1092 REVELATION. XXI.   
   
 AUTHORIZED VERSION,   
 AUTHORIZED VERSION REVISED.   
 Jerusalem, coming down out of saw the holy city, new   
 heaven from God, prepared 4as a Jerusalem, coming down   
 her husband. from God out of heaven,   
 bride I heard a for voice out of] ‘prepared as a bride   
 adorned for her husband.   
 t Sowrcttet + the throne saying, Behold, the And I heard a great   
 elevexxel. 1, tabernacle of God is with men, and voice out of heaven saying,   
 13. Bae 6. he + will dwell with them, and they Behold, the tabernacle of   
 +4 aS: shall be his people, and he shall be God is with men, and he   
 God with them, their God. will dwell with them, and   
 + [God] shall wipe away every tear they shall be his people,   
 from their eyes; and & there shall and God himself shall be   
 », be no more death, neither sorrow, with them, and be their   
 nid axav.1o, NOY crying, nor pain: for the former God. 4 And God shalt   
 . “\*,, things are passed away. wipe away all tears from   
 that sitteth upon the throne said, their eyes; and there shall   
 XBchold, I make all things new. be no more death, neither   
 And he saith +, Write: for And these sorrow, nor crying, neither   
 shall there be any more   
 Sc Isa, | pain : for the things   
 Peonvaze are passed away. % And   
 + unto me is he that sat upon the throne   
 Sets said, Behold, I make all   
 the things new. And he said   
 ise and   
 ouey inter the glorious description of if, presently to   
 ass" yen ain. follow, applies only to them. On the figure,   
 Ixv.17. The vision does not necessarily see Isa. Ixi. 10—Ixii, 5). And I heard a   
 suppose the annihilation of the whole crea- great voice out of the throne saying,   
 tion, but only its passing away as to its Behold, the tabernacle (i.e. dwelling; the   
 outward and recognizable form, and re- allusion being to the tabernacle in the   
 newal to a fresh and more glorious one. wilderness, in which God dwelt in symbol   
 ‘And though not here stated on the surface, only) of God is with men, and He shall   
 it is evident that the method of renewal is dwell (tabernacle) with them, and they   
 that described in 2 Pet. ili. 10 ff.; viz, shall be his people (literally, peoples,   
 renovation by fire. This alone will account plural: because, as in ch. xxi. 24, many   
 for the unexpected and interesting feature nations shall now partake in the blessed   
 here introduced, viz. that the sea exists no fulfilment of the promise), and He shall   
 longer. For this the words mean [see be God with them (the name Emmanuel,   
 ver. 4], and not as Diisterdieck, that the God with us, first then being realized in   
 [formes] sea, as well as the former heaven its full significance), God (so the an-   
 and earth, had passed away). And I saw cient promises are fulfilled, xxix.   
 the holy city, new Jerusalem (see espe- Lev. xxvi. 11; Ezek. xxvii. 27). And   
 cially Gal. iv. 26, and note), coming down. [God] shall wipe away every tear from   
 out of heaven from God (Schéttgen quotes their eyes (reff.): and death shall exist   
 from the remarkable Jewish book Schar, no longer (ch. xx. 14), and (Gr. nor)   
 “Rabbi Jeremias said, The Holy Blessed mourning (Isa. Ixv. 19) and (nor) erying   
 God shall renew the world, and shall build and (nor) pain shall exist no longer: be-   
 Jerusalem, so as to make it come down cause the first (former state of) things   
 from heaven into the widst of the world, are passed away. And He that sitteth on   
 so that it even shall be destroyed”), pre- the throne (see note ch. xx. 11) said, Be-   
 pared asa bride adorned for her husband hold, I make all things new. And he   
 {as in our common discourse, so here with (probably the angel, or voice from heaven,   
 the Evangelist, the name of the material that gave the Seer similar commands be-   
 city stands for the community formed by fore, xiv. 13, xix. 9. This scems probable   
 nts, But it does not follow in on account of the change to the formula   
 yy more than in ours, that both he saith, as well as from the nature of the   
 material city and inhabitants have not a   
 veritable existence: nor can we say that