John Baptist and afterwards our Lord
 preached Repent for the kingdom of heaven
 is at hand Math 3:2 It is evident that as

many
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Ch. 7:6
 many, as were led to Repentance it was from
 the belief of the argument here used the king-
 dom of heaven is at hand: Again when Peter preac-
 hed to the Jews he said, Repent & be converted Acts
 3:19 and all the arguments he used on this occasion
 were drawn from Christs Resurrection and it
 is also evident that none repented or were con-
 -verted but those who believed the Apostles ac-
 -count of this fact and so their Repentance flow-
 -ed from their faith - Now it was only by their
 repenting in the view of all the riches of grace
 manifested in the atonement that they could
 do the first works - works proceeding from the
 first love or indeed any works well pleasing
 to the Lord -

We have the Lords awfull threatening against
 this Church unless she repented - as he walks
 in the midst of the Churches observing all things
 - that are done there so when a Church turn-
 aside from following him he rebukes her & if she
 repents not - he scatters her & removes the land-
 -stick, puts out the light there & makes it
 shine somewhere else.

We But this thou hast, that thou hatest the deeds of the Nicolai-
 -tes, which I also hate -

What these Nicolaites were we have no where
 declared in scripture - some tell us they sprang
 -ng from Nicolas one of the first deacons Acts 6:3
 & that they held (among other things) adultery
 & the eating of meats sacrificed to Idols as common
 things whatever be in this, their deeds were hated
 by the Lord & by this Church.

My He that heath an ear, let him hear what the Spirit saith
 to the Churches, To him that overcometh will I give to eat of the
 tree of life, which is in the midst of the Paradise of God.

This may let us see that there is more intended
 here than a literal Epistle to those Churches
 that there is a hid meaning or Parable in
 each of these Epistles for our Lord concluded his
 parables commonly in this way "Who hath ears
 to hear let him hear." we may examine our
 selves whether we have any ear to hear what
 the spirit of Prophecy speaks in this Epistle to
 the Churches for unless we can bear to hear him
 both in his promises & in his threatenings we
 have reason to fear that we are in the same sit-
 uation with his people of old Israh. & quoted of-
 ten in the New Testament. Have we any
 thing like the works commended in this Church
 -ch? Have we not reason to fear that we know
 little about the work of faith & labour of love.
 what way do we show our patience? or have we
 any? does not rather our want of patience appear
 when the smallest affliction overtakes us? & how
 small are the afflictions we suffer when com-
 pared with those of the first Christians? Have
 we not great cause to fear that we have left
 our first love? that we have forgot both the view
 that we had at first of our own character and
 also of the grace that gave us hope? Is it not
 matter of wonder that because of our lukewarm-
 ness the Lord has not bin before this time provid-
 ed to remove the candlestick out of its place? and
 is it not very comforting that the Lord is still
 calling us to repent of our evil ways seeing there is for-
 giveness with him that he may be feared? Now,
 if we have an ear to hear the spirit here in his

Ch. 2:7

threatnings we will also have an ear to hear him in
 his promises. To him that overcometh. This point is at
 the situation of his people that they are strong
 to be swallowed up but still kept holding the
 faith by which they can only overcome. The Bless
 edness here promised is eating of the tree of life.
 When Adam & Eve beakred to the serpent & eat of
 the tree of knowledge of good & evil, and so transgre
 sed against the command of God, they had no
 longer any right to the tree of life nor to happi
 ness in the garden of Eden - as they presumed to
 think that the forbidden tree would make them
 wise as gods so they might also think even after they
 had disobeyed God that by eating of the tree of life
 they might live for ever, therefore he was driven
 from the garden of Eden never more to return
 but tho' he was thus expelled yet the Lord show
 ed him that the serpent was not in possession of the
 tree of life for he discovered unto him the Cheru
 bin armed with a flaming sword which turn
 ed every way, to keep the way of the tree of life
 & this behoved to be great comfort to Adam when
 he was cast out. By the title this paradise gets
 it leads us to think of a higher state of blessedness
 than Adam enjoyed in the earthly paradise
 and puts us in mind of what our Lord says
 "I am come that they might have life & that
 they might have it more abundantly."
 Jesus Christ himself is the tree of life - he is seat
 ed in the midst of the throne in heaven,
 the paradise of God prefigured by the earthly
 paradise but far surpassing it. This is the Cree
 d which came down from Heaven that a man may
 eat thereof and not die. John 6: 50-54. It may
 then well be said that his servants are blessed who
 do his will that they may have a right or a liber
 ty

to the tree of life Rev: 22:14 going in and out & find-
ing pasture.

This Church in a Propheatical view includes the
time of the opening of three of the Seals & perhaps
somewhat of the fourth Rev 6:1, &c
as unto the Angel of the Church in Smyrna, write
These things saith the first and the last, who was dead and is alive.
This Church of Smyrna includes the time from
the opening of the 3rd or 4th Seal untill the time of
the Constantine which happened early in the 4th century
under the opening of the sixth seal, & comprehends
in this period the Heathen persecutions especially
the 10 years persecution of Dioclesian pointed at
here by them having tribulation 10 days - Bey
this time the beautiful order of the house of God
was in a great measure broken down and
of the woman was a good way advanced into
the wilderness Rev 12:6 The sword of the civil
magistrate was now so much unsheathed
against the disciples that matters were if poss-
ible much worse than at the beginning ⁱⁿ what
of the visible profession of Christianity, there was,
was not pure & the Lords people were begun to be
like the state of Israel in Egypt or of the 7000 that
did not bow the knee to Baal & like the conditions
of Lot in Sodom - for the witnesses were then be-
gun to Prophecy in sack cloth & the outer court of the
Lords house was begun to be trodden under feet of
the Gentiles Ch 11:2, 3 - We may see from this view
of matters how applicable these titles were that the
Son of God takes to himself & how much they are
suited to give comfort to the Suffering Church of
Smyrna The first & the last, who was dead & is alive - I am
the eternal God, knowing the end from the beginning
well acquainted with the whole train of your enemies

I suffered the bitterness of death & so can have a fellow feeling with all my people, I am now again alive from that death & because, I live ye shall live also. Alas, I know they work, and tribulation and poverty (but thou art rich) and I know the Blasphemy of them who say they are Jews, and are not, but are the

Innagogue of Satan.

There is a noble testimony given concerning these poor, persecuted disciples of Jesus. Their works would make no great noise in the world they were not of that nature to draw the admiration & applause of the world & so they had for these more of the honour that cometh from men, it was enough for them that the Lord was acquainted with them & so he makes honourable mention of them here. "I know thy works" & they seemed to have

obeyed his Command Math 6:1-5.

The tribulations of this Church was great and our Lords words was most manifest in them, "In the world ye shall have tribulation" together with all the afflictions, distresses and persecutions of body & of soul almost always at this time in death they were labouring under poverty - we cannot imagine a situation more distressing than this, tribulation & poverty united in the same persons. Thus they could say, "If in this life only we have hope in Christ we are of all men the most miserable". This was a different kind of poverty from that which was complained of in the Church of the Laodiceans Ch. 3:17. Just as they are commended for having that gold tried in the fire & so were rich which the Laodiceans wanted. It is of very little consequence, the being in poverty if we are possessed of this durable riches & righteousness.

The word Jew seems here to allude to its explanation Rom 2:28. There were many at that time who professed themselves the friends of Jesus but in the time of persecution arising because of the word by & by they were offended - the profession of such as these the Lord here calls Blasphemy - & however they might be concealed from the eyes of man they were known to the Lord.

What a desolation was now come upon the profusion of Christianity when not only many apostles fled from the faith but even where the Lord's house & the steadfastness of his people had been seen, there was nothing now to be beheld but the beginnings of Antichrist & instead of a Church of Jesus Christ a Synagogue of Satan. 10 Fear none of those things which thou shalt suffer: behold the devil shall cast some of you into prison, that you may be tried; and ye shall have tribulation ten days: but thou faithful unto death, and I will give thee a crown of life.

Although these followers of Jesus were in the deepest distress yet we see they are not encouraged to continue in the faith by the promise of any better times on the contrary he tells them there must yet endure more sufferings and they have no comfort but his word to support them, which they found in the issue to be enough. The Devil is pointed out at the head of all the opposition managed against the kingdom of Christ appearing outwardly in the persecution of his numbers Rev 12:14, 13:17 Eph 2:2. This points to the opposition of the two seeds issueing at last in the destruction of the serpent & his seed. In this war the cruelty of the Devil is not only manifest but even his purpose is defeated & his design is to destroy the Lord's people eternally by sifting them of the faith as he wished once to do to Peter. But all these evil things that he brings over them for this purpose work together for the good of the Lord's chosen - they all tend and are means in the Lord's hand for the trying of his people's faith that it may be found unto praise & honour & glory at the appearance of Jesus Christ 1 Cor 13:13

By the ten days here we are not to understand simply ten natural days but this seems to be a mode of expression used by the Jews & taken from the O.T. & includes the space of ten years. Just as the 4200 days of the witnesses prophesying in sackcloth

denotes as many years - each day for a year. See this
 supported by the Law & the Prophets. *Revel. 14:3* *Eccl. 4:5, 6*
 we think of it in this light this tribulation points at the
 ten years persecution by Dioclesian which was put an end
 to by Constantine about the year 312.
 "Who would be found obeying this? This is a most trying command
 further than that given to the young man *Luke 18:22*
 when he said *Acts 21:13* "What mean ye to weep & to brea-
 ken my heart for, I am ready not to be bound only, but
 to die at Jerusalem for the name of the Lord Jesus."
 Our Lord will have no less proof of our love to him
 than this of dying for his names sake if he requi-
 re it & to all those who know the value of this crow-
 n of life this command will not be grievous - this
 is the incorruptible crown expected at the end of
 the race *1 Cor. 9:25-27*. This is well stiled a crown of
 life for it is bestowed by the Prince of life upon the
 partakers of eternal life and as it is incorruptible it
 will never fade away proclaiming the wearers
 to be kings & more than conquerors through Him that
 loved them. It is well said, "I will give this belongs
 entirely to him, he made peace by the blood of his
 cross - spoiled Principalities & powers - conquered &
 destroyed all the enemies of his people & as he
 had the whole salvation to finish so he has
 the whole glory of it, therefore their song is
 "Thou hast made us kings &c. and they appear
 casting their crowns before the throne saying "Thou
 art worthy" and when he appears in the 19th ch.
 of this Prophecy it is said "in his head were many
 crowns - which crowns he here promises to bestow upon
 his people."

