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purpose the Son of God was manifested, that He might destroy (ἀσθ) the works of the devil” (1 John iii. 8). These Scriptures stand inflexibly opposed to that mediæval tradition, which pictures devils tormenting men, and men blaspheming God for ever, and assure us of the eternal repression of every act of evil, and of the eternal silencing of every word of rebellion.

Lines 970—1020.

Nor is the repression of evil the only result of the Divine judgment which the Word of God reveals. It also declares that even the lost shall confess that Jesus Christ is Lord, to the glory of God the Father (Phil. ii. 9—11. Rev. v. 13). So of Pharaoh, the most signal example of obturacy which earth has seen, God says, “I will at this time send all My plagues upon thine heart . . . that thou mayest know that there is none like Me” (Exod. ix. 14): for a time Pharaoh did know and confess, “The Lord is righteous, and I and my people are wicked” (Exod. ix. 27): but the judgment being relaxed, he rebelled again and again. In that future world of woe, the punishment is ETERNAL (Matt. xxv. 46. 2 Thess. i. 9), and the enforced submission and confession will be eternal likewise. And then shall the marvellous words of the Psalmist be acknowledged by all, “God hath spoken once, twice have I heard this; that power belongeth unto God: also unto Thee, O Lord, belongeth MERCY; for Thou renderest to every man according to his work” (Ps. lxi. 11, 12).

BOOK XII.

Line 47. *The earth, emerging from her flood of fire, &c.*

St. John says, “I saw a new heaven and a new earth; for the first heaven and the first earth were passed away” (Rev. xxi. 1). Our first impression from these words, which introduce the glories of the eternal ages beyond the millennium, might be that the present heavens and earth would be utterly brought to nought. Other scriptures, however, prove that not the annihilation, but the renovation of our world, is here foretold. Thus the land of promise was given to Abraham and his seed for an “everlasting possession” (Gen. xvii. 8). Zion, we read, shall be “an eternal excellency” (Isa. lx. 15). Jesus Christ “upon the throne of His