was so too. The poverty was, as we may gather, the  
*result of persecution;* for it is spoken of *between* the  
“tribulation” and the “blasphemy” as the persecutors.  
  
 9. “And the blasphemy from those who say that they are  
Jews, and are not, but are the synagogue of Satan.”  
  
 The Jews were the great enemies of the Church in  
Smyrna, and the agents of Satan against the angel.  
 It was, no doubt, felt to be peculiarly trying to the  
believers of that day, that the Jews, to whose sacred  
writings they appealed, made common cause with the  
heathen against them. It was calculated to suggest the  
doubt whether they could be right.  
 The sin thus noticed as beginning under “the things  
that are,” and confined to the Jews, in *the prophetic  
part*, embraces *the whole world*, and attains its most  
fearful height. The *seeds* of each future development  
of iniquity *cluster round the churches*, or are found  
*within them*.  
 The blasphemers said they were Jews, but were not.  
They were *Jews outwardly*, but *not within*. And in  
this dispensation *only the inward Jew* is recognized of God.  
Rom. ii. 28.  
 They are *Jews literally taken*, but had they been in  
God’s sense, *true Jews*, they would have *joined the Church  
of Christ*.  
  
 10. “Fear not 1 the things which thou art about to suffer; 2  
behold the devil is about to cast some of you into prison, that ye  
may be tempted; and ye will have a tribulation of ten days.   
Become 3 faithful unto death, and I will give thee the crown of life.”  
  
 The Saviour is fortifying the president of the Church  
in Smyrna *against troubles to come*. They are beforehand  
known to Christ. He is our watchman, from His  
tower above foreseeing, and *forewarning of trials* in the  
distance.  
  
1 For μηδὲν read μὴ.

2 Μέλλω.

3 Γίνου.