

description immediately after the verse that said that God will destroy Jerusalem and cause it to be plowed as a field. The three specific locations mentioned in Micah 3:12 (the temple hill, Zion, and Jerusalem) are mentioned again in Micah 4:1-2, showing the future exaltation of the very place where the destruction is to occur. Isaiah's introductory statement that this is his vision "concerning Judah and Jerusalem" also makes it evident that he is describing something that will occur on this earth.

Both passages clearly promise that there will be a time of external peace and safety. This passage does not promise that God will protect His people from dangers round about them. That is a great truth of Scripture, contained in many other passages (such as Isa. 4:2-6) and fulfilled in many periods of the world's history. This passage promises an entirely different type of period--a time when it will be unnecessary to have swords or spears. It will be a time when people can sit outdoors under their own vines and fig trees with nothing to fear because God will have removed everything that would produce fear (Mic. 4:4). Other passages in Isaiah give further information about the wonderful nature of this promised Millennium. Here we will simply note that it is unquestionably a time of freedom from external danger--a period when the word of God will go forth from Jerusalem to judge among the nations and to put an end to everything that would cause danger or arouse fear.

In an age when the world was filled with aggressor nations, and when the various empires constantly fought for supremacy, it is no wonder that Micah felt it necessary to end his vision with the statement, "for the mouth of the LORD of hosts hath spoken it," and that Isaiah thought it necessary to preface his account of it with the statement, "The word which Isaiah, the son of Amos,