

whose names were not found written in the Book of Life were cast into the lake of fire, which is the second death—it represented the second death. The first death was all out of covenant through Adam, the second death was the death out of covenant the Jews realized through rejecting Christ, but may yet be received into the Christian covenant if they remain not in unbelief, and the receiving of them would be life from the dead, Rom. xi. 15. John also saw the earth and the heaven fly away from the face of Him who sat upon the throne, which meant the entire annihilation of the Jewish Commonwealth, for there was found no place for them, as in Rev. xviii. 21-24. That was the end of the Jewish age, called the end of the world in Matt. xiii. 29-43, when the tares and the wheat were separated. Then the new era, or the Christian economy, was fully established, as it was said by Him who sat upon the throne, Behold, I make all things new, Rev. xxi. 5; as in Isa. lxv. 17, Behold, I create new heavens and a new earth, meaning the Christian dispensation, and the former, meaning the Jewish dispensation, shall not be remembered nor come into mind; as John said, I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. In describing the establishment of the Christian economy, which is spiritual, instead of the Jewish, which was carnal, there are types and metaphors used to display its superiority; hence there is no need of sea, nor sun, nor moon; as predicted in Isa. lx. 18 to the end, Thou shalt call thy walls salvation and thy gates praise; the sun shall be no more thy light by day, neither shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory, etc. In the second verse it reads, Darkness shall cover the earth (that is, the land of Judea) and gross darkness the people (the Jews), but the Lord shall arise upon thee (that is, the Christian church, composed of Jew and Gentile believers, called the New Jerusalem). In chap. lxv. 19, God said, I will rejoice in Jerusalem, and joy in my people (that is, those who were said to be a willing people in the day of His power, Ps. cx. 3); and the voice of weeping was not heard in the New Jerusalem, as was in the Old Jerusalem, where the Christians suffered so much from the