All that hath an ear, let him hear what the Spirit saith unto
 the Churches. He that overcometh shall not be hurt of the second death.
 Have we an ear to hear what the Spirit here saith to
 the Churches? The works of the disciples in Smyrna
 were known & acknowledged by the Lord. Are not we
 more earnest in letting our works appear before

are another than to be approved of the Lord? Have we suffered any bodily affliction or sustained any wear & tear in this world for his names sake? It was for the sake of the Gospel that these disciples were in tribulations & poverty. And if any of us at any time have suffered any thing for the sake of the Gospel have we not reason to fear that we are now grown lukewarm - Can it be said of us as it was of these "thou art rich? - are we not rather like those who call him Lord, Lord & yet do not the things that he commands? Have we not reason to fear that we do not belong to him as we were so little conformed to him in his humiliation & suffering? Are we determined to cleave to him at all hazards? He that putteth his hand to the plough & looketh back is not fit for the Kingdom of God - this Crown of life if rightly understood is able to engage us to follow the Lamb of God whithersoever he goeth.

The latter part of the Verse contains grand comfort to the people of God - to those who endure unto the end "They shall not be hurt of the second death." The second death is casting into the lake of fire Ch 20: 14 and comes in consequence of a mans own actual transgressions in opposition to the first death which comes in consequence of Adams transgression and our connection with him - The consideration of this second death is most dreadful to a guilty sinner - & this promise was full of comfort to these suffering disciples that tho' they might suffer death for his names sake in this world yet they should not be hurt by their second death as they would share in the first Resurrection & over such the second death hath no power Ch 20: 6 -

And to the Angel of the Church in Pergamos, write, These things saith he, who hath the sharp sword with two Edges. - If we view this Epistle to the Church of Pergamos in a Prophetic light it contains the history of the appearance of Christianity from the time that a profession of it was drawn over the nations of this world until that Antichrist was set on his throne - ruling along with the 10 kings that arose in the Broken Empire Rev: 17: 12 and includes that space of time from the opening of the 4th and part of the 6th Seal to the sounding of

64:2:13

the 5th Trumpet - During this period the Son of God is represented as speaking to his people under the Character of him who hath the sharp sword with two edges - afflicting in the way of threatening & testifying against the abominations of Antichrist - and hedging in the way of his people, opposing them in their pursuing after their hearts lusts as the Angel of the Lord stood in the way of ^{the} ~~the~~ ^{friendship of} Balaam when he was going against the will of the Lord to covet the friendship of Balaam King of Moab.

All I know they work, and where thou dwellest, even where Satans seat is; and thou heldest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithfull martyr, who was slain among you where Satan dwelleth.

The Lord also bears testimony to the works of his people in the Church even when surrounded with the greatest temptations - dwelling in that very place where Satan has erected his Throne & where he is worshipped for they worship the dragon who gave power unto the beast see Rev 13:1-5 and the power the dragon or the Old Serpent gave unto the beast or Antichrist is the honor & glory of the kingdom of this world, refused by our Lord Luke 14:5-9.

Satans seat or throne is where he has most power & authority over the minds of men - and although John describeth the whole world a lying in the wicked One 1 Jn 5:19 & Satan is said to be the God of this world - yet his throne was at this time particularly erected within the bounds of the Roman Empire - as the very energy of Error was manifest there.

In their believing that the form of Christianity which was now drawn over the nations was the same that was taught by the Lord & his Apostles & which is left in the New Testament - and in thinking that men could serve God & Mammon that they could pursue after the friendship of this world & yet have the love of God dwelling in them.

Our Lord here gives a grand testimony to his people of their behavior in the midst of all this corruption & profanity introduced & carried on by the blowing of the trumpets - they held fast his name the Lord our Righteousness as their common ground of hope in destination from the many nominal professors of Christianity that now took upon themselves that name in order to curry favour with the Esuper

as the merit of good works was now generally agreed
 on and as these kind of Christians began now openly to
 alledge following the footsteps of their old friends the
 ing Teachers (who affirmed that something else was
 necessary than the bare work of Christ for the Justifica-
 tion of a sinner in the sight of God;) so these also des-
 prising the Cross because it afforded them no room for
 glorying in themselves - sought a share in the hon-
 ours of this world resting in their own Righteousness
 in opposition to seeking the kingdom of God & his
 righteousness in the first place. - Another grand error
 sprung up at this time & took deep root was the
 fall of Arius who denied the divinity of the Son of God
 though there was some from the beginning of the
 denied that Jesus Christ was come in the flesh yet
 this man made the first open publick profession
 in the world then called Christians & he had many
 followers - Our Lord distinguishes his people from those
 in this way "Thou hast not denied my faith" They
 held by the faith of the Son of God, that he was the
 fellow & equal of the Father & in holding this they had
 equally precious faith with all the people of God in
 the Righteousness of our God & Saviour Jesus Christ
 And they did not hold by this faith only when
 things were going on well with them but in the
 midst of persecution & the view of death in the
 Christian world now began to be divided into
 what they called the Arian & Orthodox parties and
 as the Emperors were sometimes on the one side &
 sometimes on the other the party against him was
 sure to feel the weight of his vengeance - Yet this
 did not separate the Lords people from the faith -
 for they cleaved to him even in those days wherein
 Antichrist his faithful martyr was slain - & whatever
 party prevailed still Satans end was gained & still
 he was the Ruler of the darkness of the Antichristian world.

Al 14 But I have a few things against thee, because thou hast
 them that hold the doctrine of Balaam, who taught Balak to cast
 a stumbling block before the Children of Israel, to eat things sacrificed
 unto idols, and to commit fornication.

The Lord blames this Church for tolerating among them
 some who held the doctrine of Balaam - see his History
 Num: 22, 23 24 & 31 chapters. What is it that the Scriptures
 blame Balaam for? It is true that from the face of Bal-
 aams history, one would be led at first sight to view him

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Ch: 2:14

a man guided entirely by the word of God & yet if it be
 were narrowly examined we will find him practising
 under this fair appearance the greatest abomination
 this is manifest 1. That when Balak's Messengers were come
 to him with presents he did not (as he professed Num 22:8)
 tell them the Lords words as he received them but left the im-
 pression upon their mind that tho' he was not permitted
 to go with them yet he might be allowed to go with others,
 the consequence of this was that it brought an Embassy from
 Balak of Princes more honourable than the first Num 22:9-14
 2. Balaam consider the dominion of his covetousness was
 did not rest in the plain & explicit declaration given by
 God at the first but in order to gain the favour of Ba-
 lak & to obtain his gifts he wants to know the Lords
 mind again upon this matter Num 22:16-20
 3. Neither did he obey the Lords command given him
 the second time - for so far from waiting till the morrow
 came to call him it is observed that Balaam rose up
 in the morning, saddled his ass & went with the
 of Moab glad of any thing like an opportunity to
 satisfy his covetousness Num 22:20, 21 - And though the
 Lords mind was expressly revealed to him at first yet
 he suffered himself to be carried to three different places
 pursuing thus his evil intention against the people of
 the Lord being ignorant of what he uttered under the
 influence of the Spirit of Prophecy Numbers 23:19 God is
 not a man that he should lie, neither the Son of man
 that he should repent &c - But the last Part of Bal-
 aams conduct is worst of all, when he was not permitted
 by God to curse the Children of Israel which he seems much
 inclined to, he privately counsels Balak to entice the
 Children of Israel to commit fornication with the Mo-
 abitish woman & to endeavour to draw them over to an
 intercommunity of worship with the Moabites Num 31:
 15, 16 & 25:1-3 - Balaam saw that this was the most effec-
 tual way to destroy them & it accordingly issued in the
 destruction of 24,000 of them Num 25:9 - Now all this
 Balaam did for gain for so his conduct is always repre-
 sented in the New Testament 2 Pet 2:15 Jude 11.
 All this is exceedingly applicable to the time this Chro-
 nicle points at from the opening of the 7th Seal to

The blowing of the 5th trumpet or from that time when the form of Christianity was drawn over the nation & the revelation of the man of Sin until his nation came with all power & he was firmly seated on his throne - and we may see from this what to think of that period which has been extolled by all the teachers for National Christianity as the most glorious period of the Gospel - if we hearken to the Scriptures we will be led to form a very different Judgement of it - for under the figure of Balak hiring Balaam we have a representation of the kings of the Roman Empire now called Christian advancing the Clergy to high dignities & honours in the state which so far from tending to the furtherance of the Gospel issued in scattering the power of the holy people Dan 12. - Under the figure of Balaam we have represented unto us these false Prophets who made a quon of the word of the Lord - and though it was not in their power to counteract his Counsels nor make void the Covenant with his Chosen - yet by secret devices they practised against the people of the Lord & destroyed many of them Dan 8: 24, 25 - These false Prophets imitated Balaam in his doctrine in enticing the people of God to an intercommunion with the nations in the worship of Idols called here sacrificing unto them and by giving to the Roman Emperors now called Christian their Council & advice with regard to the settling the form of Christianity which was to include the whole subjects of the Empire and as this doctrine evidently tended to mingle the seed of Israel with strangers & to bring the unclean into the Lords house so it issued in the most dreadful Idolatry far surpassing any thing that was done while the Empire continued under the name of Heathen - Another thing that the Lord blames Balaams doctrine for was that it taught fornication - That which the Apostle gave of Antichrist 1 Tim 4: 3 "Forbidding to marry" was now pretty manifest especially among the Clergy and this issued in the most dreadful scenes of fornications and of all manner of uncleanness - But fornication is not here to be limited to the lust of the flesh or that inordinate desire that takes place betwixt the sexes but seems also to take in that which is often called fornication both in the Old Testament & the New - viz. Apostasy from the

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Ch: 2: 15

Lord - doubting upon other Lovers - giving that love
 obedience to others which is only due to him see Jer. 3 Ch.
 Exek 16 & 23 - and the false Church is represented as a great
 whore committing fornication with the kings of the
 world which is enmity with God - & giving that
 subject in Religious matters to the Kings of the
 Earth which was due only to Christ - this was re-
 markable in the period of the Church we are speaking
 of when the Clergy in order to gain the favour of the
 Kings of the Earth opened the door of Christs house
 wider than ever he intended it & so brought into
 his house the nations uncircumcised sin hearts
 & unpurged from their Idolatry which is used
 in all the abominations set on foot & carried on by
 Antichrist during the whole time of his reign -
 The stumbling Block that Balaam taught Balak
 to cast before the Children of Israel was the lust of
 the flesh for they were enticed to Idolatry by the
 Moabitish woman Num 31: 16 - but the folly
 of Balaam taught the Roman Emperors not only to
 cast before the Children of Israel as a stumbling
 block the lust of the flesh but also the lust of the Eyes
 & the pride of life - even the whole course of this pre-
 sent evil world - for now so far from the profession
 of Christianity laying them open to reproach perse-
 cution & death, it procured them wealth and hon-
 our & every kind of worldly pleasure so that it was
 at this time to the disadvantage of a mans Interest
 in the world not to be a Christian.

