

is clear in ch. 11 is that the gospel is going to reach every man, woman, child in the world and that the thing that is here stressed is the absolute completeness of the victory of the gospel.

If we never had the figure anywhere else in Scripture, one might perhaps be justified in considering this as a possibility. But considering these clear uses of it in Is. 11 and by Paul in 2 Thess., I don't know what it means that the sword that goes out of his mouth shall smite the nations, I don't know what it means, but whatever it means it means the same thing that Paul meant when he used the figure and when Isaiah used the figure. It shows they are thinking of the same thing. Thus we find that the description in the end of Rev. 19 of the second coming of Christ, and v. 20 ~~is~~ begins with Satan not being destroyed, not being given the position of his permanent punishment which the beast and the false prophet receive as described in Rev. 19:20, but as being shut up with a seal upon him that he should deceive the nations no more until the thousand years be fulfilled, and after that he shall be loosed for a little season. It seems to take the teaching of the OT that there is a glorious time of peace and joy and happiness, and the teaching of the NT that the Christian looks forward with longing for the coming of the Lord Jesus and shows the relationship of the two, and shows that when he comes there is to be a period upon this earth of freedom from fear and from danger, a period such as the world has never yet seen, but a period which is related to something that will come later. That ~~is~~ there will not be a destruction, this kingdom will never ~~be~~ destroyed, but that there will be a change of some sort ~~is~~ after a period of length that is referred to here as 1000 years. This belief was held by practically everyone in the early Christian church. In the first ~~is~~ century or two we have no evidence