human agents, and among them eminently  
these Jewish enemies) **is about to cast**[**some**] **of you into prison** (to be literally  
understood: the constant accompaniment  
of persecution, Acts xii. 3;  
xvi. 23), **that ye may be tried** (by temptations  
to fall away: not, that ye may  
be *proved*. This might be the end which  
Christ had in view in permitting the  
persecution: but the expression here  
rather gives the purpose of the agent in  
the previous clause, viz. *the devil*); **and  
ye shall have tribulation ten days** (the  
expression is probably used to signify a  
short and limited time: so in Gen. xxiv.  
55; Judges xi. 19; Dan. i. 12: see also  
Numb. xiv, 22; 1 Sam. 1.8; Job xix. 3;  
Acts xxv. 6. All kinds of fanciful interpretations  
have been given: see in my  
Greek Test.). **Be** (literally, **become**: new  
circumstances of trial requiring new kinds  
and degrees of fidelity; which does not  
remain as it is, but takes accession) **thou**  
(it is quite futile to attempt to distinguish  
in these Epistles between what is said to  
the Angel in the singular, and what is  
said to the Church in the plural. This is  
shewn by the former part of this verse,  
“**thou** *art about to suffer*,” .. . followed  
**by some of you**. Only where there is occasion  
to discriminate, is the plural used:  
see v. 24f.: but wherever the whole church  
is spoken of it is in the singular, under the  
person of its representative angel) **faithful  
unto** (not, *“until:”* but *“even unto,”*i.e. up to the point or measure of: Let  
not thy faithfulness stop short of enduring  
death itself. Compare Phil. ii. 8) **death,  
and** (reff.) **I will give thee the crown**(the crown, as being the well-known prize  
promised to the faithful: as in James i. 22,  
2 Tim. iv. 8) **of life** (genitive of apposition:  
the life itself being the crown: see note,  
and distinction, on 2 Tim. iv. 8).

**11.]** *Conclusion:* see above, verse 7.—  
**He that conquereth shall not be injured**  
(the form in the original gives great, precision  
and certainty to the promise: there  
is no chance that he should be) **by** (as  
the source or original of injury) **the second  
death** (defined to be, in ch. xx. 14, *the  
lake of fire.* In this he shall have no  
part, nor it any power over him).

**12—17.]** THE EPISTLE TO THE CHURCH  
AT PERGAMUS. **And to the angel of the  
church in Pergamus write; These things  
saith He that hath the sharp two-edged  
sword** (the designation of our Lord is  
made with reference to ver. 16 below):  
**I know where thou dwellest,** (viz.)  
**where is the throne of Satan** (it is not  
easy to say, what these words import.  
Andreas (cent. vi.) and Arethas (cent. x.)  
say, “He calls Pergamus the throne of  
Satan, as being idolatrous beyond the rest  
of Asia.” But it may be doubted whether  
it was more idolatrous than e. g. Ephesus.  
And so Vitringa and Bengel. A more  
likely direction in which to find the solution  
is that taken by Lyra: “Satan’s  
throne, that is, his power, in inclining  
the unbelievers to persecute the church:”  
for above, ver. 10, the act of persecution  
is ascribed to the devil: and here we