learn by what follows, that he had carried  
it at Pergamus to the extent of putting  
Antipas to death; which seems not to  
have been reached elsewhere at this time.  
Whether this may have been owing to  
the fact of the residence of the supreme  
magistracy at Pergamus, or to some fanatical  
zeal of the inhabitants for the worship  
of Æsculapius, or to some particular person  
or persons dwelling there especially  
hostile to the followers of Christ, must  
remain uncertain.—I may remark, that  
it is plainly out of the question to attempt,  
as has been done by some, to connect such  
an expression as this with the prophecies  
of the latter portion of the book, and to  
anticipate for the insignificant Pergamus a  
leading place in their fulfilment. The expression  
is relevant, as the context shews,  
merely to the then existing state of the  
city, and not to any future part which it  
should take in the fulfilment of prophecy):  
**and thou holdest fast my name** (the profession  
of thy faith in Me), **and didst not  
deny the faith of me in the days of Antipas  
ny witness** (martyr), **my faithful one,  
who was slain among you, where Satan  
dwelleth** (of Antipas, the shortened form  
of Antipater,—after the analogy of Hermas  
for Hermodorus, Lucas aud Silas for  
Lucanus and Silvanus,—nothing is known to  
us with certainty, except from this passage.  
Andreas (cent. vi.) says that he had read the  
account of his martyrdom: and Arethas (cent.  
x.) says, that his “martyrdom” was still extant.  
Ribera gives an account from Simeon  
Metaphrastes, that he was bishop of Pergamus,  
and lived to extreme old age: and  
that when a persecution arose, in the time  
of Domitian, after having frequently witnessed  
a good confession he suffered death  
by being scorched in a hot brazen bull.  
The Greek and Roman martyrologies contain  
similar accounts at his day, April 11th.  
Respecting the childish symbolic meanings  
which have been imagined for his name,  
in defiance of philology and of sobriety  
alike, see my Greek Test. On the words  
**where Satan dwelleth**, see above).

**14, 15.]** **Nevertheless I have against  
thee a few things** (used as a term of comparison  
with the far greater number of  
approved things which remained) [**that**]  
(i.e. “namely, that,” introducing the  
form of the indictment): **thou hast there**(in Pergamus: the locality is specified  
probably on account of the description  
which has been just given of it as the  
place where a faithful martyr had suffered  
unto death) **men holding the teaching of  
Balaam** (not simply “doctrine corresponding  
to the character of the advice of  
Balaam,” but used in strict correspondence  
with the words *“who taught”* following:  
that which a man teaches being  
his doctrine, And to *hold* this teaching,  
is to follow the teaching), **who taught  
Balak** (it is not expressly asserted in Num.  
xxxi. 16 that it was *Balak* whom Balaam  
advised to use this agency against Israel:  
but the narrative almost implies it: Balak  
was in power, and was the most likely  
person to authorize and put in force the  
scheme, And so Josephus makes Balaam  
on departing call to him Balak and the  
princes of Midian, and give them the advice)  
**to put a stumblingblock** (an occasion  
of sin) **before** (in the way, or before  
the face of) **the sons of Israel, to eat** (i.e.  
inducing them to eat) **things offered to  
idols** (from Num. xxv. 1, 2, it was not  
only participation in things offered to  
idols, but the actual offering sacrifices to  
them, of which the children of Israel were