form the burden of this whole  
book, are here manifestly to be taken as an  
encouragement and comfort to the Philadelphian  
chureh, arising from the nearness  
of the Lord’s coming to reward her;  
compare **thy crown** below): **hold fast that  
which thou hast** (this, in the language  
of these Epistles, imports any advantage,  
or progress in grace, already possessed;  
compare ch. ii. 6, *“This thou hast, that”*  
. . . .This is regarded as a treasure, to be  
firmly grasped, as against those who are  
ever ready to snatch it away. In this case  
it was a rich treasure indeed: compare  
vv.8, 10), **that no one take** (snatch away:  
but here the figure stops: it is not *for  
himself* that the robber would snatch it,  
but merely to deprive the possessor. So  
we have, to “*take peace out of the earth,*”  
ch. vi. 4) **thy crown.**

**12.]** The  
reward of the conqueror. **He that conquereth,  
I will make him a pillar in the  
temple of my God** (i.e. he shall have a  
fixed and important. place in the glorified  
church hereafter. That this, and nothing  
referring to any honour or dignity in the  
church militant, or in that as leading on  
to the church triumphant is intended, is  
manifest from the whole diction of this  
passage, as well as from comparing the  
corresponding promises, which all refer to  
the blessings of the future state of glory.  
It is no objection to this view, that in the  
heavenly Jerusalem there is no temple,  
ch. xxi. 22: but rather a corroboration of  
it. That glorious city is all temple, and  
Christ’s victorious ones are its living  
stones and pillars. Thus as Düsterdieck  
well remarks, the imagery of the church  
militant, 1 Cor. iii. 16 ff.; Eph. ii. 19 ff.;  
1 Pet. ii. 5 ff., is transferred to the church  
triumphant, but with this difference, that  
the saints are no longer the stones merely,  
but now the pillars themselves, standing  
in their immovable firmness. On **my**  
*God*, see note on ch. ii. 7), **and out of it  
he shall never more go out** (the subject is  
not the *pillar*, but *he that conquereth;*and the sense, that he who is thus fixed in  
his eternal place as a pillar in the heavenly  
temple, will never more, from any cause,  
depart from it. Those Commentators who  
have understood the promise of the church  
*militant*, have been obliged to take the  
*going out* as passive, shall not *be cast out*.  
Lyra takes it in both senses—“neither by  
apostasy, nor by excommunication.” And.  
thus except that the latter word will have  
no place, we may well understand the  
general term here used: none shall thrust  
him out, nor shall he be any more in  
danger of falling, and thus thrusting himself  
out. It is well worth noticing the  
recorded fact, that Philadelphia was  
notorious for calamities by earthquake.  
The language in which Strabo deseribes  
this is remarkable in connexion with this  
promise of the pillar which should not be  
moved: “Philadelphia cannot trust to  
its walls, but day by day they are more or  
less shaken and crack. And the inhabitants  
always take into account these  
accidents of their land, and build with  
reference to its character.” And still more  
so in another place: “The city of Philadelphia  
is fall of earthquakes; the walls  
are constantly cracking, and some part or  
other of the city is always in trouble,  
wherefore the inhabitants are scanty.”  
Tacitus tells us, that in the reign of  
Tiberius, when the twelve cities of proconsular  
Asia were overthrown by an earthquake,  
Philadelphia suffered, and was in  
consequence excused its taxes, and in  
common with the others entrusted to a  
senatorian commissioner to repair): **and I  
will write upon him** (the conqueror; not  
the pillar) **the name of my God** (some think  
of the mitre breastplate of the high priests,  
on which was inscribed “Holiness to the  
Lord,” Exod. xxviii. 36. But this does  
not seem applicable here, where, from this  
and the following particulars, it is rather  
a blessed belonging to God and the holy  
city and Christ, that is imported, than the  
priestly office of the glorified Christian),