15 So must thou also them that hold the doctrines of the Nicolaitans,
 which thing I hate.
 Here the Lord blames this Church for continuing in
 their Communion with those who held the doctrines of
 the Nicolaitans - The only account that we have in
 Scripture of these Nicolaitans is here & in Ch 2: 18 In
 the one place the Lord declares that he hates
 the deeds & in the other the doctrine ^{so that both these facts and practise was contrary to the mind of the Lord} - And
 as the Lord has not thought meet to give us the
 particulars concerning these Nicolaitans it will
 be best to leave all conjectures and stop where the
 Scriptures stop lest we be found wise above what
 is written

All Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

Repentance according to scriptures is that

Change of mind produced upon a sinner by the knowledge of the Gospel - all Repentance according to it flows from the Truth

Many thro' the fear of some worldly disadvantage or from some forebodings of conscience

are turned from being amongst the defective parts of mankind to be reckoned among the sober many even the devout part but

this may happen without the knowledge of the Truth so whatever Change a man undergoes in this way, it is evident that it has no connection with Gospel Repentance & that it

is as much different from it as the works of the law are from the hearing of faith - A man repenting in this way can never be convinced of the sin of seeking to establish his own

Righteousness in connection with a happy life in this world - Illustrated in the young man, Math 19:16-23 & in Paul Phil 3:8,9.

Our Lord after all the abominations practised in this Church calls her to Repentance & threatens her in the most awful way unless she

obeys his voice and indeed in all these Epistles as well as throughout the whole

Scriptures the people of God are kept from turning aside on the one hand by his awfull threatenings & on the other by his gracious promises

compelling them by the two strongest motives

...the human mind hope & fear to cleave to
...the Lord of the dead & living.

...that hath an ear let him hear what the spirit saith unto the
...churches; To him that overcometh will I give to eat of the hidden
...manna; and will give him a white stone, and in the stone a new
...name written, which no man knoweth saving he that receiveth it.

Let us now examine ourselves if we have any ear
to give to what the spirit is here saying to the
churches. Have we been holding fast the name

of the Son of God as the Lord our Righteous-
ness? or have we been cleaving to our own Right-
eousness? The Scriptures make not confession

of the Lord Jesus to be denying him & He that
denies me before men. Whenever we turn
aside from the Gospel we are then holding

some lie in opposition to the truth & so deny-
ing the faith. Have we not great ground to
fear that the reason why we have as yet appear-
ed cleaving to the Lord is because we have had

few sufferings for the sake of the Gospel & that
were tribulation or persecution to arise because
of the word that by & by we should be offended.

Have we seen so much in the divine Right-
eousness as to determine us to cleave to him at
all hazards? But have we not the greatest

reason to fear that our case is like Balaam?
He made the greatest professions of disinterest-
ness of his determination to follow to word of the

Lord, whilst under all these fair appearances it
is evident that covetousness was the ruling mo-
tive with him. Have we not the greatest

season to fear that after all the professions we
have made there may be still some lust at
Bottom. This may not be easily discovered
as in Balaam but will come out either here
or hereafter. In Balaam we have an in-
stance how far a man may go & yet be sla-
ying with the enemies of the Lord.

This Verse contains a grand promise "To him
that overcometh will I give to eat of the hidden
of manna". Manna was the bread which God
gave the Children of Israel from heaven
when they were like to die with hunger in
the wilderness but our Lord uses this bread
which came down from heaven as a type of
himself the true bread. In 6:48-59. In this dis-
course our Lord alludes to Ps 78 where there is an
account of this Manna but then David
tells us that what he is going to say about
it is only in the way of Parable & our Lord
gives us the Explication of that Parable
when he compares himself to the Manna.
This is called hidden Manna & so proper
food for the Lords hidden ones Ps 83:3
This is hidden in the same way that the
Gospel is hid to them that are lost 2 Cor 4:3-4
but it is given to all the Elect of God to eat of
this true bread of life which is hidden from
the lost & by this they have eternal life.
What is said here about the Stone has no

It is an allusion to some custom well known in
the times of the Apostles and we are told it points
to that way which the Romans had of giving whi-
te stones to those who were acquitted & black stones to
those who were condemned - if we take this to be the
meaning of the stone & suppose the name written
on it to be the name Jesus we will then be led to
think of these words when taken out of the figure
as a gracious promise to his people of remission
of sins & free Justification by our Lord & Saviour
Jesus Christ from all things from which we
could not have been Justified by the law of
Moses - We have in this a lively picture of the
way that Justification comes that it arises
solely from the knowledge of the name Jesus
as the Saviour and that in a sovereign way
"I will give in the same manner as he said
to Paul" I am Jesus Acts 9:5. This name Jesus
is in a particular manner called a new
name - it includes the name Jehovah our
Righteousness & all the other names applied
in the Scriptures to the Saviour & it was giv-
en to him in this way to his Mother by the
Angel his name shall be called Jesus for he
shall save his people from their sins" There
were many Saviours of old that God raised
up to save his people from their enemies
but they all fell infinitely short of him
who saves his people from their sins

It was in this name that he was
 called it was in this name that he was
 exalted at the Father's right hand having
 received a name above every name that
 in this name of Jesus every knee shall
 bow &c. no man knows the value of
 this name who has not been pinched
 with a sense of guilt neither can he
 know the value of this name unless
 he at some time see relief arising to him a
 sinner through the divine Righteousness
 of Jesus the deliverer from the wrath to
 come. None knows this name Jesus but
 by the Father's teaching. And our knowledge
 of this name will just be in proportion
 to the Lord's making manifest the savour
 of it in our Consciences. but all the
 knowledge that a sinner can have of the
 name Jesus in this life falls infinitely
 short of what the Church will know
 about it thro' Eternity yea the fulness
 of this name is only known to himself
 Ch 19:12 & will be unfolded to his Church
 in that Everlasting Salvation where
 with she shall be saved & in her presence

taking of the Eternal weight of glory.

And unto the Angel of the Church in Thyatira write, These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass.

In considering this Church in a Prophetic view it includes that period of time which elapsed between the blowing of the 5. Trumpet & the pouring out of the 1st Vial - or from the time when the kingdom of Antichrist came with all power including the 1250 years reign of the Locusts Ch. 9: until the breaking of the uniformity, the era of the Reformation - the revival of the witnesses & the publishing of the Scriptures again in the languages of the nations - & this Church considered in this view comprehends by far the longest space of time of any of the Churches extending from the 5th to the 15th Century.

"These things saith the Son of God" In the 1st Chap: he is pointed out as the Son of Man but here he is called

the Son of God importing that he is really
 God in the same way as Son of man
 points forth that he is really a man &
 this leads unto the majesty of the speaker
 & the importance of the things spoken
 his eyes like unto a flame of fire see Ch 1:14 pointing
 to his omniscience being well acquainted
 with the deeds of this Church for his eyes see
 & his eye lids try the children of man
 "Ps 11: And his feet like fine brags" This points to the
 perfection of his Righteousness see Ch 1:15 his
 ways in his house beautifully represented Ps 101.

Q 19 I know thy works, and thy charity & service, and faith
 and thy patience, and thy works; and the last to be more than
 the first.

These are what the Lord always takes notice
 of in these Epistles he makes no mention
 of any professions they had of loving him
 in word & in tongue but in deed & in
 truth - their works - & with these he is int-
 imately acquainted a cup of cold water
 will not lose its reward & he that seeth in

will reward plenty. Among these works
I mention their Charity - this is the grand thing
in Christianity, without which there can be no
Christian - whatever a man may say or what
ever he may do if he want this Charity or
love to the truth he is nothing. This is very
different from what is called Charity in the
world which generally consists in the good
opinion with regard to religion that
one man has of another - the distinguisht
ing badge of Apostolic Charity is this that
it rejoiceth with the Truth but the other
Charity rejoiceth with every thing except
the Truth & this it hates. Charity always
produces service & so the Lord acknowledges
here the Service or deaconskip of his people
in this Church, pointing to their care
of the poor & the supplying of their wants
serving one another in love under the Influ-
ence of Charity - This service becometh to be
in the faith or belief of Gods promise He
that giveth to the poor shall not lack.

He is able to make all grace abound towards
 you. This affords much room for the
 exercise of patience. This points out his people
 at this time as in a suffering state which
 could not be applied at all to the outward
 profusion of Christianity in the Roman
 Empire for there was no need of patience
 among these sort of Christians who enjoy-
 ed all kinds of worldly pleasure to the
 full. The disciples in this period of
 Christianity seem to have what the
 Lord blames the disciples in the Church
 of Laodicea for wanting. They do not
 seem to be growing cold. They rather are
 spoken of as abounding in the works
 of the Lord - for their last Charity
 service, faith & patience were more than
 the first.

2020 Notwithstanding I have a few things against thee, because thou

...that woman Jezebel who calleth herself a Prophetess, to teach
 my servants to commit fornication, & to eat things
 sacrificed unto Idols. &c. 22:1

The time that Jezebel lived in is pointed out in
 scripture as the wickedest period of the house
 of Israel and so her character is applied to Popes
 the wickedness of this period of Christianity
 when Antichrist was seated on his throne &
 practised all manner of Abominations in
 Christs name. Jezebel is described in
 the O. T. as a religious Character, "who
 calleth herself a Prophetess" - pretended
 great Zeal for Religion - was the Chief
 promoter of the worship of Baal &
 maintained 850 of his Prophets at her
 table 1 Kings 18: 19 She is blamed in
 Scripture particularly 1 For her
 seducing & enticing men to commit
 Idolatry - called fornication in Scrip-
 ture as in the case of her husband Ahab
 1 Kings 21: 25

36) 2 For her killing the Prophets of the Lord 1 Kings 18:4 & 19:2 3 For her apprehending & killing by false witnesses the Servants of the Lord & then dividing their heritage with her husband & this under the pretence of Religion - proclaiming a fast 1 Kings 21: -

The Lord gave her space to repent in sparing her long after her wicked husband Ahab was slain: for the Lords Judgement pronounced against her did not take place until the death of her Son Jooram 2 Kings 9:30 but she did not repent for Jehu tells her Son that there could be no peace so long as the whoredoms & witchcrafts of Jezebel were so many 2 Kings 9:22. - - -

The Lord also accomplished in Jezebel what he threatens here "I will kill her children with death" for Jehu slew all Ahab's Sons 2 Kings 10:1-12.

Now if we think of Jezebel as intended to
point forth the great Whore that com-
mitteth fornication with the Kings of the earth
we will see a striking resemblance in their
characters.

She copied after Jezebel in her promoting
the worship of Idols in opposition to the
worship of the true God.

She seduced & enticed men to commit
fornication & to eat things sacrificed unto

Idols alluring them by the lusts of this
world procuring them all the happiness
that the lusts & pleasures of this world can

She imitated Jezebel in killing the Lords
people who would not commit fornication
Rev 13: 6.

And all this under the pretence of
Religion & zeal for the honour of God.

The Lord gave her also space to repent
in the long delay of his Judgments

against her for the space of many
 hundred years, yea when the Lord
 in his Righteous providence began
 to consume her by the Spirit of his mouth
 at the pouring out of the 5th Vial upon
 the Seat of the Beast & when this mig-
 ht have been a call to her to ponder
 her ways yet it is observed that she repent-
 ed not of her deeds Rev 16: 10, 11 and this
 impertinence and hardness of heart
 will continue untill she be utterly
 destroyed by the brightness of the
 Lords Coming.

