968 REVEL ATION. TH   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 piaohn v.20. saith P + the true One, \* th e holy One, holy, he that is true, he   
 "he that hath ‘the key of David, that hath the key of Da-   
 funtintee is She that openeth, and none tshall}no vid, he that shutteth; and   
 wets shut; and tshutteth, and none htt) and no man   
 Haas. 2 . coulee .[opencth; ®I know thy   
 fopencth; 8"I know thy works :|2Piths 07 kuow ty   
 » behold, I have granted before thee before thee an open door,   
 \* an open door, which and no man can shut it:   
 shut: because thou hast 1 none can for thou hast a little   
 and thou didst keep my ittle power, strength, and hast kept   
 ‘ones word, and my word, and hast not   
 ° Behold, denied my name. % Be-   
 synagogue hold, I will make them   
 TS cement I give [yt them] of the   
 intheoripinat,   
 ing there. For the history, &e., see Intro- (these words stand by themselves; not as   
 duction). And to the angel of the church connected with what follows below, the   
 in Philadelphia write; These things saith intervening sentence, “behold, ... shut,”   
 the holy One (as opposed to the synagogue being considered parenthetical. They   
 of Satan below; not with reference to are words of comfort and support to the   
 Christ’s High-priesthood, but expressive of Philadelphian church): behold, I have   
 moral attribute), the true One (this title given before thee a door opened (i...   
 would appear as if it chosen to declare granted, in my possession and adininistra-   
 an attribute of our Lord, opposed to “those tion of the key of David, that a door   
 who say...and are not, but do lie” should stand opened. The door is vari-   
 Delow), he that hath the key of David 2 Cor. understood: but 3 [otherwise in   
 (i.e. He that is the Heir and Lord of the take it to 27], an as in I Cor. for the   
 abiding theocracy. In Isa. xxii. 22, it is mission work of the church. And this   
 said of Eliakim son of Hilkiah, « The key appears to be the true sense here, by   
 of the house of David will T lay upon his what follows in ver. 9, promising con-   
 shoulder ; so he shall open, and none shall version of those who were now foes.   
 shut; and he shall shut, and none shall Pefore thee, beeause the course is naturally   
 open?” which is mauifestly the passage forward), which no one is able to shut:   
 here incorporated into the Lord’s mi ‘because (gives the reason of what pre-   
 sage: and the sense is that whatever ceded; the Lord will confer this great   
 inferior degrees there may be of this advantage on the Philadelphian church,   
 ower of opening and shutting the church because...) thou hast little power (not   
 [the house of Danid, with reference to as A.V. “a little strength,” thereby vir-   
 the false Jews below}, the supreme power, tually reversing the sense of the words   
 the one true key, belongs to the Lord the original importing “thy strength is   
 Christ alone. It is hardly justified, and but small,” and the A. V. importing   
 serves but little purpose, to attempt to “ thou hast some strength,” the fact of its   
 set up a distinction between “the key of smallness vanishing under the indefinite   
 David” here, and “the key of the house term “a little.” This smallness of   
 of David” in Isaiah. The key is the strength must not be attributed to a   
 same in both cases: but the One possesses, seanty hestowal of iniraculous powers on   
 it as his own by right, the other has it the Philadelphia church, but to the fact   
 merely entrusted to him; laid on\_ his of the fewness of the congregation of   
 shoulder, See on the whole sense, Mutt. Christians there: possibly also to their   
 xvi. 19), who openeth, and no one shall poverty as contrasted with the wealth   
 shut; and shutteth, and no one shall open of their Jewish adversaries), and (using   
 (these words are to be taken not merely of that little well) keep my word, and   
 the power of Christ to forgive sins, but didst not deny my name (the past tenses   
 generally, as indeed the next ver. requires. perhaps refer to some time of especial trial   
 Christ only has power to adinit into and when both these temptations, to break   
 exclude from His kingdom; to enlarge Christ’s word and deny His name, were   
 the work and opportunities of His church,   
 and to contract them): I know thy works