

Ver. 17. *For, behold, I create new heavens and a new earth, &c.*] This prophecy began to have its accomplishment in the first times of the Gospel, when through the preaching of it there was a new face of things appeared in Judea, and in the Gentile world, so that the whole looked like a new world; and this was all the effect of creating power, of the mighty, powerful, and efficacious grace of God attending the word, to the conversion of many souls; a new church-state was formed, consisting of persons gathered out of the world, the old national church of the Jews being dissolved, and Gospel churches everywhere set up; new ordinances appointed, to continue till Christ's second coming, and the old ones abolished; a new way of worship observed, at least in a more spiritual and evangelic manner; a new covenant exhibited, or the covenant of grace held forth in a new form of administration, the former waxen old and vanished away; and the new and living way to the Father, through Christ, made more manifest: this will have a further accomplishment at the conversion of the Jews, which will be as life from the dead, and things will look like a new world with them; their blindness will be removed, the veil will be taken away from them; they'll part with all their legal rites and ceremonies, and the traditions of the elders, and embrace the Messiah, and all his truths and ordinances; old things shall pass away, and all things become new:

and it shall have its complete accomplishment in the New-Jerusalem state, when not only Christ will appear, and make all things new in a spiritual sense, and that completely; but even in a literal sense there will be new heavens, and a new earth, which John in vision saw; and which Peter says he and other believers expected, according to the promise of God, when these heavens and earth shall be dissolved and pass away; and unless this passage is referred to by him, it will be difficult to find where this promise is; see [Rev. 21:1, 2, 5](#); [2 Pet. 3:13](#): *and the former shall not be remembered, nor come into mind*; either the old heavens and earth, which shall pass away, and be no more seen; or the former state both of the Jewish and Gentile world; or the former troubles, as in the preceding verse, taken in the sense of affliction and persecution; all antichristian troubles shall cease in the latter day, after the conversion of the Jews, and especially in the New-Jerusalem state; see [Isa. 2:4](#) and [11:9](#); [Rev. 7:16, 17](#) and [21:4](#).

Ver. 18. *But be you glad, and rejoice for ever in that which I create, &c.*] This may refer either to persons converted, both at the beginning of the Gospel, and in the latter day, whether Jews or Gentiles; who are the Lord's creation, or new creatures, being made new men; having new hearts and spirits given them, or created within them; new principles of life, light, grace, and holiness, wrought in them, which are

the produce of almighty and creating power; and all such instances are matter of joy, as to the angels in heaven, so to the saints on earth, and especially to the ministers of the Gospel; because of the grace bestowed on men, the glory brought to God, and their own ministry blessed and succeeded, and so their hands and hearts strengthened: or else this refers to the state of things under the Gospel dispensation, in every age of it, and especially in some periods of it, particularly the first and last; and the whole indeed is a new world or state of God's creating, and is matter of joy to all the people of God. The Targum renders it, "rejoice in the world of worlds, which I create:" agreeably to which is the version of Bishop Chandler<sup>g</sup>, "rejoice for the age to come, that I create;" the world to come, [Heb. 2:5](#) which Christ is said to be the father of, in the Septuagint version of [Isa. 9:6](#) the Gospel dispensation, the Messiah's future world, as opposed to the legal dispensation. *For, behold, I create Jerusalem a rejoicing, and her people a joy*; that is, do that for them, through the mighty power of his grace, as will justly occasion joy to them, and to all others well affected to them; the conversion of the Jews will be matter of joy to the Gentiles; and that, and the bringing in of the fulness of the Gentiles, as well as the destruction of antichrist, which will occasion a new face of things in the

world, will be matter of joy to the whole church; see [Rev. 18:20](#) and [19:1–8](#).

Ver. [19](#). *And I will rejoice in Jerusalem, and joy in my people, &c.*] God himself rejoices in his people, as they are considered in Christ; so he did from all eternity, and so he does at the conversion of them; which is the day of their espousals, and when he manifests his love to them, and rejoices over them to do them good, and continues to do so; and he rejoices in the exercise of his own grace in them, and will do so throughout the New-Jerusalem state, and to all eternity. This seems chiefly to respect the time of the Jews' conversion, and the latter-day glory; and will have its most complete accomplishment when the tabernacle of God shall be with men, and he shall dwell among them, [Rev. 21:3](#) and then what follows will be perfectly fulfilled, *and the voice of weeping shall be no more heard in her, nor the voice of crying*; either on account of outward afflictions and persecutions; or on account of inward darkness, desertion, and temptation, or the prevalence of corruptions, [Rev. 21:4](#).

<sup>g</sup> Defence of Christianity, ch. 2. sect. 2.