and now that His reign is past, the earth, the  
scene of it, departs.  
 Many will not accept the Scripture doctrine of the  
utter destruction and disappearance of the old globe.  
What is the reason is perhaps hard to say. But most  
will with earnestness contend that the fire will only  
purge the world, not destroy it. Perhaps this is owing  
to the felt connection between the entire destruction of  
man’s abode and the eternal suffering of the wicked.  
With some it arises from fancied scientific reasons.  
“Matter cannot be annihilated.” True, *man* cannot  
annihilate it; but *cannot God?* Did He not bring it  
into existence out of nothing? Can He not hurl it  
again into nothingness? This answer often brings out  
into view the fact that many do not believe in *creation*.  
Their God did not make all things out of nought. He  
only framed them out of pre-existent matter. Such  
are indeed consistent: but they are opposed to the glory  
of God, and to the testimony of His word. Gen. i. 1;  
Heb. xi. 3. Moreover, the apostle argues that  
the prophecy in Haggai foretells a final shaking of  
heaven and earth preparatory to their entire removal:  
in order that the new creation may supersede them.  
Heb. xii. 26-28.  
 Such is also the testimony of that type of Moses’  
day—the leprous house. Lev. xiv. 34. If the leprosy  
broke out in a house, the priest was to bid them empty it.  
 Does not this emptying of the suspected house  
answer to the carrying away of Israel captive? After  
that, the priest should go in and see the house. This  
was typified by the Saviour’s first coming. He saw  
tokens enough of leprosy, and denounced them. Then  
was the priest to leave the house, and cause it to be  
shut up seven days. The house was to be left to itself  
to determine its internal state. Even thus has Jesus  
gone away, and the world has been permitted to run a