222 Behold I will cast her into a Bed, and them that
 commit adultery with her into great tribulation,
 except they repent of their deeds.

There is yet a way of escape opened up
 for those who have been connected with
 the whore which seems denied unto
 her and an awfull threatening of

partaking in her Judgments except they
 repented of their deeds. This call to Repen-
 tance is like the Lords call to his people
 of old before the destruction of Babylon
 Jer 51:6-11, 45 which is applied in the N.T.
 to excite the Lords people to separation
 from Spiritual Babylon Rev 18:2-9. The
 bed here spoken of is not a bed of pleasure
 & delight but of tribulation & Anguish
 imported in the expression I will
 cast in Allusion to Tzebel's being
 thrown or cast down from the wind-
 dow by the Cushites & which is re-
 ferred to Rev 18:21.

We have in this verse represented
 unto us the awful danger of all
 those who have any Connection with
 Babylon & her Idolatrous worship.
 Therefore it becomes all such to hearken
 to the Lords voice while space is allowed them
 for repentance.

1023 And I will kill her Children with death; and all the Churches shall know that I am he who searcheth the reins & hearts; and I will give unto every one of you according to his works.

Her Children are those that are begotten to her by fornication with the Kings of the Earth not born from above or of the incorruptible seed of the word as all Gods people are but produced by the influence of the Kings of the Earth alluring them by the lusts of this world to take on the Christian name against these the Lord threatens death not only spiritual & temporal death but the second death And this death in what ever way it be inflicted will be apparent & open so as to draw the Attention of all the

Churches to himself as the searcher of the
 reins & hearts. By reins he seems to under-
 stand the desires Ps 139:13 Prov 23:16 Jer 12:2
 and by the heart the thoughts 1 Sam 16:7

1 Chron 28:9

This points out Gods ways of Judgement
 in opposition to the ways of man 1 Sam
 16:7 "all things are naked & open unto
 the eyes of Him with whom we have
 to do" These Children had perhaps a
 fair appearance outward while God
 knoweth the hearts. This is a kind of
 knowledge that is peculiar & proper
 only to the people of God in the Church
 thus as they only are sensible of the
 plagues of their own heart and wha-
 ever other men may know of this still
 it will come far short of that desperate

wickedness which his people experience
daily in their own hearts & see breaking
out in the Churches of the Saints and
the effect of this knowledge is to make
them ashamed & Confounded & never
open their mouths more in their own
vindication when they see the Lord
pacified for all that they have
done against Him.

The Scriptures agree with our
Consciences in pointing forth all
mankind as sinners in the sight
of God - Enemies to Him in their
minds by wicked works - They also
declare that God cannot pass sin
unpunished. "The soul that sinneth
shall die." The only relief from this
is contained in what these Scriptures

also testify about the gift of Righteousness
 God's well beloved Son that it pleased the
 Father to lay upon him these iniquities
 of an innumerable Company of guilty
 Sinners that his Righteousness might be
 imputed unto them without this
 imputation of Righteousness a man
 can have no good works & therefore when
 he receives according to his works this must

be Condemnation & perishing in the

Judgement - But when it pleases God
 to cover the Sins of any guilty wretch by
 imputation of the divine Righteousness
 then he is in that situation in which

Balaam described Israel Num 23:21

"He hath not beheld Iniquity in Jacob, nor
 neither hath he seen perverting in Israel:

"The Lord his God is with him & the shout
 of a King is among them."

(4)

Ch. 2:24

These are also Judged according to their works
but their works are imitations of that mercy
& grace which appears in the atonement
the work of faith & labour of love minis-
-tering to the Saints. Be thou Ruler
over ten Cities &c. they are encourag-
-ed to these works by what the Lord
says "Behold I come quickly and
my reward is with me to give unto
every one of you as his work shall be."

But unto you I say, the rest in Thyatira, as many
as have not this doctrine and who have not known the depths
of Satan as they speak.

Here the Lord addresses those who have
stood clear of the abominations of the whore
those who do not hold by her doctrine
of committing fornication or Idolatry
and who are unacquainted with those
deep things or mysteries which her followers
speak about which our Lord here
pronounces to belong to Satan's

God has his deep things 1 Cor 2:7-10 Rom 11:33
 in opposition to which Satan is here said
 to have his. These depths of Satan no
 doubt refers to the energy of power which
 Satan had over the minds of men at
 this time described to us as a Judgement
 sent from God 2 Thes 2:9-12.

At 25 I will put upon you none other burden, But that which
 you have already, hold fast till I come.

This Verse plainly points out that these
 false Teachers were endeavouring to burden
 mens consciences with the doctrines &
 Commandments of men and while the
 Lord frees the disciples here from these he
 enjoins the observation of the necessary
 things imposed upon the Gentiles
 when they were loosed from the obser-
 vation of the law of Moses Acts 15:20, 28, 29
 & 21:25. And as these were to be standing
 ordinances among his disciples they are
 Commanded to hold them fast
 until his coming.

1026 And he that overcometh & keepeth my works unto the end
 to him will I give power over the nations: 27 And he shall rule
 them with a rod of iron: as the vessels of a potter shall they be
 broken to shivers) even as I received of my Father.

The works of Christs are opposed to the works
 of the flesh & of the devil. In: 8:4. Gal 5:19 -
 the work of faith & labour of love and it
 is only by continuing in these ^{in these} works for
 a time who have not been found keep-
 ing them at the end. - This power will
 not be given to Gods people in any
 period preceding the coming of the
 Lord & the Judgment of the unjust
 dead. Ps 119:14 & 119: & 1 Cor 6:2, 3 - The
 nations were at this time treading the
 outer Court of the Lords house under
 foot & ruling his people with a rod of
 Iron but there is here a promise of
 deliverance & the utter destruction of their
 Enemies - This is the promise made
 to Christ himself Ps 2:9 which he

now repeats to his people and assures them
that they shall be interested in this as well
as in all the other parts of his Exaltation

Now they are to receive this power in the
same way as he received it from his

Father 1 as Christ was first to overcome &
then to possess so were they in his strength
to Conquer & then to reign 2 That power
will be like Christ's forever for none shall
take their Crown from them. -----

RV 28 And I will give him the morning Star. -----

The long night of the Antichristian
darkness was now beginning to wear off
at the latter period of time which this
Church comprehends and the day began
to dawn by the light of the scriptures
being again diffused through the nations
in allusion to this - the promise of the
morning star is here given as a certain
pledge & forerunner of the day in which
Antichrist would be consumed by the spirit

of the Lord's mouth and his sheep gathered
 who had been scattered from him in
 the dark & cloudy day." Jesus Christ
 himself also is called the bright and
 morning star Rev 22: 16 - in allusion to
 Balaam's Prophecy There shall come a
 star out of Jacob &c.

W 29. He that hath an ear, let him hear what the spirit saith
 unto the Churches.

What would the Spirit of Prophecy have
 us to hear in what he says to this Church?
 Are we Copying after her in what the
 Lord here Commends about her
 W 19. Her Charity & service, faith & patience
 Can it be said of us as it was of her
 that the last are more than these the
 first have we not reason to fear that
 instead of this we are growing cold &
 lukewarm? And is it not great Comfort
 that we are daily Called to Repentance?

The Gospel is a doctrine of repentance. Are we encouraged to this from a view of the exceeding riches of grace manifested in the atonement. Are we hearing the Spirit when he is setting before us this awful view of the divine majesty (v. 23) as the searcher of the reins & hearts - is it not seldom that we have this view of him or does not our Conscience tell us that we have been more engaged in seeking that honour that comes from one another than to be approved of him. Are we encouraged in the view of all this guilt & profanity to look again toward his holy temple & to fly for refuge to the hope set before us in the Gospel? And is not our Lords promise here 26 & 27 full of comfort to his people in every situation that however they may be afflicted in this life whilst they are becoming conform'd to him yet at last they will be made ^{more} than conquerors - & inherit all things made new.

And unto the Angel of the Church in Sardis, write these things
 saith he that hath the seven Spirits of God, & the seven stars,
 I know thy works, that thou hast a name, that thou livest
 & art dead.

Considering the Epistle to this Church
 in a prophetic view it seems to point
 to the profession of Christianity among
 the Reformed nations after their Separ-
 ation from the Church of Rome for
 they are described as having received
Shear & though the bulk of these nations
 that embraced the Reformation turned
 out to be as profane as ever the whole
 herself was yet there were a few names even
 in Sardis who stood clear of these abomin-
 ations and are approved of by the Lord.
 This remarkable event began at the
 pouring out of the first Vial which
 coincided with the Resurrection of the

Witneses and the translation of the scriptures in
the languages of the nations which is immedi-
ately brought destruction on Babylon Ch 11:11-

13 & 14:6-9. And this Epistle seems to Comprehend

the whole time from the pouring out of the

Wid to the 5th see Ch 16:1-10. John has his

Authority here for writing this Epistle from

him who hath the seven spirits of God

In Ch 1:4. These seven spirits are said to be
before the throne; in both these places they

refer to the Holy Ghost see Is 11:2. The

Lord Jesus, the speaker here, has all the

fulness of the Spirit he had this from

the womb but more especially from the

morning of his Resurrection when it

rested on him as the dew of his Nativity

Ps 110:3. Now out of his fulness all his people

receive - partaking with him in that

anointing - Before the blowing of the

Trumpets Ch 8 which brought Antichrist

to his throne the influences of the Spirit

to his throne the influences of the Spirit

are represented as withdrawn (Chc 7:1, 2) because
 then, men did not become Christians by
 the teaching of the Spirit but by the
 where committing fornication with the
 kings of the Earth but at the pouring
 out of the vials which brought destruction
 upon Antichrist by the Lord Consum-
 ing him with the Spirit of his mouth
 when men began to see the Abomina-
 tions of Antichrist by the light of the
 Scriptures and so were led to contend
 for them in opposition to him this
 Change is fitly represented as taking
 place by the influence of him who
 hath the seven Spirits of God, ---

The seven Stars are the Angels of the
 7 Churches (Chc 1:20) preserved in the
 right hand of him who walks in the
 midst of the 7 golden Candlesticks and
 the Lord appeared remarkable at this
 time supporting his people by his word
 & spirit against the rage of the dragon

supporting the religion of antichrist. One thing
 that contributed to the deliverance of the Lords
 Captives was his engaging in the recovery of
 his providence some of the kings of the Earth
 to take part in the opposition to the Whore
 called in scripture the earth helping the
 woman. Rev 12:16 This they did, not from
 any love to the cause but to serve their
 own private ends; and Ambition & Covetous-
 ness seemed to be the two powerful motives
 with them the 1st as they thought their
 formation would be a proper curb or
 restraint upon the Ambitious views of
 Charles 5th who was devoted to antichrist
 and the 2^d as by this they had a pretext for
 seizing on the revenues of the Church
 but whatever their motives were the
 Lords design was accomplished in bring-
 ing deliverance to his people & destruction
 on Babylon.

