

## The Earth Shall Be Burned Up.

Oh, my loving brother, when the world's on fire  
Don't you want God's bosom to be your pillow  
Tide me over in the Rock of Ages  
Rock of Ages cleft for me

From The Carter Family's, "When the World's On Fire"

*(Guthrie's major chords used in "This Land is Your Land," came from this song's tune)*

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The effects of Christ's second coming and personal appearance are many; as the resurrection of the just; and the burning of the world, and making new heavens and a new earth, and the reign of Christ there with his saints a thousand years; and then the general judgment: of all which in their order. Now these realities are the source of universal mocking today. I hope to speak of these matters if time permits today and in the future.

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: Knowing this first, that there shall come in the last days scoffers, [The word there is synonymous with mocker; the dictionary definition is: to speak derisively; mock; jeer] walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" 2 Peter 3:1-12.

This is to be understood of the burning of the whole visible world; signified by the heavens and the earth, taken in a literal and not in a figurative sense. If this burning was only part or a figurative it would not provide a sufficient answer to the objection by the last-day mockers, including our peers, to the promise of Christ's coming, taken from the continuation of all things in the same situation as they were from the creation, (2 Peter 3:4) for what change in the system of the universe would the burning of a single city make or what figurative scenario would be sufficient? Changes and revolutions in single states, kingdoms, and

cities, have been frequent, and these objectors are not ignorant of them: but nothing less than such a change as was made by the flood could strengthen the answer to these mocking objections and serve to remove them.

The destruction here spoken of is of equal extent with the destruction of the world by the flood; as the world, the whole world that then was, was overflowed by the flood and perished (Genesis 7 and 8); so the heavens and the earth which are now will be dissolved and burnt by fire; and nothing short of such a dissolution of the whole frame of nature can answer such a description. Children, "dissolution" means a bringing or coming to an end; disintegration; decay; termination.

Besides there have been no events since the Holy Spirit's words from the mouth of Peter which satisfy the clear description here; as the passing away of the heavens with a great noise, a fervent heat in them, to the liquefying of the elements; with the burning of the earth and all works in it.

The destruction here prophesied of is expressly said to be at the day of judgment, against which day the heavens and the earth are reserved unto fire (2 Peter 3:7) so that, upon the whole, nothing else can be meant but the general conflagration of the world by fire, in a literal sense. Children, the word "conflagration" means an extensive destructive fire.

There have been partial burnings, which may be considered as types, emblems, and presages of the universal burning; including the burning of Sodom and Gomorrah, and the cities of the plain; which were set forth for "an example of suffering the vengeance of eternal fire" (Jude 1:7); and why not then be considered as an emblem of the burning of the world at the last day? These cities were destroyed by fire which came down from heaven; and on a day, when in the morning there was no appearance nor likelihood of it, a fine, bright, sunshine morning, (Genesis 19:23,24) and when the inhabitants of it were thoughtless and secure, and indulging themselves in pleasures; and thus, says our Lord, "shall it be in the day when the Son of man is revealed," that is, in flaming fire, to take vengeance on the wicked (Luke 17:28-30) and if God could destroy these cities, and all in them, by fire from heaven, what should hinder but that he can destroy the whole world in like manner? As I have said early and often in the last 25 years: God is not going to apologize to Sodom and Gomorrah by giving these modern day sodomites a wink.

The destruction of Jerusalem, and the burning of the temple, were emblems of the destruction of the world by fire; hence in answer to the question, put by the disciples of Christ unto him; "What shall be the sign of thy coming, and of the end of the world?" (Matthew 24:3), our Lord gives such as were common, both to the destruction of Jerusalem, near at hand, in 70 A.D., and of the whole world, at the end of it, the one being typical of the other: and so these signs had a double accomplishment; first in the destruction of Jerusalem, and then in the final dissolution of the world. And so the destruction of the Jews is sometimes expressed in such language as suits with the destruction of the whole world; particularly in Deuteronomy 32:22. "For a fire is kindled in my anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations

of the mountains.” And, indeed, this conflagration here spoken of may be thought to reach further than the land of Judea, even other parts of the earth, and to terminate in the destruction of the whole world.

