72 THE APOCALYPSE [ou. iii. 7.  
  
VI  
PHILADELPHIA  
  
7. ‘And to the angel of the church in Philadelphia write ;  
These things saith He that is holy—He that is true—He  
that hath the key of David, that openeth, and none will shut : 4  
that shutteth, and none openeth.”  
  
By ‘the key of David” is to be understood, as a  
part of its meaning, the Saviour’s power of raising the  
dead. Thus it runs parallel with our Lord’s words in the  
first vision : “I have the keys of Hades and of Death”  
(i. 18).  
But the opening of Hades is in order to the kingdom  
of Messiah, as Rev. xx. 4-6 shows. Then will David  
attain his promises. Jn coincidence with this, our  
Lord gave to Peter first, and to the other apostles  
afterwards, “the keys of the kingdom of heaven.”  
They had power to exclude from millennial glory any  
offender of the Church ; or again, on his repentance, to  
take off the exclusion :# 1 Cor. v.; 2 Cor. ii.  
Jesus, then, as possessor of the power of resurrection,  
holds the key to all the promises made to David, and  
can admit any to them, or exclude any from them.  
“He that openeth, and none will shut.”  
Jesus, in the vision to the churches is a priest. Now,  
  
1 Kreicet, Treg.  
\* The Pope, or bishop of Rome, is no apostle, nor has he an  
apostle’s power. That Peter was ever at Rome has not been  
  
proved. He was apostle “‘of the cirewmcision”’ (Gal. ii.), not  
of the Gentiles.