The Lord bears testimony to the works
 of this Church but then they were

such works as only procured them a name
 for living whilst in reality they were
 dead. Hence we may infer that a man
 from his works may obtain a name &
 character and his fellow mortal may
 think that these works are evidences
 of eternal life in him & yet it may
 appear at last that he has never been
 raised with Christ to newness of life
 & that he has been all along dead in
 trespasses & sins. Paul was an eminent
 instance of a man having a name
 for living when he was dead. Acts
 22:3-6: Acts 26:9-12 Rom 7:9 and the Pharisees
 Math 23:27-29 Illustrating what our
 Lord says that which is highly esteemed
 among men is abomination in the sight
 of God.

2 Be watchful and strengthen the things that remain which
 are ready to die; for I have not found thy works perfect before God.
 This call seems to agree with Eph 5:14.

Awake thou that sleepest & "arise from the dead
 & Christ shall give thee light". The disciples
 in this Church though they had received some
 of the principles of Christianity yet they did
 not seem to be going on unto perfection &
 those things they had attained to were ready
 to die for want of the rest - for altho' the works
 they did, drew upon themselves the applause
 & esteem of men and made them be consid-
 ered before mortals as living unto God
 yet before the Judge of all the earth their
 works were found imperfect & incomplete
 and it could not be said of them as it was
 of the first Churches that they continued
 in the all things that the Lord had appoint-
 ed them to observe.

Remember therefore how thou hast received & heard, and hast fast
 & repented. If therefore thou shalt ^{not} watch I will come on thee as a thief
 & thou shalt not know what hour I will come upon thee.

The Lord calls them here to remember how
 they had received & heard the Gospel

It may be fairly said that when a man
receives this he does it against his will ^{and}
that professions of Religion which requires no
self denial or which is not attended with
affliction may be very justly suspected of
being the Religion of Jesus Heb 10:32-35.
1 Thes 1:6 - They are here called to consider
what views they had of matters at the begin-
ning & what effect they had upon them
and to Judge that they were growing slack
and indifferent in opposition to his command
"hold fast till I come" - and these things they
could not do without their Repenting of their
many departures from the living & true God -
abhorring themselves in dust & ashes - We have
an awfull threatening denounced against this
Church if they did not attend to the Lords
call his coming always represented as sudden
the destruction inevitable - most dreadful to
Hypocrites in his House. Math 24:42-51. Alas!
who shall live when God doth this!

Oh Thou hast a few names even in Sardis who have not defiled
their garments; and they shall walk with me in white; for they are
worthy.

In opposition to the great corruption of the pro-
 fession of Christianity in this Church & at this
 time The Lord gives here an honorable testimony
 to a few of his people whom he knows by name
 Ex 33: 12, 17. Joh 10: 3. he witnesses of them that they
 had not defiled their garments. Garments in
 thy Scriptures put for a figure of Righteousness
 Joh 3: 1-6 our own Righteousness represented as
 filthy rags To 64: 6 The divine Righteousness
 called the garments of Salvation To 61: 10
 How many men be said under the Christian
 profession to defile their garments 1.st When they
 by their walk & Conversation in the world
 & by their love to the lusts of it make his
 name to be evil spoken of 2 Pet 2: 2 - then they
 are not hating the Garments spotted by the flesh
 Jude 23: 2 By their turning aside to their own
 Right. and so making light of the divine
 Right. and then they are ready to say they
 are rich & increased with goods & stand in
 need of nothing & so in the utmost danger of
 letting go their garments walking naked & their
 shame appearing

The Lords people are not so much desiring
 washed from hypocrites in their not defiling
 their garments at any time as in their
 coming daily to that fountain which is
 open for sin & for uncleanness. Just as the
 Christian patience is not so much a man
 never testifying impatience as in his daily
 Confessing his iniquity & being preserved
 unto the end by the Lords Almighty power
 through faith unto Salvation as in the case
 of Job see James account of him - so when
 the Lords people defile their garments by
 walking unworthy of the holy profession
 the way they obtain cleansing is by
 washing their robes & making them
 white in they blood of the lamb Rev
 7: 13: 14.

The promise here is great to his people
 "they shall walk with me in white" men can
 receive no honour in walking with Jesus in
 this world because this walking in direct
 opposition to the Course of this world.

some at the beginning not perceiving the
 tendency of our Lords doctrine began to walk
 with him but when they perceived that they
 could gain nothing by him in this life it
 is said They went back & walked no more
 with him In. 6:66 but they walking with
 him in white robe promise will take
 place at the resurrection of the Just when
 the whole Church may say "we went
 through fire & through waters; but thou
 hast brought us out into a wealthy place"
 Ps. 6:12 when they will be admitted to
 share in his glory - the bodies of the
 humiliation made like unto the body
 of his glory. On the mount of transfigura-
 tion when the Lord received of that glory
 which he had with the Father before the
 world was & which as the Son of man
 was to be glorified with at the Fathers right
 hand forever it is said that his face did shine
 as the Sun & his raiment was white as the light
 Math 17:2 so this is the comfortable hope of sharing
 with him in his glory & no doubt takes in the

peace that his people enjoys when they are
made to know the Joyfull sound of the
Gospel & their walking in the light
of his Fathers Countenance. Ps 89:15
As he is in the light. This seems to point
at the explanation of a notable Old
Testament Prophecy Ezek 3:7

"for they are worthy". This is an amazing sentence
They cannot be more worthy than others
for they are "even as others" and none can
do any thing to make himself wor-
thy here; all that we can say is that
it is in this way that he accounts his
people worthy of the kingdom 2. Thes
1:5. Luke 21:36. They are far from
accounting themselves so as we see at the
Judgment. Math 25:34-41.

Whoever that overcometh the same shall be clothed with white
Raiment and I will not blot out his name out of the book of
life, but I will confess his name before my Father & before his Angels.
The people of God in this world after they

are brought to the knowledge of the Truth,
they have a race to run, a battle to fight they
are not armed for this warfare as Israel of old
was with sword & spear for they do not over-
come by might nor by power but by my
Spirit saith the Lord of Hosts Zech. 4:1
They have to fight against the world all
that is in the world the lust of the eye, the
lust of the flesh & the pride of life. They
can only overcome in this by believing that
Jesus is the Son of God 1 Tim. 5:4, 5 that it
required no less a person than the Son of God
to deliver his people from this present evil
world & that Jesus of Nazareth who suffered
without the gates of Jerusalem was as he
here his people are taught to see the evil
of all sin as it was punished in his death
and in the midst of all their guilt & short
comings they are encouraged by hearing him
saying "Be of good cheer I have overcome
the world" But they have to fight also
against their own self. Right called ones

own self in scripture. The law of the members warring against the law of the mind. They can only overcome this by their attention being drawn to the Father's testimony. This is my Beloved Son in whom I am well pleased, hear ye him. They have daily need to be put in mind of this testimony as the only preservative against this evil bias in the human heart in thinking that we can do something to attain the favour of God. -----

Hence we see that it is not owing to any good thing about his people that they overcome, but they overcome solely by the blood of the Lamb & by the word of their testimony Rev 12:11 In this warfare they are like a bruised reed ready to be broken & like a smouldering flax ready to be quenched but they are upheld in the trial of their faith by the everlasting arms underneath them

made at last more than Conqueror through
 him that loved them. -----

shall be clothed in white Raiment - This is a promise
 of eternal blessedness with himself when

this life is at an end - for this raiment is
 given only to those who overcome which

they cannot do whilst in the body. -----

This is what the whole redeemed Church
 is clothed with Rev. 4: & 7:9 & in Ch. 19:8

we are told how this Raiment comes &
 what it points forth. -----

We have several times mention made
 in scripture of Books, of writing & of

blotting out; Moses as the typical medi-

ator in his great zeal for the welfare of

his nation after they had committed

that great sin in making the calf

spoke to God in this manner Ex. 32:32,33

"Oh this people have sinned a great sin, &

have made themselves Gods of Gold; Yet now, if thou

wilt, forgive their sin, and if not blot me

I pray thee out of the book which thou
hast written: But the Lord would not
accept him for a sin offering who was him-
self a sinner - And the Psalmist in the
C. 9. Ps. prays that the persecutors of the Song
of God may be blotted out of the book of the
living & not be written with the Righteous.
When Daniel had a view of the last Judg-
ment he made mention of books being
opened Ch. 7:10 and John also gives us a
description of the same thing but in a
fuller manner Rev 20:12 - The notion
of books & blotting out has an allusion to
the manner of Judgment among men
& to a custom which almost universally
prevailed in the time when the new Testa-
ment revelation was written of enrolling
the names of Citizens in a public register
or book and when any of them rendered
themselves unworthy of this honour by break-
ing the Laws of their Country their names

were expunged or blotted out. This not so with
 the people of God who though they render them-
 selves many a time unworthy of His Son yet
 instead of blotting out their names from the
 book of life he blots out their Sins for the sake of
 his Son. The names of all the Elect of God
 are written in this book of life from the
 foundation of the world as the travail of
 the Soul of Jesus - those whom the Father
 gave him to redeem who were chosen in
 His Son - and all who are not found written
 here will perish Rev 13:8 & 17:8.

Our Lord here promises that they should
 be so honourably acquitted in the Judg-
 ment that he would confess their names
 before his Father & before his Angels. Encou-
 ragement to his people to confess him
 in this world. Illustrated by these
 words come ye blessed of my father &c.

O ye that hath an ear, let him hear what the Spirit saith unto
 the Churches.

What would the Spirit of Prophecy have us to hear in what he says to this Church? Have we not reason to fear that ^{we} will be like this Church in having a name to live when we are dead? and if this be the case our name for living will only add to our Condemnation. Have we any ear to give to Him saying "Be watchfull & strengthen the things that remain &c." are we encouraged to repentance from his gracious Call & long suffering giving us space to repent - and alarmed with the awfull Consideration of his coming on us as a thief unless we repent? Can it be said of us as the Lord witnesseth here of a few names in Sardis that they have not defiled their garments? And are we encouraged to strive against sin & seek conformity to the Lord Jesus from the hope of these great & precious promises contained in the 5 Verse.