The burning of the beast and antichrist as described in Daniel 7:9-11, Isaiah 34:4-6, 9-10, and Revelation 18:8-18. The judgment which will issue in those places is described in such manner as if the last and the great day of judgment was intended, and the dissolution of all things at hand; yet nothing else follows upon it, but the body of the beast being destroyed and committed to the burning flame (Daniel 7:9-11), the destruction of Idumaea (Isaiah 34:4-6, 9-10), and the fall of “Babylon the great” (Revelation 18:8-18), all which are expressed in such language as agrees very well with the dissolution and burning of the whole world.

The destruction of Gog and Magog will be by fire; which Gill and others believe will be at the beginning of the spiritual reign of Christ; and when the Jews are converted, and returned to their own land, which will irritate Gog and Magog to bring armies against them, and the Lord will "rain upon him an overflowing rain, and great hailstones, fire and brimstone," (at Ezekiel 38:22 this is said of Gog; and the like is said of Magog, Ezekiel 39:6). Also see Gog and Magog of Revelation 20:8-9: “And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.”

The probability of the universal conflagration may be argued from the preparations in nature which are made and making for it; for the apostle says, that "the heavens and the earth which are now," which are now in being, "are by the same word," the word of God, "kept in store," as a treasure, and are treasured up among the stores of vengeance, "reserved unto fire"; for which preparations are currently underway; "against the day of judgment, and perdition of ungodly men," when it will break forth and destroy the heavens and earth and all things in it. Preparations are making in the earth for this general burning. Not the least of which I would refer you to your books on science which describe the earth's center flowing with magma, a mixture of molten or semi-molten rock, volatiles and solids that is found beneath the surface of the Earth; and ranges in temperature from 1300 to 2400 degrees Fahrenheit. Our oven only goes up to 500 degrees Fahrenheit. There are various volcanoes, or burning mountains, in different parts of the world included on every continent and most land masses. A fair example of the current countries with active volcanoes are the following: Afghanistan, Antarctica, Armenia, Asia, Azerbaijan, Bolivia, Canada, Canary Islands, Cameroon, Caribbean Islands, Chile, China, Colombia, Congo, Costa Rica, Ecuador, El Salvador, Eritrea, Ethiopia, Fiji, Georgia, Germany, Greece, Guatemala, Honduras, Iceland, Indonesia, Iran, Italy, Japan, Kenya, Kamchatka, Kurile Islands, Malaysia, Mexico, New Zealand, Nicaragua, Pakistan, Panama, Papua New Guinea, Peru, Philippines, Portugal, Russia, Solomon Islands, Spain, Tanzania, Turkey, Uganda, United

States of America in at least 13 of her states (including Hawaii and Alaska) and totaling more than 100 volcanoes, Vanuatu, Vietnam, and Yemen.

I refer you to a Google search for the recent publications, with pictures, of the super volcano sitting under Yellowstone National Park. I have attached an artist's rendition in relationship to the globe of the Yellowstone super volcano and a map of the possible Yellowstone Supervolcano Eruption impact. Imagine those strategically placed throughout the world to accomplish the purpose of a fiery holocaust. Children, "holocaust," a noun means: a great or complete devastation or destruction, especially by fire. From the Idaho Statesman-Journal newspaper from May, 2015, I quote: "Last month, the Associated Press reported scientist discovered a massive magma chamber under the [Yellowstone National Park] super volcano large enough to fill the Grand Canyon 11 times over. This is important because it gives researchers a better understanding of the park's volcanic plumbing." The Grand Canyon is 277 miles long, 18 miles wide and 6,093 feet deep. From the National Geographic magazine's article on the subject of Yellowstone's super volcano, from 2009, they write this:

"No supervolcano has erupted in recorded human history, but geologists have pieced together what an explosion must have been like. First, a plume of heat wells up from deep within the planet and melts rock just beneath the crust of the Earth, creating a vast chamber filled with a pressurized mix of magma, semisolid rock, and dissolved water vapor, carbon dioxide, and other gases. As additional magma accumulates in the chamber over thousands of years, the land above begins to dome upward by inches. Fractures open along the dome's edges, as if burglars were sawing a hole from beneath a wooden floor. When the pressure in the magma chamber is released through the fractures, the dissolved gases suddenly explode in a massive, runaway reaction. It's like 'opening the Coke bottle after you've shaken it,' says Bob Christiansen, a U.S. Geological Survey scientist .... With the magma chamber emptied, the surface collapses. The entire domed region simply falls into the planet, as though the Earth were consuming itself. Left behind is a giant caldera, from the Spanish word for 'cauldron.'"

