

been any example of such a destruction, and change ensuing it, as this, at the coming of Christ should be. For since the fathers fell asleep, (say they,) even since Adam died, all things have continued as they were from the beginning of the creation. Therefore, the expectation of any such change of the world, and the state of things therein (as is supposed) is vain and frivolous, and never to be fulfilled.

Ver. 5, 6. But those who suppose this, that there hath never yet any such destruction, and change befallen the creation, and thence conclude, there is no such, nor shall ever be, they weigh and consider not the universal deluge in the time of Noah, (when the curse laid upon the creature for man's sin, first solemnly took place,) brought as a like destruction, so a like change upon the world for the degeneration of the creature, as this, at the Second Coming of Christ shall be, for the restoration and renovation of the same, in the day of the glorious liberty of the children of God. For the heavens were of old, and the globe of the earth, consisting partly of water, (viz. that of the great deep,) and partly amongst water, to wit, the clouds and flood-gates of heaven hanging about it; all framed by the word of God; by which waters, the world which then was, being overwhelmed with water, perished; as it is written, Gen. vii. 11, &c. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, were all the fountains of the great deep broken up, and the flood-gates (or cataracts) of heaven were opened: and ver. 18, And the water prevailed exceedingly upon the earth. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing, and every man, ver. 21.

Ver. 7. But the heavens and the earth (that is, the world) which is now, by the same word are kept in store, reserved unto fire, at the day of judgment and perdition of ungodly men; according to the Prophecy of Daniel, (chap. vii. 10,) who saw a fiery stream issuing and coming forth before the Judge of the world, and the body of the fourth beast burned therewith; and of Isaiah, (chap. xlvi. 15, 16,) who saith of that day, That the Lord shall come with fire; and with his chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire. And that by fire, and by his sword (*i. e.* by his sword of fire,) the Lord would plead with all flesh, and the slain of the Lord shall be many. 'It may be, it is of this day, the same prophet Isaiah also speaks, chap. ix. 5, where he saith, the battle of the Messiah should not be as the "battle of the warrior, with confused noise, and garments rolled in blood, but with burning and fuel of fire." For the old prophets (for the most part) speak of the Coming of Christ indefinitely and in general, without that distinction of *first* and *second* coming, which the Gospel out of Daniel hath more clearly taught us. And so consequently, they spake of the things