10th And to the angel of the Church in Philadelphia, write, These things saith he that is holy, he that is true, he that hath the key of David he that openeth

no man shutteth, & putteth to no man openeth. -----

The last Epistle conducted us down to the pouring out of the 5th Vial. This occupies a very short space perhaps no more than what is passed between the pouring out of the 5th & 6th Vials. This Epistle to the Church in Philadelphia paints out the State of Christianity after the reign of Antichrist when the time, times & a half or the 1260 days were ended & the Sanctuary began again to be cleansed Dan 8:14 and when the outward profession of Christianity could again be measured by the rule of Gods word which it could not be during Antichrist reign Rev 11:1,2. -----

There seems to be a mystery in the name Philadelphia which signifies brotherly love & imports at least ^{an} imitation in this Church of the ancient brotherly love so much practised in the first Churches. the titles that the Son of God there takes to himself of Holy & true seem to refer to

that holy profession which was again appearing publicly in the world in opposition to the profane & unholy form of Christianity drawn over the nations and he was now appearing to be true to his words in bringing destruction & desolation upon Antichrist & deliverance to his people. But we will see further the propriety of these two titles if we consider the conduct of the world towards the disciples of the Church of Philadelphia. As they maintained the doctrine of Justification by Christ's Righteousness alone without any degree of working or willing about the Creature as they would not allow that man had the smallest ability to do any thing in this matter and that no wickedness however great could in the least hinder or be a bar in the way when it pleased God to Justify; hence arose against them a cry of unholiness & if these were so people might live as they list -

and though this was only an old objection brought up under a new form and which the Apostle fully answered when he speaks of some who said Let us do evil that Good may come whose damnation is Just: Yet the Enemies of this doctrine still kept up the Cry against them. ¶ On account of their Separation from the world to the obedience of the faith they met with the same treatment in some measure that the first Christians met with excepting persecution by the sword - they were hated by the world & nothing was more common than to hear it said can such a handful of ignorant people be right & so many learned, pious persons in the wrong? they were branded with the name of deceivers, deceiving & deluding the ignorant and unwary; and though this was nothing more than what was objected to the Apostles themselves 2 Cor 6:8 and even to our Lord when his Enemies said

We remember that that deceiver said -
 yet they still continued to look upon them
 in that light but the disciples were abundantly
 kept in countenance against the
 malice of their enemies in as far as they
 were taught to hold that truth - by the
 Lord going before them in this work & by
 his honorable testimony of them in this
 Epistle. -----

By what is said here of the key of David
 he points out himself as the true Eliakim
 over Gods house. Is 22:20-25 having all
 power in heaven & on earth - spreading
 the light of his gospel opening a way for it
 in the uttermost parts of the earth and
 in the islands of the sea removing &
 shutting up the light of it from those
 places where it once had appeared. But
 this in a particular manner respects his
 conduct in his Church for he is here resuming
 the authority which is due to him as Head
 of the Church this title had been long refused
 him by Antichrist who had assumed it
 & stiled himself Gods Vicar on earth and
 who had both opened and shut the doors of

Gods house without making use of the key of David. Our Lord would have no instrument used but his word in opening or shutting in his house & when this was attended to they would be doing all their things under his authority & every deed so done would have his seal affixed to it who openeth & no man shutteth & shutteth & no man openeth. —

28 I know thy works; behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. — — — — —

This door is the same that Paul & Barnabas call the doors of faith Acts 14:27 The Lord sets this open when he opens the hearts of sinners as he did the hearts of Lydia to attend unto the things that were spoken by Paul because by this way a man has access into the holiest of all, access to the throne of grace by faith in his blood. The Success of the Gospel among sinners or what the Scriptures call the word of God having free course & being glorified 2 Thes 3:1 is also represented by an open door so the Apostle when at Ephesus said "a great door & effectual is opened unto me & these are many adversaries" 1 Cor 16:9 and he says "again When I came to Troas to preach Christs

"Gospel, and a door was opened unto me of
 the Lord" 2. Cor 2: 12. This door can only
 be opened & kept open by the Lord and when
 this is the case none can shut it because it
 is opened by him that hath the Key of David
 The disciples in the Church of Philadelphia
 had none of that which man calls Strength
 They had little strength in Comparison
 of the first Churches who were so fervent in
 their love to the Lord Jesus & They in some
 measure resembled the Jews when brought
 back from the Captivity who were feeble
 in rearing up the walls of the second
 temple in Comparison of what they were
 before the Captivity and at the building
 of the first temple; so that their Enemies
 said "What do these feeble Jews - Even that
 in which they build, if a fox go up, he will even
 break down their stone wall But as the Lord
 went before them and encouraged them in
 the work; the Issue is declared to be in this man-
 ner "So the wall was finished - And when
 all our Enemies heard thereof and all the
 heathen that were about us saw these things
 they were much cast down in their own eyes;
 for they perceived that this work was wrought
 of our God Neh 4: 2: 3 & 6: 15, 16 Just so the dis-
 ciples in this Church, though they were feeble

Ch. 3: 9

and had no strength in themselves yet as they adhered to the word of God in opposition to the doctrines & commandments of men and professed subjection to his word alone so the Lord made them in some measure to experience the fulfilment of that promise Is 54:17 no weapon that is formed against thee, shall prosper; and every tongue that shall rise against thee in judgement, thou shalt condemn. Though they denied many things which men thought they should hold, rejecting every tradition & custom received in the religious world that had not a foundation in the word of God - yet they did not deny his name but made a full Confession of it as far as they understood it & this in the face of much Contempt & reproach. - - - - -

109 Behold, I will make them of the Synagogue of Satan (who say they are Jews, and are not but do lie) behold I will make them to come and worship before thy feet, and to know that I have loved thee. - - - - -

The name Jew is here taken in the same sense it is used Ch 2: 9 In that place we observed that it seemed to point at its real meaning given by the apostle Rom 2: 28, 29 and that it was not restricted to the fleshly seed of Abraham. In this view a Jew is a worshipper of the true God in opposition to Idols one who adheres to the word of God in opposition to the

doctrines and commandments of men
 There were many Professors of Christianity
 at this time who said that they were the
 people of God whilst the Lord publicly
 discourses them says they were telling lies
 & rebukes them of the Synagogue of
 Satan. This Verse contains a promise to
 the Church of Philadelphia that from
 the Lords hand appearing remarkably
 in the upholding of his people, many
 of her enemies would be led to confess
 that God was in her of a truth. This is
 indeed a most wonderfull thing & is
 introduced with two Beholds. It was the
 work of God himself and the effect of his
 call. Come out of her, my people, that ye
 be not partakers of her sins, & that ye
 receive not of her plagues" Rev 18:4. The same
 thing the Prophet Isaiah pointed to when
 he said "The sons also of them that afflicted
 thee, shall come bending unto thee; and
 all they that despised thee shall bow them-
 selves down at the soles of thy feet; and they
 shall call thee, The city of the Lord, the Zion
 of the Holy One of Israel. Is 60:14.

1010 Because thou hast kept the word of my patience, I also will keep
 thee from the hour of temptation, which shall come upon all the world,
 to try them that dwell upon the Earth.

Ch. 3:11

It could now be said again as was said of the first
 Church. Here is the patience of the saints; here
 are they that keep the Commandments of God,
 & the faith of Jesus Rev 14:12 - The keeping of his
 word as practised in the Church of Philadelphia
 required patience which there was no need for in
 that form of Christianity which had been drawn
 over the nations - and as the disciples adhered
 to our Lords doctrine "my kingdom is not of
 this world." so the practise of this truth was
 attended with patience which there was no
 use for among the followers of the Clergy who
 erected a kingdom to our Lord in express con-
 tradiction to the word of his patience - This
 "hour of temptation" seems to be the period
 of the last times, mentioned by our Lord
 Math: 24:33, 24 & by the Apostles 1 Tim 4:1, 2. 2 Tim
 3:1 &c Against these the Lord promises to keep
 his people when they will come upon all
 the world besides, to try them that dwell upon
 the Earth. "But ye, Brethren, are not in dark-
 ness that that day should overtake you as a
 thief." 1 Thes 5:4.

Oh Behold, I come quickly: hold that fast which thou hast, that
 no man take thy crown.

The Coming of the Lord was the hope of all
 the first Christians for this they were willing
 to forego all the pleasures of this life It was this

hope that encouraged them to lay down
 their lives for his names sake. So they took
 their side in opposition to the scoffers who
 say "Where is the promise of his coming"
 2 Pet 3: 3-9, 15. whatever they said the disciples
 asserted that their Lord was coming quickly -
 that the Salvation of the last elect Messia was
 the reason that delayed his coming but that
 every Event was crowding upon the back of
 another to bring about this and that it
 would take place 1st when all the Elect of
 God in every age should be brought into
 being & 2^d When all those men & women in
 every nation that were ordained unto Eternal
 life should be brought to the knowledge of
 the truth then this promise will be ac-
 complished Behold I come quickly In the
 view of this the Lord would have the disciples in
 the Church of Philadelphia to hold fast what
 they had attained to as he does not blame
 them for the want of any thing so the great
 danger was their not holding fast that
 which they already had they were in danger
 of falling in the faith & not continuing
 steadfastly in the apostles doctrine, in the
 fellowship, in the breaking of bread & in
 the prayers Acts 2: 42 - as the followers of the
 Lord in the times of the apostles endured

all manner of evil treatment, persecution & frequently
 death for the attachment they bore to the Gospel, and
 as the disciples in the ^{Church} of Philadelphia under the
 revival of the ancient Christian Order suffered
 like things of their Countrymen persecution by
 the sword excepted) so the Lord sets before them
 here what was to compensate for their endur-
 ing these afflictions - and that was a Crown
 This Crown is set before all who has the Coura-
 ge to run the Christian race 1 Cor 9:24-27 - - -
 It will be only in proportion as we are led
 to see the glory of this Crown that we will be
 engaged in this ^{race} for every thing about oursel-
 ves serves to retard us in this race and to
 cut off any hope of receiving the Crown -
 The only way we can receive this Crown is
 by our holding the faith - that faith which
 the Searcher of hearts here declares the dis-
 ciples in the Church of Philadelphia had
 "hold that fast which thou hast." It is upon
 this that all the Exhortations in the N.S.
 are founded and it is only to such that
 his Commands are directed for such only
 have ears to hear - but tho' a man may have
 in some measure been taught to call Jesus
 Lord yet he may fail in the faith, turning
 aside through an evil heart of unbelief and
 then according to mans Judgment & the

Judgment of Charity another receives that
 Crown which the Brethren believed was
 laid up for him. The great Comfort of all
 the people of God running this race is set
 before us by the apostle Paul Rom 8:31-39
 (12) Him that overcometh, will I make a pillar in the temple
 of my God, and he shall go no more out: and I will write upon
 him the name of my God, and the name of the city of my God,
 which is new Jerusalem, which cometh down out of heaven
 from my God: and I will write upon him my new name.
 The temple here spoken of is the whole
 redeemed as the Apostle says in writing to
 one of the Churches "which temple ye are."
 The whole elect of God is frequently repre-
 sented under the notion of a building, a
 house, a temple & 1 Cor 3:9-18 and Peter speaks
 of the Saints under the notion of lively Stones
 1 Peter 2:5. Now in this house & among these
 Stones there are many pillars & these are
 no doubt those who have shown their
 attachment in a particular manner to
 the Lord Jesus in the observation of his
 new Command as James, Cephas & John
 who seemed to the apostle even in this
 world to be pillars Gal 2:9. The Lord here speaks
 of himself as the builder of the temple,
 "Him that overcometh will I make a
 pillar" and so he points to Zech 6:12, 13 —