So that the preparation for the general burning of the world is still carried on and is increasing; and which may seem to warn of its being near. And there is not only a preparation making in the earth but in the heavens also, where there is great store of materials fit for this purpose provided; witness the fiery meteors in them, the blazing comets, which sometimes appear and are always in being, though not always seen by us; also those vast bodies of light and fire, the sun and stars, to be made use of on occasion; and the vast quantities of matter which occasion such dreadful thunders and lightnings. You know that there are scientists studying all of these things to the nth degree and publishing the results of their findings, and so I refer you to them for your own research.

Oh that men would believe the record that God has given of his Son. (1 John 5:10-11).

That the world, and all things in it, shall at last be consumed by fire may be concluded from other scriptures.

Psalm 50:1-7 "A Psalm of Asaph. The mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself. Selah."

By "Our God shall come," is meant Christ, Immanuel, God with us; called "the mighty God." It is one of His names in Isaiah 9:6 who, as at his first coming, came out of Zion, so he will when he comes again (Joel 3:16 "The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel"), of which second coming these words are to be understood; as appears by his order to gather his saints to him, which order will be given to his angels, to gather his elect from the four winds, when raised from the dead, at his coming, (Mathew 24:30) and by his appearing under the character of a Judge, to judge his people, and even all the inhabitants of the earth, who will be called from one end of it to the other, and be judged in righteousness; and so the Targum applies the text to the judgment of the great day, when he will "not keep silence". His descent from heaven will be with a shout, with the voice of the archangel, and the trump of God (1 Thessalonians 4:16); when his voice will be heard from the rising of the sun to the going down of it (Psalm 113:3); and reach the dead in their graves, who will hear it and come forth (John 5:28-29); and then a "fire shall devour before him," and consume all in the way, dissolve the heavens, melt the elements, and burn the earth, and all in it, and be "tempestuous round about him"; which agrees with Peter's account of the conflagration, that the heavens shall pass away with a "great noise," ποικηλον, like that of a storm and tempest; and now, in a literal sense, will the Lord rain upon the wicked fire and brimstone, and "an horrible tempest!" (Psalm 11:6).

See Psalm 97:3-5: "A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth."

"A fire goeth before him," to make way for him, by destroying everything combustible; "and burneth up his enemies round about," who would not have him to reign over them (Luke 19:14), reject him as a Savior, despise his gospel, and submit not to his ordinances; so the fire with which the world shall be burnt is "for the perdition of ungodly men," (2 Peter 3:7) all the wicked inhabitants of the earth; it will leave none. "His lightnings lightened the world"; such dreadful thunder and lightning will be in the heavens, that the sudden display of brilliance will blaze all over the world; the sight of which will be so awful and tremendous, that "the earth," the inhabitants of it, will see and tremble (Isaiah 64:2), fearing the flashes of it will consume them: "the hills melted like wax" before the fire, "at the presence of the Lord, at the presence of the Lord of the whole earth"; who will now come to judge the world with righteousness, and the people with equity (Psalm 98:9); as at the close of the preceding

Psalm, with which this is connected; when "righteousness and judgment" will be "the habitation of his throne," and he will sit on his throne judging righteously; when he will come in the "clouds" of heaven, and be surrounded with them, (Psalm 97:2) and when he will take to himself his great power and "reign," which will cause joy and gladness to his people, (Psalm 97:1) for his judging of quick and dead, will be at his appearing and kingdom, (2 Timothy 4:1) for all these things go together; Christ's appearance in the clouds, taking possession of his kingdom, the judgment of quick and dead, and the burning of his enemies.

See Isaiah Chapter 24, which contains 23 verses. The entirety of Isaiah 24 is a prophecy, not of the destruction of a single state and kingdom, but of the whole world; as appears from Isaiah 24:1,3,4,19,20 and which is expressed by a dissolution of it ("The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word," v. 3) and by "burning the inhabitants" thereof, Isaiah 24:6, 19; and is spoken of as what will immediately precede the personal and glorious reign of Christ, Isaiah 24:23, including "with his ancients gloriously." The "ancients" are the elect angels and the elect from amongst men.

