

The NIV is clearer but there is no question that's what the Greek means. This is future to Paul. He says, Then the lawless one will be revealed whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming."

He speaks of it as something already known, to the people that this is something that's going to happen in the future. He's quite clearly quoting this verse in Isaiah. So that would seem to be Paul's definite declaration that whatever this verse means in Isaiah is something still future. Isa. 11 said that(v.4) He will strike the earth with the rod of his mouth; and with the breath of his lips he will slay the wicked." Paul says, This is future. He says that this thing is something you're evidently familiar with because he doesn't say Here is something that is going to happen. He says one will be revealed whom this is going to happen. Whom the Lord will strike with the breath of His mouth and destroy with the brightness of His coming.

So he seems to put v. 4 here as something that is definitely future. Then in v.5 he describes his general characteristics: But with righteousness he will judge the needy, with justice he will give decisions. . . righteousness will be his belt and faithfulness the sash around his waist."

Then it goes on and it would seem to be a description of what's going to happen after he with the breath of his lips slays the wicked. "The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and theyearling together . . ." It seems to be a situation in which you don't have strife. Now it can be taken as meaning that these animals that are at present dangers to one another, will no longer be so but will live at peace. Or they can be figures for people. But whatever it is it seems to describe the condition that will be introduced when he strikes the earth with the rod of his mouth and with the breath of his lips slays the wicked.

The description of it is not a situation in which the calf and lion feed together, and the calf isn't afraid of the lion. It's a situation in which the calf doesn't need to fear the lion. Because there is freedom from external danger just as Amos(you mean Micah) said. They can sit under their vine and fig tree and none shall make them afraid. So it could be taken as a time when the curse will be removed, and there will no longer be violence in the animal creation. It could be taken as a figure of human beings. But which ever it is it is not a time when we have peace of heart with strife and violence all around us. But a time when we don't need to have fear because there is no external danger.

So he continues: The infant will play near the holme of the cobra and the young child put his hand onto the viper's den." Well that's nothing remarkable to say. Any young child could put his hand into the viper's nest, but after he gets bit once if he survives he won't do it a second time. So this doesn't mean children won't be free from fear. It means children will have no cause to fear.