

of our bodies. Genesis 3 tells us that God brought the curse upon the animal creation after Adam's sin. All who are familiar with the works of nature know that this curse is a reality. Thorns and thistles spring up of themselves; it takes hard labor and sweat and effort to make good crops grow. The poet describes nature as "red with tooth and claw." In all nature we find bloodshed and suffering. These are features of the corruption which man by his sin has brought upon the world. Paul very clearly states what Isaiah here so beautifully suggests, that this curse is to be removed, and that nature is no longer to be typified by cruelty, but rather by kindness and friendship. In view of these other passages in the Scripture, it seems reasonable to consider that Isaiah 11:6-8 is to be interpreted literally as showing the actual change in the physical creation which Paul describes as occurring at the time of the resurrection of the body.

### **Calvin and the Millennium**

The great expositor, John Calvin, in his commentary on this passage, has very clearly pointed out its bearing in this regard, as follows:

The prophet's discourse... amounts to a promise that there will be a blessed restoration of the world. He describes the order which was at the beginning, before man's apostasy produced the unhappy and melancholy change under which we groan. Whence comes the cruelty of brutes, which prompts the stronger to seize and rend and devour with dreadful violence the weaker animals? There would certainly have been no discord among the creatures of God, if they had remained in their first and original condition. When they exercise cruelty toward each other, and the weak need to be protected against the strong, it is an evidence of the disorder which has sprung from the sinfulness of man. Christ having come, in order to reconcile the world to God by the removal of the curse, it is not without reason that the restoration of a perfect state is ascribed to him; as if the prophets had said that that golden age will return in which perfect happiness existed, before the fall of man and the shock and ruin of the world which followed it. Thus, God speaks by Hosea, "I will make a covenant with the beast of the field, with the fowl of