and all the false shall have their portion in the lake which burneth  
with fire and brimstone, which is the Second Death.”  
  
 This passage refers to the lot of all those to whom  
“the prophecy of this book” shall come. We have  
heard of the lot of “the nations” of the new earth. But  
there is a far higher position, the portion of the citizens  
of the new city. The citizens are God’s “servants”  
(xxii. 3), who see His face alway. The nations are  
God’s “people” who go up to His house at times as  
pilgrims. Those outside the city are “men,” those  
within are God’s “sons.” The citizens are all kings:  
those outside are the subjects of the dwellers in the  
Lord’s courts. The distinction of the heavenly and  
the earthly calling, or that of the Church and of Israel,  
subsists, in substance, for ever.  
 As our path now is beset with greater difficulty and  
enlightened with peculiar light, so will our station  
hereafter be loftier.  
 All is new. This is in contradistinction from the  
millennium, for that is the day of the *restoration* of the  
*old things*. God says not, “I *purge* the *old* materials,”  
but “*I make all things new*.”  
 However hard to realize, these words express God’s  
will; and His power will assuredly execute them.  
Therefore they are literally to be taken.  
 “And He said unto me, They are done.”  
 Those words “It is done” imply that this new creation  
shall certainly come to pass, and shall abide. God  
speaks of the things that be not, as though they were.  
It is to abide. Who shall make it undone? The end  
returns to the beginning. God’s plan, which often seemed  
broken by the malice of Satan, and the faults of men,  
is at length complete. God, who began creation in  
Genesis, takes not leave of it till Revelation, when it is  
complete beyond possible overthrow.