See Isaiah 66:15,16. "For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many," which perfectly agrees with the account of Christ's coming to burn the world, and take vengeance on the wicked, given in the New Testament, as in 2 Thessalonians 1:7,8 and 2 Peter 3:10. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thessalonians 1:7-8). "For by fire, and by his sword," which proceeds out of his mouth (Revelation 19:15), "will the Lord plead with all flesh," with all mankind, or "judge" them; for of Christ's coming to judgment must this be understood; for the judgment is universal. In the former part of the chapter are various prophecies concerning the spiritual reign of Christ, the conversion of the Jews, and a large addition to the church from among the Gentiles, and of the great peace and prosperity of it, Isaiah 66:7-13. And a hint is given of the resurrection of the dead, Isaiah 66:14. "Your bones shall flourish like an herb"; compare with it Isaiah 26:19 ("Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead"), which will be at Christ's second coming; and after this, mention is made "of the new heavens and the new earth," Isaiah 66:22 which will succeed the old heavens and earth that will perish in the conflagration of the universe.

Nahum 1:3-5: "The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein."

Though the prophecy is concerning the destruction of Nineveh, yet God is described as what he will appear to be, and by what he will do at the dissolution of all things; "the Lord hath his way in the whirlwind and in the storm"; and in such an one the heavens will pass away, according to the apostle Peter: "And the clouds are the dust of his feet"; in these the Lord of the whole earth, the Son of man, will come to judgment. "He rebuketh the sea, and maketh it dry, and drieth up all the rivers"; which yet was never done; but will be done at the conflagration of the world; hence John says, "The first heaven, and the first earth, were passed away, and there was no more sea," (Revelation 21:1) being dried up at the general burning. "Bashan languisheth, and Carmel, and the flower of Lebanon languisheth"; the trees, herbs, and flowers, which covered and adorned these mountains, being all consumed by the fire; "and the hills melt, and the earth is burnt at his presence; yea, the world, and all that dwell therein!" than which nothing can more fully agree with the description the apostle Peter gives of the dissolution of all things, at 2 Peter 3:10.

Some passages as in Zephaniah 1:2,3,18 seem to look this way. "I will utterly consume all things from off the land, saith the LORD. ... I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the LORD. ... Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land."

For though the destruction of the land of Judea is particularly threatened; yet they seem to have a further view, even to all the nations and kingdoms of the whole world, and to all the earth, which shall be devoured with the fire of God's jealousy, Zephaniah 3:8; and the time of it is called, "the great day of the Lord," Zephaniah 3:14 the day of judgment, the judgment of the great day (Jude 1:6), as that is called in the New Testament; against which the fire that shall burn the world is reserved (2 Peter 3:7).

But especially look at the prophecy in Malachi 4:1-3. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts."

This refers to the general conflagration; for though it may be applied to the destruction of Jerusalem, and the Jews in it, and to Christ's coming to take vengeance on them, yet only as a type and emblem of this; "for behold, the day cometh that shall burn as an oven"; the day of the Lord, as Peter expresses it, which will burn like an oven indeed, with great fury and fierceness; so that the heavens shall pass away, the elements melt, and the earth, and all therein, be burnt up; and "all the proud," the despisers of Christ and his gospel, "and all that do wickedly, shall be stubble"; fit for such an oven, and which the fire will soon and easily consume; "and shall burn them up, that it shall leave them neither root nor branch";

not one wicked man will escape the conflagration, all will be burnt in it, yet the wicked only; for the righteous dead, who will then be raised, and the living saints, who will be changed, will be caught up together into the clouds, to meet the Lord in the air (1 Thessalonians 4:17); and will be carried up far enough to be out of the reach of the devouring flames; and these are they who are meant by such that fear the Lord, to whom "the Sun of righteousness shall arise." Christ shall appear to them as bright and as glorious, as comfortable and delightful, as the sun; and arise on them "with healing in his wings"; so that they, the inhabitants of the new heavens and the new earth, which will now be formed, "shall not say, I am sick" (Isaiah 33:24); these will be the times of refreshing from the presence of the Lord (Acts 3:19). And "the wicked shall be ashes under the soles of their feet": which words will be literally fulfilled; for the wicked being burnt, and their ashes mixed with that matter which shall form the new earth, and be interred in it, the saints that dwell on it, will, in a literal sense, tread on them; and they will be, not as ashes, but really ashes, under the soles of their feet.

