on the priests, those who were condemned  
were clothed in black, while the  
blameless wore a white robe,—seems, like  
so many of these rabbinical illustrations,  
to be far-fetched, and to spoil the simplicity  
of the passage. An allusion to Zech.  
iii. 3 ff. is far more obvious. **with me**, in  
remarkable accord with our Lord’s prayer  
in John xvii. 21, “*Father, I will that  
they whom Thou hast given Me, where I  
am, there they also may be* **with me:**” see  
also Luke xxiii. 43), **for they are worthy**  
(the *worthiness* here is found in the terms  
of the sentence itself. They have *kept  
their garments undefiled:* they of all  
others then are the persons who should  
walk in the glorious white robes of heavenly  
triumph. Exactly thus in ch. xvi.  
5, 6, *“They shed blood, and thou gavest  
them blood to drink:* **they are worthy.**”  
To dream of any merit here implied, is not  
only to miss, but to run counter to the  
sense of the whole saying and situation.  
The absence of defilement is only explained  
by ch. vii. 14, *“They washed their robes,  
and made them white in the blood of the  
Lamb:”* and as Vitringa excellently says,  
“Un*worthiness* here marks the proportion  
and congruency which was between the  
state of grace in which they had been on  
earth, and of the glory which the Lord had  
decreed for them according to the measure  
of this very law of grace”). {5} **He that conquereth,  
he** (the reading “*he that conquereth*  
**thus**,” found in so many MSS.,  
seems to have arisen originally in a very  
usual confusion of the long and short *o* in  
Greek, and then to have been retained,  
from not being altogether without meaning;  
“*thus*,” i.e. as those first mentioned)  
**shall be clad in white garments**(the concluding promise takes the hue of  
what had gone before, and identifies those  
just spoken of with these victorious ones):  
**and I will not wipe out his name out of  
the book of life** (this again takes its colour  
from the preceding. Those who have a  
name that they *live*, and are dead, are  
necessarily wiped out from the book of  
*life*: only he whose name is a living name,  
can remain on those pages. Here again  
the Rabbinical expositors have gone wrong  
in imagining that the genealogical tables  
of the priests are alluded to. Far rather  
is the reference to the ordinary lists of  
citizens, or of living members of any body  
or society, from which the dead are struck  
out. Thus they whose names have been  
once inscribed in this book, whether by  
their outward admission into Christ’s  
church in baptism, or by their becoming  
living members of Him by faith, if they  
endure to the end as His soldiers and  
servants, and obtain the victory, shall not,  
as all His mere professed members shall,  
have their names erased from it. The  
figure itself, of the book of life, is found  
as early as Exod. xxxii. 32 f.); **and I will  
his name in the presence of my  
Father and in the presence of his angels**(see Matt. x.32; Luke xii. 8, both of which  
are here combined: see also Luke ix. 26;  
Mark viii. 38. The promise implies that  
in the great day the Judge will expressly  
acknowledge the name thus written in the  
book of life, as belonging to one of His.  
See ch. xx. 15, xxi. 27; also Matt. vii. 23,  
[xxv. 12], where He repudiates those  
whom He knows not).

**6.]** See above,  
ch, i. 7.

**7–13.]** THE EPISTLE TO THE CHURCH  
AT PHILADELPHIA. It has been remarked,  
that this Epistle bears a tinge throughout,  
of Old Test. language and imagery, correspondent  
to the circumstances of the  
church as connected with the Jews dwellling