world, under the conduct of a greater than Noah.  
When the patriarch came forth from the ark, he built  
an altar, and offered sacrifices thereon. “The Lamb”  
of God is the one sacrifice now; and if God smelled a  
“savour of *rest*” (marg.) in Noah’s sacrifice, how much  
more must eternal security be based on the  
blood-shedding of the Lamb of God! If God could say that  
He would no more curse the ground for man’s sake,  
because he was *evil* wholly, how much more shall He  
send only blessing, because man thenceforth is *good?*  
The seasons were then to keep their rounds while  
earth remained: much more on the new earth in which  
righteousness alone dwells. If the Lord could pronounce blessing on the creatures and man then, much  
more now! Then animals might be slain for food: we  
do not read of this in the new earth; but only of the  
fruits of the tree. Man was then to execute judgment  
on the murderer; but at this period God Himself has  
passed the eternal sentence on the assassin, and he lies  
in the lake of fire. Then the Most High declared His  
covenant between Himself and four sets of creatures,  
that no more should a flood destroy the earth. And of  
this promise the rainbow was to be a token and  
memorial.  
 But the new world is established on better and more  
solid promises. Hence the rainbow, which was before  
a passing sight, has become solid. There is no cloud  
now to be brought in wrath over the earth: the bow  
abides in perpetual light. But indeed it is no more a  
bow, a weapon of wrath; ’tis the city’s foundation. In  
Ezekiel and in Rev. iv. the rainbow is seen as the  
attendant of the throne: but the bow is of a single  
colour only. Now, the throne is established on the  
top of the memorial of the covenant, and the abode of  
the risen is with God there. That which in Noah’s  
covenant was transient, is now perpetual, and God’s