The apostles were eminent for gathering materials for this building even as their doctrine has been the only thing fit for this purpose to this day - but then all these stones were before prepared by the Lord. Just as the stones in Solomon's temple were prepared before they brought together to be put into the building 1 Kings 6:7. By the confession of the temple of my God it leads us to think of what he said to his disciples "I ascend unto my Father & your Father & unto my God & your God" - it leads us to think of him as the Chief Corner stone, the foundation & support of the whole building & without whom there could be no temple. The great comfort proposed here is they shall go no more out. In this world the people of God often look back, turning aside through an evil heart of unbelief and are in danger through the lusts of this world of going out from the presence of the Lord altogether as Cain but when they are made pillars in the temple above they shall go no more out - no evil heart of unbelief - nothing to obscure the brightest light of the Father's countenance - Ever with the Lord. - He promises to write upon his people the name of his God and this is no other than the Father's name

which is written in their foreheads as they appear worshipping with the Sarrab upon Mount Zion Rev 14:1 In opposition to the followers of the beast, who bear his marks Rev 13:16, 17 — He also says I will write upon him the name of the city of my God which is new Jerusalem which cometh down out of heaven from my God. This proclaims them to be citizens of the new Jerusalem — & points at the revival of that long neglected saying "My kingdom is not of this world." Contradicted by Babylon the great the Mother of harlots & all national Establishments. The disciples in the Church of Philadelphia imitating the first Christians professed to have their hope in the heavenly Jerusalem & to be denied to a hope in this world — they looked for a City which hath foundations whose builder & maker is God. He says farther "I will write upon him my new name." This seems to be the name Jesus which no man knoweth saving he that receiveth it — see what was said Chapter 2:17. —

Rev 13 He that hath an ear let him hear what the Spirit saith unto the churches. —
 What great Comfort is it that the Holy &

time, one walks in the midst of the golden candlesticks. He only belongs to Him to open or shut the doors in David's house. — And when he pleases to open a door for the publication of the gospel no power on earth can shut it. Can it be said of us as of the Church of Philadelphia, thou hast kept my word & hast not denied my name? —

Do we know any thing about keeping the word of his patience? Do we not rather wish to reign both here & hereafter? to have a happy life in this world — and is not this seeking our good things in this life? If we would wish to be kept from the hour of temptation we should adhere to the word of his patience.

Does the promise of his coming quickly give us any comfort? or are we joining with the Scoffers in saying, Where is the promise of his coming? or putting that day afar off thro' an evil heart of unbelief? if this is the case we are not one with the whole redeemed who when the Lord says Behold I come quickly they reply Amen, even so come Lord Jesus. — Are we contending earnestly for the faith once delivered to the Saints? striving against every thing that would twin us & the Column. — Are we remembering that we cannot be crowned till we are at the end of the race? —

Col. 3: 14

Are we daily sensible of our turning aside
 from him while in the body, of being
 shaken as to the faith - like a leaf of the
 sea driven of the wind & tossed - if we are
 sensible of this we will rejoice in the
 prospect of that time when all Gods people
 will be made pillars in the temple of
 God to go no more out. Secured against
 all Apostacy by having the Fathers name
 written on the forehead, being marked as
 a demision of the new Jerusalem - Saved
 through the name of Jesus and his
 name written on them as his seed the
 heave of his Soul with which he will
 be satisfied.

And unto the angel of the Church of the Laodiceans, writing
 These things saith the Amen, the faithful & true witness, the
 beginning of the Creation of God.

The period of Christianity which this
 Epistle points to seems to be that under
 the pouring out of the 6th Vial (Rev 16: 12-16)
 represents the Condition of the Lords pe-
 ople immediately before his coming,
 agreeing with our Lords words "when the
 Son of Man Cometh shall he find faith
 on the Earth Luke 18: 8. This strikingly
 represented unto us by the parable of the

62.3:14

...takes to himself and 1st The amen - and
repointing to himself in whom all the prom-
ises of God are yea and Amen 2 Cor 1:20 -
and also as the God of Truth Ps 65:16 - - -

2 The faithfull & true witness - proved to
be faithfull by his laying down his life for
his testimony - John Confessed him to be
the faithfull witness at the opening of the
Prophecy Ch 1:5 but both in this Epistle
& in that to Philadelphia the Lord insists
upon his being True and indeed his people
can abundantly set their seal to this that
he has been true in what he said of the rise,

reign & Consumption of the man of sin &
the restoration of his Captives from the
Antichristian Bondage, so that they may
rely upon him the faithfull & true wit-
ness for the bringing to pass the remain-
der of his words which will be fulfilled
in their season. But in a particular

manner he would have the professors in
the Church of Laodicea to respect him as the
faithfull & true witness that will not lie
in his testimony concerning their wretched
& miserable situation - and this is the last
thing that a man will admit of. 3 The beginning

of the creation of God. He not only is the

beginning, the Cause of the Creation of
 all things & for whose pleasure they are & were created" but he
 is also the first of the new Creation - the
 first born of every creature Col 1: 18 - The
 Cause of the Resurrection both of the Just
 & unjust who all rise by virtue of his Resur-
 rection. By taking this title to himself
 he would draw the Attention of the discip-
 les in this Church to that state of things
 which was shortly to take place - he
 would have them to hearken to his words
 and that in the hope of a blessed Resurrection.
 Ps 15. I know thy works, that thou art neither cold nor hot.
 I would thou wert cold or hot.

The Lord does not Judge of any mans
 Christianity by his faith but he Judges of what
 sort his faith is by his works - and this is the
 rule of Judgment among his people. The
 Lord knew by their works that this Church was
 neither cold nor hot - and this seems to be the
 danger of the Churches about the time of the
 Lord's Coming - they will not be cold, as they
 may have a form of Godliness a sort of professed
 subjection to his word & separation from the world
 together with the formal observance of the all
 things that he hath appointed - but then they
 will not be hot & fervent in their love to the

Lord Jesus as were the first church as they will be want-
ing in their first works and a sense of what is said
The woman she loved me because she had much
forgiveness.

The sin of those who have been
privileged to hear the Gospel & yet have paid
no attention to it & of those who under the pro-
fession of his name & the privileges of his
house have walked unworthily of that profession
will be more awfull & the punishment more
dreadfull than those who never have had
such privileges so our Lord said that the
servant who knew his Lords will & did it
not should be beaten with many stripes.

Luke 12:47, 48 and he pronounced a woe upon
those cities who had seen his mighty works
Luke 10:13-16 see also 2. Pet 2:21 - Our Lord
seems to point out by this "I would thou
wert cold or hot that any situation is more
agreeable to him than the situation of this
Church, that is lukewarm - & therefore he
testifies the greatest abhorrence of them.

Woe to them because thou art lukewarm, and neither cold nor
hot, I will spue thee out of my mouth.

Lukewarm This is the most hateful sit-
uation that any can be found in the sight
of God as they are serving God & man
Math. 6:24 - This Church seems to be in the
same situation with Israel of Old who

Woe to them because thou art lukewarm, and neither cold nor
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Lukewarm This is the most hateful sit-
uation that any can be found in the sight
of God as they are serving God & man
Math. 6:24 - This Church seems to be in the
same situation with Israel of Old who

same situation with Israel of Old who

swear by the Lord & also by Malcham^{34:15}
 The Church of the Sadducees joined a-
 long with the profession of the name of Jesus
 the service of Mammom the god of this world
 any professions of this kind is most loath-
 some in his sight represented here under the
 idea of lukewarm water which is most disagre-
 able & noxious to the Stomach. The Lord
 threatens to spue them out of his mouth
 and we may remark that he does this to
 all whom he ceases to reprove & look after
 he casts them off and they appear loathsome
 to all like what is vomited up. By what
 the Lord says "I would thou wert cold or hot
 & the great pain he is at in giving them
 Counsel in the 18 Verse following it shows
 the great care of the Lord about his people
 and abundantly manifests that he has no
 pleasure in the death of Sinners, Just as we see
 him in the days of ^{his} flesh weeping over Jerusalem
 & saying - O Jerusalem, Jerusalem &c - see Hos. 11.6.
 2017 Because thou sayest I am rich, and increased with goods, and have
 need of nothing; and knowest not thou art wretched, & miserable
 & poor & blind & naked.
 We have here 1st The opinion that this Church
 had of itself & 2^d their real situation pointed
 out by God who judgeth not after the out-
 ward appearance but who looketh on the heart

How sayest. I am rich and increased with
 goods & have need of nothing. They imagined
 themselves to be in a much better situation
 than they were in before & so they had forgot
 what way & in what circumstances the Gospel
 found them - and they were also in a diff-
 erent situation from the Young man under
 the law who after his best efforts still urged
 What lack I yet? - And indeed it is only those
 who have had some relish for the Gospel
 that are in danger of using the language of
 this Church - we are in the greatest hazard
 of using it, who have been in some measure
 illuminated about the way of Righteousness
 and have professed that we can do nothing
 of ourselves to please God but that he is
 alone well pleased in his Son we are ready
 to rest in this profession without bringing forth
 the proper fruits of it and so James would ask
 "Can faith save us." Can such a dead faith as
 this save us without the fruits meet for repentance
 But when we through the power of our
 lusts are led to grow cold & lukewarm under
 the holy profession retaining the good words
 but wanting the evidences for the truth of it
 in our lives we are led to solace ourselves
 with this I am rich, and increased with
 goods and have need of nothing or I shall

have feared though I walk at a distance from
 God, and so it is the same with those old do-
 trines of the serpent. Ye shall not surely die.
 This Church had no other evidence to
 produce but their own word for these
 Riches and this amounts to no more than
 what James calls a man saying he has faith.
 They might by this impose upon one another
 and even upon themselves but the Lord will
 not take their word for it but puts them in
 mind of their real situation wretched &
 miserable & poor & blind & naked. They were
 wretched & miserable & poor so whatever they had
 they were not rich, they wanted the true Riches - they
 were blind - not seeing their misery - knowing
 neither the disease nor the remedy - blinded by
 the things of this life & so despising the heavenly
 things - "naked" wanting the wedding garment
 without any favouring before God.

18 I counsel thee to buy of me gold tried in the fire, that thou
 mayest be rich; and white raiment, that thou mayest be clothed,
 and that the shame of thy nakedness do not appear; and
 anoint thine eyes with Eye Salve that thou mayest see.

The way that guilty sinners are benefited by
 the Gospel is set forth throughout the Scriptures
 as in these 2 Verses - The Lord first discovered
 unto them their real Character, wretched,
 miserable, poor, blind, & naked. & then he calls their

1 Th. 3:15

attention to himself who is possessor of every thing they stand
in need of. The Jews made unto the guilty wis-
dom, righteousness, Sanctification & redemption.
So when Paul was made acquainted with the Gos-
pel he saw that he had been a blasphemer, a perse-
cutor & injurious - yea the chief of sinners but
he was made to glory in the Cross of Christ even
in the worst view of himself - As a remedy against
the wretchedness, miserableness and poorness of this
Church of Laodicea; our Lord would have them
to buy of him gold tried in the fire that they
might be rich. This gold tried in the fire is nothing
else but the divine Righteousness that which can
enrich a guilty sinner in the sight of God for ever-
more. Just as it is pointed out here also under the
idea of White raiment, and Eye Salve - That
great things that makes a man poor in the
sight of God is the want of a Righteousness - he is
continually wanting to make his own Righteous-
ness pass with God for sterling gold but when
it comes to be tried by the balance of the Sancti-
tary it is found light & full of dross - and
every attempt makes the wretch poorer than
before. In short nothing can make a man
rich but this gold tried in the fire and when a
man is possessor of this though he may not
in this world have where to lay his head yet
he is rich in the sight of God & will appear so

in the world to come.

