dominion is to be from sea to sea. Zech. ix. 10. The  
abundance of the sea shall be converted to Israel. Isa.  
lx. 5. The Dead Sea is to be healed, and to be full of  
fish, which fishermen are to take. Ezek. xlvii.  
 This forms a great feature of distinction between the  
covenant with Noah, and the new covenant. The  
covenant with Noah specially regarded the sea as the  
instrument of God’s wrath, and set bounds to it,  
“while the earth remained.” The inhabitants of the  
sea were not taken into covenant with God on that  
occasion. Hence they do not appear among the four  
“living creatures”: though fish are mentioned as  
among the animals given up into the hands of the  
patriarch and his sons. Gen. ix. 2.

THE NEW CITY AND ITS BLESSINGS

2. “And (I saw) the holy city, the New Jerusalem, coming  
down out of the heaven from God, prepared as a bride adorned for  
her husband. 3. And I heard a great voice out of the throne  
saying, ‘Behold, the tabernacle of God is with men, and He will  
tabernacle with them, and they shall be His people, and God  
himself shall be with them and be their God. 4. And God shall  
wipe away every tear from their eyes, and death shall be no more,  
nor mourning, nor scream, neither shall there be any more pain:  
for the former things passed away.’”  
  
 John sees it “descending out of the heaven from  
God.” It is no part of that creation which is to be  
shaken, and therefore to pass away. It belongs to a  
new creation, and therefore is to abide for ever. Heb. xii.  
 In the Hebrews, the apostle speaks not of the new  
city till after he has spoken of the coming of Christ.  
In the Apocalypse it was not beheld by John till the  
heavenly country appears. The New Jerusalem does  
indeed exist during the millennium (xix. 7, 8), and so