It would be superfluous to take notice of all passages in the New Testament; since the famous one in Peter, which so fully asserts, and so clearly describes the conflagration, has been thoroughly considered, and its sense established; and the text in 2 Thessalonians 1:7,8 has been quoted for you. However, It may be proper to take notice of what our Lord says shall be at the end of the world, at the dissolution of it, and which plainly suggests it shall be by fire; that "as the tares are gathered and burnt in the fire, so shall it be at the end of the world"; the wicked shall be gathered and separated from the righteous, and be cast into a furnace of fire; and such the world will be when destroyed by fire, and all the wicked in it, Matthew 13:40-42,49,50.

With what sort of fire will the world be burnt? Not with fire taken in a figurative, but in a literal sense; not with metaphorical, but material fire. Fire is sometimes taken figuratively for the wrath of God, whose fury is likened to fire. See, e.g., "How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?" at Psalm 79:5. But though the burning of the world will be the effect of God's wrath against sinners for their sins, yet that will be executed by means of material fire: the world will be burnt with such fire as will come from heaven, and break forth out of the earth; with such fire from heaven by which Sodom and Gomorrah, and the cities of the plain were destroyed (Genesis 19); with which Aaron's two sons were consumed (Leviticus 10); with which the two hundred and fifty men of Korah's company were destroyed (Numbers 16); with which the two captains, and their fifties, perished, who came to take the prophet Elijah (2 Kings 1); of the same sort with that which fell on Job's sheep, and the servants that kept them, and killed them (Job 1); and such as very often flashes from heaven, and destroys houses, buildings, men, and cattle: and such fire as breaks out of the earth, of which various instances have been given, in volcanoes, and other eruptions. So that the world will be destroyed by fire much in the same manner as it was by water: the flood was brought upon it partly by the windows of heaven being opened above, which let down rain; and partly by the fountains of the great deep being broke up below, which sent forth great quantities of water; and both meeting together, drowned the world (Genesis 7 and 8): so the stores of fire in the heavens being opened, and great quantities issuing out of the bowels of the earth, these joining together will set the whole world on fire,

heavens and earth, and bring on their speedy dissolution. This fire will be but temporary, it will last but for a time; how long the world will be burning cannot be known though "speedy" is used as a description in scripture (Zephaniah 1:18); fire usually makes quick dispatch, and consumes presently; and so it is to be distinguished from that fire in which the wicked will be tormented, that is called everlasting fire, fire which cannot be quenched, the smoke of which ascends for ever and ever. See Mathew 25:41, Mar, 9:44, and Revelation 14:10,11.

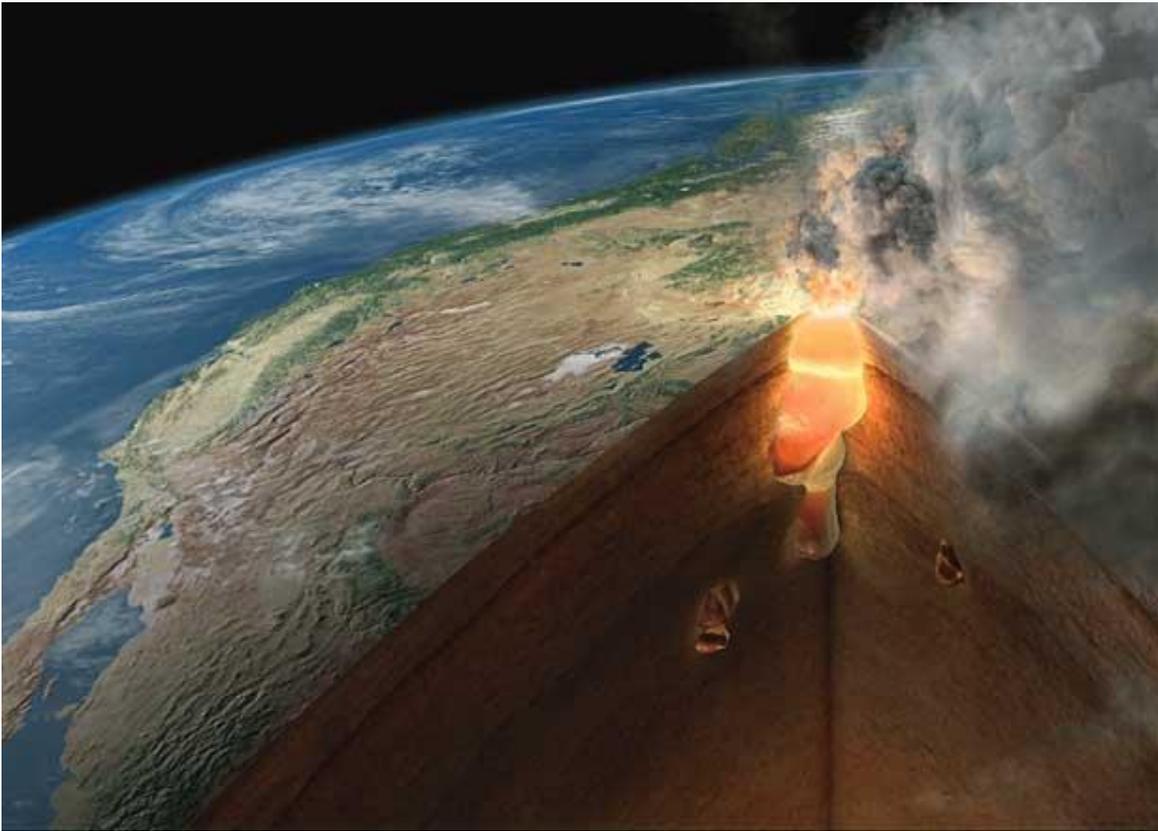
What will be the extent of this burning? Or how far, and to what will it reach? To the heavens, the elements, the earth, and all the works in it.

