

earth which I will make, shall remain before me.' This agrees with Rev. xxi. 1, where we read, '*And I saw a new heaven, and a new earth; for the former heaven and the former earth had passed away: and there was no more sea.*' Nor does St. Peter differ from this, when he says, in his second epistle, iii. 13, '*Nevertheless, we, according to his promise, look for new heavens and a new earth.*' All these passages mean that a new scene of affairs was to be introduced into the world, by the Messiah, so that it might be considered the beginning of a new world or age.

"I cannot persuade myself to withhold from the readers of this dissertation, a learned comment, which *John Owen* offers upon this last-named passage in St. Peter. He observes that the apostle, in verses 5, 6, 7, mentions two worlds—the *old* one, which had perished by water, and that of the then present time, which was to be consumed by fire. Then, in the 13th verse, he announces a *third* world, to succeed the destruction of the last: '*According to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.*' It is not the visible heavens and the material earth, of which the apostle treats in either passage; because that old world of which he speaks had been already destroyed by water, and yet the material heavens, together with the material earth, still remained. By that *world*, therefore, must be understood, *mankind* living in the world. They having been destroyed by the deluge, there was founded another *world*, for the proper observance of the worship of God. The foundation of this world God placed in the family of Noah; but the whole fabric was completed by the organization of the Jewish Church. And this was the world which St. Peter, in that passage, predicted, according to the prophetic style, should be destroyed by fire. To this purport, we read in Isaiah li. 15, 16, '*I am the Lord thy God, that divideth the sea, whose waves roared; the Lord of Hosts is his name. And I have put my words in thy mouth, and have covered thee in the shadow of my hand, that I might plant the heavens, and lay the foundations of the earth, and say unto Zion, thou art my people.*' At the time, therefore, when God, *dividing the sea, and leading forth his people out of Egypt*, entrusting to them