970 REVELATION. TOE   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION,   
 that which thou hast, that no one|Zold that fast which thou   
 12 Te that over. | ##% “hat no man take thy   
 «take fthy crown. crown. %2 Him that over-   
 yi, cometh, I will make him #a pillar in| cometh will Imake a pillar   
 the temple of my God, and he shall! in the temple of my God,   
 zk never more go out: nd bI will |" he shall go no more   
 W WU" | out: and Iwill write upon   
 write upon him the name of my God, | zim the name of my God,   
 and the name of the city of my God, | 4x¢ the name of the city   
   
   
   
 ferences form the burden of this whole and the sense, that he who is thus fixed in   
 book, are here manifestly to be taken as an his eternal place as a pillar the heavenly   
 encouragewent and comfort to the Phila- temple, will never more, from any canse,   
 delphian ehureh, arising from the nea depart from it. ‘Those Commentators who   
 ness of the Lord’s coming to reward her ; have understood the promise of the chureh   
 compare thy erown below) : hold fast that militant, have been obliged to take the   
 which thou hast (this, in the language going out as passive, shall not be cast out.   
 of these Epistles, imports any advantage, ‘Lyra takes it in both senses—\*neither by   
 or progress in grace, already possessed ; apostasy, nor by excommunication.” And.   
 compare ch. ii. “This thow hast, that” thus except that the latter word will have   
 - This is regarded as a treasure, to be no place, we may well understand the   
 fimmly grasped, as against those who are general term here used: none shall thrust   
 ever ready to snateh it away. In this him out, nor shall he be any more in   
 it was a rich treasure indeed: compare danger of falling, and thus thrusting hin-   
 vy.8, 10), that no one take (snatch away self out. It is well worth noticing the   
 but here the figure stops: it is not for recorded faet, that Philadelphia was   
 himself that the robber would snateh it, notorious for calamities by earthquake.   
 Dut merely to deprive the possessor. So The language in which Strabo deseribes   
 we have, to “ take peace out of the earth,” this is remarkable in connexion with this   
 ch. vi. thy crown. 12.) The promise of the pillar which shonld not be   
 reward of the conqueror. He that con- moved: “Philadelphia cannot trust to   
 quereth, I will make hima pillar in the its walls, but day by day they are more or   
 temple of my God (i.e. he shall have a less shaken and crack. Aud the inha-   
 fixed and important. place in the glorified bitants always take into account these   
 chureh hereafter. That this, and nothing accidents of their land, and build with   
 referring to any honour or dignity in the reference to its character.” And still   
 church militant, or in that as leading on so in another place: “The city of Phila-   
 to the church triumphant is intended, is dclphia is fall of earthquakes ; the walls   
 manifest from the whole diction of this are constantly eracking, and some part or   
 passage, as well as from comparing the other of the city is always in trouble,   
 corresponding promises, which all refer to wherefore the inhabitants are scanty.”   
 the blessings of the future state of glory. Tacitus tells us, that in the reign of   
 It is no objection to this view, that in the Tiberius, when the twelve cities pro-   
 heavenly Jerusalem there is no temple, consular Asia were overthrown by an earth-   
 ch. xxi, 22: but rather a corroboration of quake, Philadelphia suffered, and was in   
 it. That glorions city is all temple, and consequence excused its taxes, and in   
 Christ’s victorious ones are its living common with the others entrusted to a   
 stones and pillars. Thus as Diisterdieck jouer to repair): and I   
 well remarks, the imagery of the church will write upon him (the conqueror; not   
 militant, 1 Cor. iii. ff.; Eph. ii. 19 i ; the pillar) the name of my God ten think   
 1 Pet. ii. 5 ff, transferred to the church of the mitre breastplate the high priests,   
 triumphant, but with this difference, that on which was inscribed Holiness to the   
 the saints are no longer the stones merely, Lord,” Exod. xxviii. 36. But this does   
 but now the pillars themselves, standing not seem applicable here, where, from this   
 in their immovable firmness. On my and the following particulars, it is rather   
 God, see note on ch. ii. and out of it a blessed belonging to God and the holy   
 he shall never more go ont (the subject is city and Christ, that is imported, than the   
 not the pillar, but he that conquereth; priestly office of the glorified Christian),