lxv.17. The vision does not necessarily  
suppose the annihilation of the whole creation, but only its passing away as to its  
outward and recognizable form, and renewal to a fresh and more glorious one.  
And though not here stated on the surface,  
it is evident that the method of renewal is  
that described in 2 Pet. iii. 10 ff.; viz, a  
renovation by *fire*. This alone will account  
for the unexpected and interesting feature  
here introduced, viz. that the sea exists no  
longer. For this the words mean [see  
ver. 4], and not as Düsterdieck, that the  
[former] sea, as well as the former heaven  
and earth, had passed away). {2} **And I saw  
the holy city, new Jerusalem** (see especially Gal. iv. 26, and note), **coming down.  
out of heaven from God** (Schöttgen quotes  
from the remarkable Jewish book Sohar,  
“Rabbi Jeremias said, The Holy Blessed  
God shall renew the world, and shall build  
Jerusalem, so as to make it come down  
from heaven into the midst of the world,  
so that it even shall be destroyed”), **prepared as a bride adorned for her husband**(as in our common discourse, so here with  
the Evangelist, the name of the material  
city stands for the community formed by  
its inhabitants. But it does not follow in  
his case, any more than in ours, that both  
material city and inhabitants have not a  
veritable existence: nor can we say that the glorious description of it, presently to  
follow, applies only to *them*. On the figure,  
see Isa. lxi. 10—lxii, 5). {3} **And I heard a  
great voice out of the throne saying,  
Behold, the tabernacle** (i.e. dwelling; the  
allusion being to the tabernacle in the  
wilderness, in which God dwelt in symbol  
only) **of God is with men, and He shall  
dwell** (tabernacle) **with them, and they  
shall be his people** (literally, peoples,  
plural: because, as in ch. xxi. 24, many  
nations shall now partake in the blessed  
fulfilment of the promise), **and He shall  
be God with them** (the name Emmanuel,  
God with us, first then being realized in  
its full significance), **their God** (so the ancient promises are fulfilled, Exod. xxix. 15;  
Lev. xxvi. 11; Ezek. xxvii. 27). {4} **And**  
[God] **shall wipe away every tear from  
their eyes** (reff.): **and death shall exist  
no longer** (ch. xx. 14), **and** (Gr. nor)  
**mourning** (Isa. lxv. 19) **and** (nor) **crying  
and** (nor) **pain shall exist no longer: because the first** (former state of) **things  
are passed away. {5} And He that sitteth on  
the throne** (see note ch. xx. 11) **said, Behold, I make all things new. And he**(probably the angel, or voice from heaven,  
that gave the Seer similar commands before, xiv. 13, xix. 9. This seems probable  
on account of the change to the formula  
**he saith**, as well as from the nature of the