wholly needless difficulties. “The Day of God” is of  
a thousand years’ duration, as Peter, in the same chapter,  
tells us. v. 8. “But it is more than a thousand  
years,” say objectors. “There is the little time of  
Satan’s last rebellion beside.” Be it so. Do any think  
that such an expression must be construed as strictly  
as the commercial truth—that “sixteen ounces make a  
pound”? Probably, too, there is a double beginning of  
the thousand years; so that it is possible that, computed  
from another starting-point, it may be exactly the  
period.  
 *How* is the earth burned up? No doubt by the  
“fire which came down out of the heaven from God.”  
Of the force of that, the history of Elijah supplies evidence.  
At the prayer of the prophet, “The fire of the Lord  
fell, and consumed the burnt sacrifice, and the wood,  
and the *stones*, and the *dust*, and *licked up the water that  
was in the trench*” (1 Kings xviii. 38). Then its fierceness  
wrought no evil to the globe: for the sacrifice  
drew off its terrors. But now it falls on the earth  
unbroken by an accepted victim: it sets fire to earth  
itself. The gases of the sea become combustible, and  
the earth is one sheet of fire rolling away out of its  
orbit to destruction.  
 Men stand self-poised in air before the throne. No  
longer do bodies of clay fasten them to the soil of earth.  
Risen from the dead, they await the sentence of the  
judge.  
 “But does not this make a third coming of Christ  
necessary?” Strange, that the objection should ever  
have been made. The Saviour is already on the earth;  
and when the earth speeds away He is seated on the  
throne which occupies the place of the lost globe.  
 No word is dropped here of the Saviour’s coming  
from heaven to earth to judge, as the antimillennarian  
theory supposes. He has come long before (chap. xix. 11),