put before the church). {9} **Behold. I give**(not, *to thee,* nor can we render it by *I*  
*will make*, as the A. V.: the sense is  
broken off in the following clause, and the  
verb **give** resumed by **I will make them**)  
**of the synagogue of Satan** (see on ch. ii. 9,  
where the same expression occurs of outward  
Jews who were not real Jews), **who  
profess themselves to be Jews and they  
are not, but do lie,—behold, I will make  
them that they shall come, and shall  
worship before thy feet** (so in Isa. lx. 14,  
“The sons also of them that afflicted thee  
shall come bending unto thee: and all they  
that despised thee shall bow themselves  
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.” See also  
Isa. xlix. 23; Zech. viii. 20—23), **and that  
they may know that I loved thee** (the  
English idiom requires, “have loved  
thee:” but the past tense has its propriety,  
referring as it does to the time  
preceding that in which they shall do  
this. Düsterdieck takes it as used of that  
great proof which Christ gave of His love  
by dying for His church, appealing to the  
same tense in Eph. v. 25; Gal. ii. 20;  
1 John iv. 10, 11. But thus we lose the  
especial reference to the particular church  
which seems to be involved in the recognition.  
It is the love bestowed on the  
Philadelphian church, in signalizing its  
success in the work of Christ, that these  
converted enemies shall recognize). {10} **Because  
thou didst keep the word of my  
endurance** (or, **patience**: the word preached  
to thee, enjoining that endurance which  
belongs to Me and mine, see ch. i. 9), **I  
also** (I on my side: the **also** expressing  
reciprocity) **will keep thee** (**thee**, emphatic  
and prominent) **from** (from out of the  
midst of: but whether by *immunity from*,  
or by *being brought safe through*, the preposition  
does not clearly define) **the hour  
of temptation** (the appointed season of  
sore trial: literally, **of the temptation**, of  
the well-known and signal temptation.  
But the article cannot be expressed in  
English, because it would unavoidably  
become the antecedent to *“which”* following)  
**which is about to come upon the  
whole world** (the time imported is that  
prophesied of in Matt. xxiv. 21 ff., viz.  
the great time of trouble which shall be  
before the Lord's second coming. As such,  
it is immediately connected with **I come  
quickly** following), **to try them that  
dwell upon the earth** (see ch, viii. 13, &c.,  
where the expression applies to those who  
are not of the church of Christ. In this  
great trial, the servants of Christ shall be  
kept safe, ch. vii. 3. The trial of the  
*temptation* will operate in two ways: on  
the faithful, by bringing out their fidelity;  
on the unfaithful and unbelieving, by  
hardening them in their impenitence, see  
ch. ix. 20, 21, xvi. 11, 21.

The Expositors have in many cases gone away  
from this broad and obvious meaning here,  
and have sought to identify the *hour of  
temptation* with various periods of trial  
and persecution of the *Church*: a line of  
interpretation carrying its own refutation  
with it in the very terms used in the text.  
Thus Grotius understands it of the persecution  
under Nero; Lyra, of the future  
increase of that under Domitian, which  
was raging as the Apostle wrote: others,  
of those under Trajan: others again, of the  
troubles which should arise on account of  
Antichrist, which is nearer the mark).

**11.] I come quickly** (these words, which  
in different senses and with varying references