15—18. REVELATION. 959   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 stone, and in the stone a white stone, and on the stone "a new heb.H.12.   
 mew name written, which name written, which none knoweth Perars   
 no man knoweth saving he saving he that receiveth it.   
 that receiveth it. 1% And 18 And unto the angel of the   
 unto the angel of the ehurch in Thyatira write ;   
 church in Thyatira write ; These   
 These things saith the Son|©™\* saith the Son of God, ! who teb.1.15 15.   
 of God, who hath his eyes | things   
   
 give to him a white stone (see below), dict of acquittal would be a strange re-   
 and on the stone a new name written, ward indeed to one who has fought and   
 which none knoweth except he that re- overcome in the strength of an acquittal   
 ceiveth it (the views concerning this stone long ago obtained, Col. iii. 13. The most   
 hye been very various. Bede interprets probable view is that which Bengel gives   
 it “the body, now white by baptism, then a hint of, and which Hengstenberg and   
 refulgent with the glory of incorruption.” Diisterdieck hold, that the figure is de-   
 But this is surely out of the question. rived from the practice of using small   
 Some have connected this with the men- stones, inseribed with writing, for various   
 tion of the manna, and cited the Rab- purposes, and that, further than this, the   
 binical tradition, that with the manna fell imagery belongs to the oceasion itself   
 precions stones and pearls. Others again Taking it thus, the colour is that of vie-   
 think of the precions stones bearing the tory, see ch. iii, 3; vi. 25 iv. 45 xix. 14.   
 names of the twelve tribes on the breast- ‘The name inscribed yet remains for con-   
 plate of the High Priest, the order for sideration. It is in this, as would be in   
 which was contemporary with the giving every case, the inscription which gives the   
 of the manna, Bxod. xxviii. ; xxix. 10, stone its real value, being, as it a token   
 and regard this as indicuting the priestly of reward and approval from the Son of   
 dignity of the victorions Christi, Eb- God. But what name is this? not what   
 rard remarks, that as the hidden manna name in each case, for an answer to this   
 wis the reward for abstaining from idol- question is precluded by the very terms,   
 ment, s0 this for abstinence from fornica- « which none, &e.:” but of what kind? Is   
 tion. Again Arethas and others have re- it the name of Christ Himself, or ef God   
 minded us of the Gentile eustom of pre- in Christ ? This supposition is preclnded   
 senting the victors at the games with a also by the same terms: for any mysteri-   
 stone or ticket which entitled them to ous name of God or of Christ would eithe   
 nourishment at the public expense, and be hidden from all [so ch. 12], or known   
 to admission to royal festivals. Hence to all were similarly victorious through   
 they regard the white stone as the ticket grace. These very terms seem to require   
 of admission to the heavenly feast. But it that it should be the recipient's own name,   
 may he replied, 1) the feast is mentioned a new name however; a revelation of his   
 separately under the name of the hidden everlasting title, as a son of God, to glory   
 manna: and 2) the description of the in Christ, but consisting of, and revealed   
 writing on the stone, which follows, will in, those personal marks and signs of God’s   
 not suit this view. Again, others, regard- peculiar adoption of himself, which he and   
 ing the connexion of the white stone with none else is acqnainted with. “If the   
 the manna, refer to the use of the lot cast heart knoweth its own bitterness, and a   
 among the priests, which should offer the stranger intermeddleth not with its joy”   
 sacrifice: or to the writing a name, at [Prov. xiv. 10], then the deep seeret «leal-   
 election by ballot, on\_a stone or a bean: ings of God with each of us during those   
 or to the custom of absolving criminals times, by which our sonship is assured and   
 with a white stone and condemning them our spiritual strife carried onward to   
 with a black one. Some expositors com- tory, can, when revealed to us in the other   
 bine two or more of these expositions. blessed state, be known thoroughly to our-   
 But it is against all these interpreta- selves only).   
 tions, that no one of them fits the con 18—29, | 'Tue Epistrx To rue cuvRcT   
 ditions of this description. Each one halts at Tiyatina, And to the angel of the   
 in the explunation either of stone itself, church in Thyatira write; These things   
 or of that which is written on it. Least of saith the Son of God (our Lord thus names   
 all, perhaps, the last apply; the ver- Himself here, in accordance with the spirit