some peculiarly distinguished Christians, but of Christians generally (for to be a *conqueror and to be a Christian  
is the same thing*).” In these words behold one of  
those false assumptions, which have introduced such  
vagueness into this and other portions of God’s word.  
No! Every Christian must indeed be a conqueror at  
last, as compared with the *world*. But the conquerors  
here spoken of are conquerors as compared with some of  
their *fellow-Christians*. The Saviour in the other views  
which He gives of His coming, divides His disciples  
into the watchful and the sleepers: Matt. xxiv. 40-51;  
Mark xiii. 32-37; Luke xii. 31-48. To each of these  
He foretells a different recompense.  
 A pillar is used either to (1) support parts of a building,  
or (2) for ornament. The promise refers to the latter  
use of a pillar. Observe first, how the figure of a building  
runs through the whole. We have *a door, a temple, a  
pillar, a key, a city*. Amid some ancient ruins in the  
city of Philadelphia, “one solitary pillar has often been  
noticed, as reminding beholders of the remarkable words  
in the Apocalypse—‘Him that overcometh will I make  
a *pillar* in the temple of my God.’” *Kitto’s Cycl*.  
 The manifest reference therefore is to the remarkable pillars of Solomon’s temple, which were evidently  
considered masterpieces of art and of the artist, so  
special is the account given to us of them. 1 Kings  
vii. 13-22; 2 Chron. iii. 15-17.  
 “He shall go out no more.”  
 His reward, once begun, shall receive no after-check,  
or conclusion. Steadfastness in *duty* shall be recompensed by steadfastness in *glory*.  
 The names of the two pillars of Solomon were JACHIN  
—[“He shall *establish*”]—and Boaz—[“In strength”].  
This shall be truly fulfilled on high, in resurrection.  
 “And I will write on him the name of my God.”  
 Jesus came to discover to us the new name of