2. Again the Holy Spirit promises them, in the midst  
of one of the clearest prophecies of millennial bliss: the  
nation of Israel is to abide, and its names and tribes, as  
surely “As the new heavens and the new earth which  
I will make” (Isa. lxvi. 22).  
 This is a promise reiterated and expanded by Peter.  
2 Pet. iii. 5-13. It is a promise common to both the  
Jew and the Church of God.  
 In the Jewish prophets the millennial season is the  
one fully developed and greatly insisted on: of the  
final state scarce a glimpse is afforded. In this book,  
on the contrary, which gives the far fuller mind of  
God, the millennial day appears but as a brief episode;  
and the eternal arrangements of the Most High take  
the prominent place which becomes them. What are  
a thousand years to eternity?  
 “The sea exists no more.”  
 This feature of the new globe would especially strike  
an eye accustomed to the old, and more particularly  
that of John, the fisherman accustomed to sail over the  
sea in quest of subsistence. The sea now occupies  
about three parts of the globe: but then the whole world  
will be habitable.  
 God of old brought the ocean upon the earth to  
destroy its inhabitants. He uses it to plague the guilty  
in the latter day. But on the new earth there shall  
be no waters of barrenness and of *death;* only waters  
of life. The new earth is not to be the field of commerce  
and its deceits, or of war and its strifes. Military and  
naval greatness depart with Babylon swallowed up  
because of her sins. In our Lord’s day, the fish of the  
sea were used for the supply of human necessity. But  
on the new world, it would appear, as we shall see, that  
animal food will not be used.  
 The sea occurs frequently in the Old Testament  
descriptions of the millennial day. The Saviour’s