What is the allusion here? Almost all commentators seek the reference in some custom found among the  
Greeks or Romans. But Jesus is assuming an attitude of opposition to the heathen and their abominations; is it likely that He would choose His allusion from among the things condemned?  
 Both *the manna* and *the white stone* are *taken from  
the priestly functions of Aaron*.  
 There is one case, which applies more nearly than  
any. It is that of Joseph, who is tempted to fornication,  
as these of Pergamos are. He overcomes, and receives  
from the hand of king Pharaoh great honours. “Pharaoh  
took off his *ring* from his hand, and put it upon Joseph’s  
hand.” “And Pharaoh *called Joseph’s name Zaphnath-paaneah*”(Gen. xli. 42, 45).  
 But there is one point in all these cases which prevents entire parallelism. *They were all names publicly  
given, and known to many*. *This* is to be a new name,  
*unknown to any but the receiver*. It marks a secret  
understanding, and a gracious confidence between the  
giver and receiver.  
 Some have inquired—What will the name be? This  
it is useless to ask. It will be different in each case.  
It is of its own nature *a secret*. To attempt to know,  
what Christ declares none but the receiver shall know,  
is absurd.  
 It seems a reward founded upon those words—“Thou  
holdest fast *my name*.” In the day of trial, this  
bespoke firm love. It will be requited by a new name,  
in the day of glory, when Jesus Himself takes His “*new  
name, which none knoweth but himself*.” xix. 12.  
 Against the Gnostic enticement to the believer—that,  
“if he joined their party, his eyes should be opened to  
see secrets and wonders unspeakable”—Jesus offers  
heavenly secrets, and the confidence of His divine  
friendship.