12—15. REVELATION. 971   
   
 AUTHORIZED VERSION. i   
 AUTHORIZED VERSION REVISE   
 Of my Gort, which is new the ‘new Joni lem, which cometh!   
 Jerusalem, which cometh down out of heaven from my God,— a0   
 down out of heaven from! Kand mine own new name. 1H Te bapa   
 my God: and I will write that hath an ear, let him hear what   
 upon him my new name.   
 13 He that hath an ear, let the Spi it th unto the churches,   
 him hear what the Spivit M And unto the angel of the   
 saith unto the churches. church ¢ in Laodicea write ; ™ These 99, ow   
 M And unto the angel things saith the Amen, "the faith-   
 of the church of the Lao- ful and true witn:   
 diceans write; These things of the , the begin-   
 saith the Amen, the faith- PT know thy works, of God;   
 Sul and true witness, the ning neither cold ereation that thou Pres!   
 beginning of the creation T would   
 of God; 31 know thy   
 works, that thou art nei-   
 ther cold nor hot : I would   
   
 and the name of the city of my God, the to follow in ch. iv. ff. as some   
 new Jerusalem, which descendeth out of gined. Far ae does it. substantiate   
 heaven from my God (on the whole, see the witness borne in the Epistle itself, us   
 ch, xxi. 2, 3, and notes. It is possible, we have seen in the case of the other   
 that the name Jehovah Shamnih, Ezek. introductions), the beginning of the crea-   
 xlvili, 85, may be meant; but hardly tion of God (sce Col. i. 15, and note. In   
 probable, secing that the Holy Name Him the whole creation of God is begun   
 itself has heen mentioned as in- and conditioned: He is its source and   
 scribed on him. The inscription of the primary fountain-head. The mere word   
 name of the city would betoken beginning would admit the meaning that   
 ship),—and mine own new name (not the Christ is the eated being: sve   
 name mentioned ch. xix. xlix. 3; 17; and Prov.   
 known and patent, but that indicated ch. Viii, And so the Arians here take it,   
 xix. 12, “which none knoweth but Him- id some who have followed them. But   
 self :” for this is clearly at by the every consideration of the requirements of   
 word new. By the inseripti im of the context, and of the Person of Christ   
 this new name of the glorified S as set forth to us in this book, is against   
 is declared, that he belongs to Him in His any such view. Diisterdieck asks the   
 new and glorious state of eternal rest questions, “How could Christ write if   
 and triumph). 13.] See above, ch. it were only this present Epistle, if He   
 ii. 7. were himself a creature? How could   
 14—22,] Tue Eristre ro Tire crvrent every creature in heaven and earth adore   
 ry Laopicea. And to the angel (not, Ilim, if He were one of themselves [ch.   
 the bishop or ruler, see on ch. i, of the xix. 10]? We need only think of the   
 church in Laodicea write; These things appellation of our Lord as the Alpha and   
 saith the Amen (sce Isaiah. Christ is Omega [ch. xxii, 13: compare i. 8]   
 the Amen, inasmuch His words shall neeessary fulness of import, and we   
 never pass away, but shall find certain see that in the Alpha lies the necessity of   
 ratification. ‘This, and not, the particular His being the beginning of the Creation,   
 case which is treated in 2 Cor. i, seems in the Omega that of His coming to   
 to be the reference here, where uot the bring the visible creation to an end”):   
 ratification of merely, but general I know thy works, that (see above,   
 fidelity and certainty are concerned : as ver. 1, where the construction is the   
 Arethas says, “'This is the same as (hese same: I have thy whole course of lite   
 things saith the true One: for Amen before me, and its is, that . . .)   
 means yea. There is then yea in all thou art neither cold nor hot (the peculiar   
 things said of Him; i.e, all js truth, and nse of the similitude of physical cold and   
 none a lic”), the faithful and true witness hheat here, makes it necessiry to interpret   
 (thiere does not scem in this title be any the former of the two somewhat differently   
 allusion to the prophecies which are about to its common acceptation: so that while