To the heavens; not to the third heaven, into which the apostle Paul was caught up, and heard and saw what it was not lawful to utter (2 Corinthians 12:4); for this is the throne of God, the habitation of angels and glorified saints, and now the residence of the glorious body of Christ; but the fire will not reach the palace of Jehovah; nor at all annoy any of his friends there. It is a question, whether it will reach the starry heaven, or at all affect the luminaries of the sun, moon, and stars; for though the city of the perfect saints, the inhabitants of the new heavens and earth, will stand in no need of the sun and moon to enlighten them according to Revelation 21:23, it does not follow that these then will not be; but rather it is implied, that they will be, though the saints will not need them. These shall endure, as the sun, and moon, and stars, forever and ever; and it seems as if these will be always continued, as monuments of the power, wisdom, and goodness of God. But it will be the airy heaven that will be the subject of the conflagration, the atmosphere about us, the surrounding air, and anything in it, including the fowls of the heaven or air. The fowls were destroyed by the flood, so they will by this. "And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark." Genesis 7:23. And, see Zephaniah 1:3: "I will consume the fowls of the heaven."

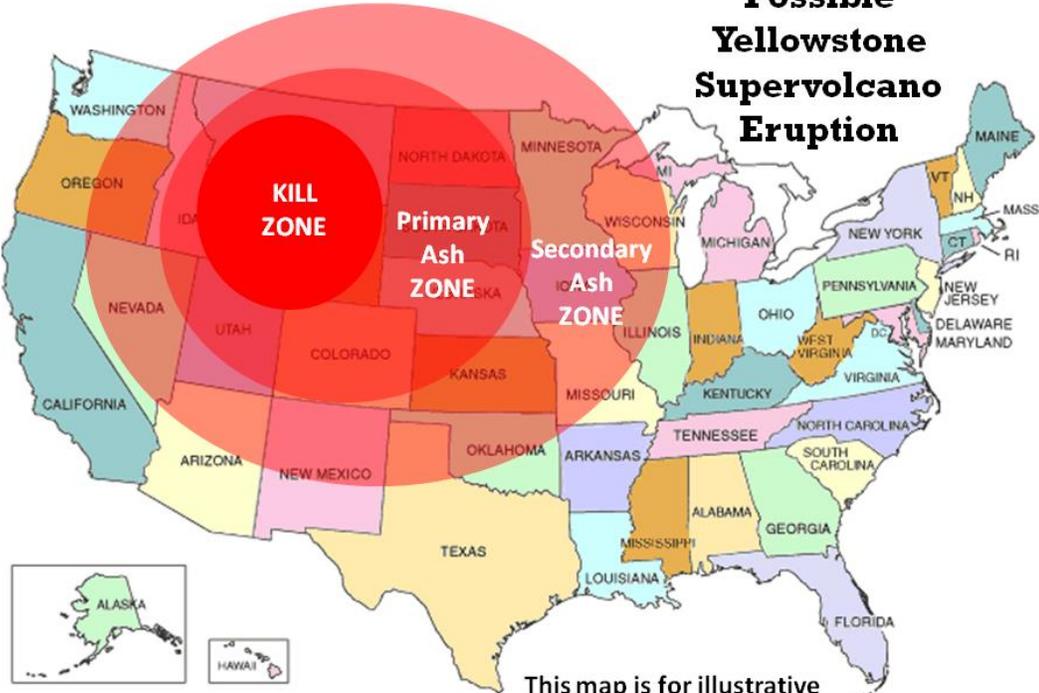
It will reach to the earth, and all the works that are in it; to the whole land and water of the globe. It may seem a difficulty, considering the large part of the globe which contains such vast quantities of water, as are in the main oceans, in all seas, and in the rivers, should be consumed hereby; yet this will be no difficulty at all, when the omnipotence of God is considered, and what the prophet says of him with respect to this affair; "He rebuketh the sea, and maketh it dry, and drieth up all the rivers," Nahum 1:4. This is further demonstrated as the case, represented to John, in a vision, who saw the first heaven and earth pass away, and new ones succeed; and "there was no more sea," that being dried up (Revelation 21:1). See Amos 7:4 "Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part." That "great deep" covers a lot of still unexplored areas of the world. This fire will reach to all the living creatures in the earth, land, and sea, the works of God's hands: as the fowls of the air, so the "fishes of the sea" (Zephaniah 1:3), and "the cattle on a thousand hills" (Psalm 50:10); all the beasts of the field, and all men found on the earth; all wicked of the earth, who will be all burnt up root and branch (Malachi 4:1), not one will escape. This fire is reserved for the perdition of

