52 THE APOCALYPSE [ou. ii. 17  
  
What is the allusion here? Almost all commen-  
tators seck the reference in some custom found among the  
Greeks or Romans. But Jesus is assuming an atti-  
tude of opposition to the heathen and their abomina-  
tions; is it likely that He would choose His allusion  
from among the things condemned ?  
Both the manna and the white stone are taken from  
the priestly functions of Aaron.  
There is one case, which applies more nearly than  
any. Itis that of Joseph, who is tempted to fornication,  
as these of Pergamos are. He overcomes, and receives  
from the hand of king Pharaoh great honours. ‘‘ Pharaoh  
took off his ring from his hand, and put it upon Joseph’s  
hand.” ‘“ And Pharaoh called Joseph’s name Zaphnath-  
paaneah’’ (Gen. xli. 42, 45).  
But there is one point in all these cases which pre-  
vents entire parallelism. They were all names publicly  
given, and known to many. This is to be a new name,  
unknown to any but the receiver. It marks a secret  
understanding, and a gracious confidence between the  
giver and receiver.  
Some have inquired—What will the name be? This  
it is useless to ask. It will be different in each case.  
It is of its own nature a secret. To attempt to know,  
what Christ declares none but the receiver shall know,  
is absurd.  
It seems a reward founded upon those words—‘‘ Thou  
holdest fast my name.’ In the day of trial, this  
bespoke firm love. It will be requited by a new name,  
in the day of glory, when Jesus Himself takes His “‘ new  
name, which none knoweth but himself.” xix. 12.  
Against the Gnostic enticement to the believer—that,  
“if he joined their party, his eyes should be opened to  
see secrets and wonders unspeakable ’’—Jesus offers  
heavenly secrets, and the confidence of His divine  
friendship.