

the statements in Isaiah 11 and in II Thessalonians 2 are so definite that its meaning is fixed beyond a question. To brush these chapters aside by simply saying that the Book of Revelation is a symbolic book can come very near to bringing one under the condemnation that is contained in the Book of Revelation itself where it says, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Sometimes it is said that Micah 4:1-4 and Isaiah 2:1-4 are simply pictures of heaven, but it should be clear to any sincere seeker after truth that all the figures in them are figures of earth, and the three places specifically mentioned are closely tied to the reference to their destruction given at the end of the previous chapter of Micah. This is no picture of heaven; it is a picture of an earthly situation.

Sometimes it is said that this is a picture of the effect of the Gospel and that these verses are completely fulfilled in the life of Christ which resulted in the Gospel going out from Jerusalem into Judea, into Samaria, and to the very ends of the earth. In this sense it is said that Jerusalem is the center from which spiritual blessings have come unto all nations. However, a careful reading of the text rules out any such interpretation, for the third and fourth verses reveal that the picture as a whole describes something that has not yet occurred.

We have a description here of nations completely disarming, destroying their weapons of war, and making no further attempt to learn war. Seldom in history has a nation resorted to such complete disarmament as is described here, and usually when it has disarmed it has become necessary immediately to rearm to face some rising danger, or else that nation was conquered and destroyed.