2^{dly} As a remedy against their nakedness he would have them to buy of him white Raiment. In the same manner as we want to Palm upon God our own Righteousness for Sterling Gold so we are daily endeavouring to clothe ourselves with the rags of our own Righteousness; and here we may observe that every one will appear at last naked to his shame who is not possess^r of this White Raiment. Just as the guest was whom the lord found at the feast wanting the wedding garment. Every one clothed with this needs no other covering in the sight of God because it is the robe of Christs Righteousness.

3^{dly} As a remedy against their blindness he counsels them to anoint their eyes with Eye Salve that they may see, and as we oppose the divine Righteousness in the other two figurative expressions so do we also in this - there is nothing that a man values himself more upon than his seeing and his being willing to see & love what is good when laid before him. A man may see much blindness and ignorance in his neighbour but he will not easily acknowledge this in himself and although even the Conviction of it be brought home to his Conscience yet he will be ready to join with the Pharisees in saying "Are we blind also?" John 9: 13 -

none will fairly admit that he is blind until he is made
 acquainted with the gospel because it robs him of his
 ground of glorying none can cure this blindness but
 the Lord Jesus & this he does by his Holy Spirit. En-
 lightening the Eyes of the understanding Eph 1: 18
 when this takes place a man can bear to see his
 own wretchedness because his eyes are opened to the
 divine worthiness. "I counsel thee" These are the
 words of a friend - the words of him who is stiled by
 the Prophet "Wonderfull, Counsellor, Is 9: 6 - This
 way of teaching by giving Counsel seems to point
 out that he would wish us to see it for our own
 Interest to bearken to what he says - what the
 Counselor, is that we would buy those things
 we stand in need of from Him. - By this Expre-
 sion of buying we are not to thinke of Guilty Sin-
 ners as having any equivalent to give for those
 things or that he is requiring any thing from
 them No, this would be like saying to an hun-
 gry Beggar "I will give you bread but you
 must pay me for it", when his Pockets are empty
 But this buying is finely illustrated by the
 Prophet Is 55: 1-3 And yet every man when
 his ears are opened to attend unto the divine
 Counsel he gives up & renounces what is nearest
 & dearest to himself & that is his own Righteousness
 and also of his prospect of a happy life in this
 world as Paul Phil 3: 8-12 when he finds the pearl

nakedness he
 in white Raim-
 ent as we want
 righteousness for
 our own
 service that
 led to his shame
 Raiment Just
 and at the
 rent Every one
 seeing in the
 Christ's Right-
 ness he coun-
 selor that
 living Right-
 eousness so
 at a man
 seeing and his
 when laid
 blindness and
 not easily
 up even
 to his
 with
 John 1: 1-

of great price he joyfully sells all that he hath
 counts nothing too dear - and so he imitates
 Moses in his choice Heb 11:24-27 - The Lord sets
 himself forth here as a Merchant proposed of every
 thing that his people have need of to make them
 stand perfect & complete in all the will of God
 and so in the Song we have a view of the Church
 coming up from the wilderness into the pro-
 mised land under his safe guard & complete
 in him Song 3:6. -----
 10. 19 as many as I love I reprove & chasten; be zealous therefore and repent
 He takes many of the Lords rebukes & chastise-
 ments to make his people see the plagues of
 their own hearts - the whole way of the Lord
 with his people in this world is for this pur-
 pose and in these he deals with them as with
 Sons for what Son is he whom the Father
 chasteneth not Heb 12:5-12 When his people
 turn lukewarm under the profession of his name
 he sometimes afflicts the Church with sickness,
 weakness & death as in the case of the Church at
 Corinth 1 Cor 11:29-33 - In whatever way the Lord
 rebukes & chastens his people his intention is to
 lead them to Judge themselves, to hear the Pro-
 phet & who hath appointed it Mic 6:9 and that
 these are proofs of his love towards them, chasten-
 ing that they may not be condemned with
 the World. - Now he would ^{have} the disciples in the

Church of Laodicea to be zealous in opposition to all
 that looks warmness & coldness which they had fallen
 into & for which he is now rebuking them and to refuse
 all his their wickedness by giving ear to his counsel.
 Behold I stand at the door and knock. If any man hear my
 voice, and open the door, I will come in to him, and will sup with
 him, and he with me.

As the Lord said to the Church of Philadelphia
 Behold I come quickly so he says to the Church of
 Laodicea Behold I stand at the door & knock
 for the period of this Church respects that time
 when this Coming is nigh even at the doors.
 There is no foundation in this verse for that
 heart work which has been so much spoken of
 in the Religious world for it has always been
 supposed by them that how ever men undo
 the profession of his name turned cold &
 lukewarm yet there was always something good
 at bottom & at least they were willing to receive
 Christ - but when men are brought to the
 knowledge of the Truth they are convinced that
 they have neither will nor inclination to it
 & when they turn aside from the truth it is
 through an evil heart of unbelief & takes the
 same divine power to restore them again as
 it did at first to bring them to the Confession
 of his name.

This verse entirely respects his 2^d Coming & the

Lord seems here to refer to what he said in the days of his flesh. Math 24: 1, 2 &c. and more particularly Luke 12: 35-41.

1021 To him that overcome will I grant to sit with me in my throne ere as also overcome and am set down with my Father in his throne.

This is a very grand promise contained in this verse and wonderfully heightened by considering the Characters of those to whom it is given, "wretched & miserable & poor & blind & naked." All his people will then be convinced of the faithfulness of that saying that Christ Jesus came into the world to save the Chief of Sinners. The thing that is here promised is a seat with the Lord Jesus in his throne, would it not be enough that these poor wretched sinners were admitted to stand before the throne - this would be reckoned more than enough by every other Potentate besides the Lord Jesus - but he will bestow upon his Servants nothing less than a throne, yea his own throne & a seat in it - This brings to mind what he said. "Father, I will, that these also whom thou hast given me may be with me where I am that they may behold my glory." The Lord is here showing that the redeemed had good reason for singing that Song - "Thou hast made us Kings &c." They are not mock Kings without a throne for He says -

They shall sit with me on my throne" And when he says my Throne he sufficiently distinguishes it from all earthly thrones which, however great & glorious in time are broken down & vanish away.

It is indeed properly said "I will grant" it is entirely a free gift; without any respect of worth about the object, as no beggar can purchase even an earthly throne.

But then all his people to whom he will give a share in his throne must overcome even as he overcame - how was that? By suffering first & then entering in to his glory - This is the road that is chalked out for his people - They are predestinated to be conformed unto the image of his Son Rom 8: 29.

There is a part of the sufferings of Christ left behind for every one of his people to fill up Rom 1: 26 and when these are finished or filled up in them then they overcome even as he overcame.

But we are not to think of these sufferings as any way the cause of their obtaining this throne or that they give the Sufferers any claim upon the Lord Jesus - for if this were the case there could be no propriety in what he says "I will grant" importing a free gift; but as his people are predestinated of pure grace to be heirs of the Kingdom the Lord will have them in consequence of this to be in some measure assimilated to him - all in his imitation and as they are to bear

his Managing long he will have them also to have
 his Image in suffering - This is manifest also to be
 what is said here that both their seat on the
 Throne and their overcoming or being made
 perfect through sufferings depends upon his
 resurrection from the dead and Exaltation at
 the Fathers right hand for as he overcame and
 is set down with the Father in his throne and
 all his people shall also overcome & sit with him
 on his throne so that all the hope of Christians
 rests upon the Lords Resurrection and the
 good pleasure of the Father in him and the
 as sure as this is true so sure shall this promise
 be fulfilled to all his seed.

¶ 22 He that hath an ear, let him hear what the Spirit saith
 unto the Churches.

Have we not reason to fear that the Spirit is
 now saying to his people in the Churches "I know
 what they work; that thou art neither Cold nor hot
 Is not this manifest from our works? we are
 not indeed Cold, we have works of some kind
 but may not the Lord put the question when
 you did these things did you them at all un-
 to me? It will be more tolerable for Sodom
 & Gomorrah at the day of Judgement than
 for us if we are found neither Cold nor hot at
 his appearing, we will then be like that
 Servant who knew his Lords will and did it not

who will be beaten with many stripes - we may easily
 know whether we are lukewarm in the profession -
 are we serving God and Mammon? are we wanting
 to join the friendship of the world & the love of God
 together? Is our heart divided? are we laying up
 treasures on earth while we are professing to go to
 heaven? - and does not our heart daily condemn
 us of one or all of these things? and when this is the
 case have we not every reason to fear that the Spirit
 is saying this of us "No then because thou art lukewarm
 and neither cold nor hot I will spue thee out of
 my mouth" would not this be most Just? Can
 any thing about us hinder, or rather does not
 every thing about us serve to bring the execution
 of this awfull sentence? Can any reason be given
 why this Judgment is delayed but that the
 Lord is long suffering not willing that any
 should perish but that all should come to re-
 pentance? We see here that in proportion as a
 man turns cool in the Christian profession he
 turns self Righteous; that the very Language of
 lukewarmness is Tameness and increased with
 goods and stand in need of nothing - and our
 degree of lukewarmness is Just in proportion
 to our sense of the need we stand in of the
 atonement - This situation is most hateful
 to God Is: 65: 2-5 Ez: 16 - In proportion as a
 man grows self Righteous he loses the view of his

real character and in what circumstances the
 Gospel found him. The effect of the Gospel is to
 deprive man of every kind of hope about
 himself - But when the Lord takes away all look-
 ing from the wretched Sinner he fortifies the heart
 by leading his attention to himself; that every thing
 is to be found in Him to make him rich
 The Lord is here represented as beseeching
 a Sinner to be reconciled - Have we not often
 been found despising this Counsel - And might
 he not justly say "Because I have called be-
 hind me Pro: 1: 24-33 - And seeing this might be said to us
 ought we not be humbled for the pride of
 our hearts? And while on the one hand it may
 be a matter of wonder and Joy to us that he is
 still continuing to Counsel us, does it not
 become us to take what is said here as a severe
 Rebuke for our lukewarmness under the holy
 profession, to be zealous & show our indignation
 at this sloth & security & to repent of our ways by
 giving heed to his Counsel - We should be moved
 to this by the Consideration of the Lord standing
 at the door, of his sudden appearance to Judg-
 ment and the awfull situation of those who will
 be found at that day having Lamps but no Oil in
 them - Does the promise contained in the 21 Verse
 encourage us to hearken to his Counsel? - Nothing
 can go beyond this for it is blessedness with the Father

the Son - Heirs of God & Joint heirs with Christ - the light
of the Father's countenance is lifted up upon all the people
of Jesus as it is upon himself for evermore.

Chap 4th see other Book