ungodly men (2 Peter 3:8). It will extend to all the works of nature, mountains, hills, and rocks, metals and minerals in the bowels of the earth, and all that cover and ornamental parts of the earth: trees, herbs, plants, and flowers; for, as the prophet says in the above place, "Bashan languisheth, and Carmel and the flower of Lebanon languisheth," (Nahum 1:4) being stripped of all their glory. The same will be true of all other mountains and hills: It will consume all the works of art, towers, palaces, and stately buildings, which it was thought would have continued for ever; all the utensils and instruments of various manufacturers (including trains, planes and automobiles); and all the curious things wrought by the hands of men. Likewise all literary works, the archives and records of kingdoms, nations, states, and cities; the laws, treaties, covenants, and agreements of princes and presidents; compacts between men; bonds, bills, deeds of conveyance of right to estates, lands, possessions, and inheritances; all the writings of men, good and bad (not the least of which are the volumes of hard speeches against the Lord and His people (Jude 1:15)): even all that good men have written for the use of the church, which will be continued to this time, will now be destroyed, there being no further need or use of them.

Here let it be observed, for the comfort of the saints, that there are many things which will escape the general conflagration; as the "book of life" (Revelation 20:12), in which the names of God's elect are written; the "covenant of grace," which is "ordered in all things and sure (i.e., reserved)" (2 Samuel 23:5); the "word of God," as it is the engrafted word in their hearts (James 1:21); their "title" to the heavenly inheritance; and the "inheritance itself," which is incorruptible, and reserved in the heavens (1 Peter 1:4): nor shall they themselves be destroyed in it; the wicked will be all burnt in it, not one will escape that will then be found on the earth: but as for the saints, the dead bodies of all who have died from the beginning of the world will be raised, and their souls being brought by Christ along with him, will be reunited to them; and they, with the living saints then on earth, who will be changed, shall be caught up together into the clouds, to meet the Lord in the air, and there shall we ever be with the Lord (1 Thessalonians 4:16-17); and shall be carried up high enough, and be with him out of the reach of this fire; so that it may be said of them, as of Daniel's three companions in the furnace, that not an hair of their heads shall be singed, nor the smell of fire pass upon their garments (Daniel 3:27). "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. or the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4:15-18.



**Possible  
Yellowstone  
Supervolcano  
Eruption**



This map is for illustrative purposes only. If the supervolcano erupts the exact zones will depend on wind, time of year, and other factors.