

which proceeds from it will be apparent to all.

In verse 3 the stress is upon the royal glory which will center at Jerusalem in the time of the millennial reign of Christ.

In verse 4 we become absolutely certain that it is the millennium which is here in mind. While the previous two and one-half verses could be thought of as describing in somewhat figurative language the extension of the message of salvation which goes forth from Jerusalem in this age, verses 4 and 5 place a stress upon the actual land, such as could have no application to the present period and must clearly point to the millennium.

In these verses great stress is laid upon the contrast between the glorified prominence of the actual land of Israel in the time of Messiah and its forsaken condition during the period of the exile. It is rather interesting that while the Hebrew words which mean "forsaken" and "desolate" are translated into English, those which mean "my pleasure is in her" and "married" are not translated; the Hebrew words are simply transliterated, as "Hephzibah" and "Beulah". The terms which express the future joy of the land have come to be used in our language as symbols of joy in the Lord, but the Hebrew words which describe its present forsaken condition are naturally not taken over into English. The time when the land will actually be "Hephzibah" and "Beulah" is still future. Although the words may properly be used today in a figurative sense for any place which God is blessing, their precise literal fulfillment is not in this present age.

It is interesting to contrast the general tone of this millennial section with its parallel in chapter 60. There the emphasis was mostly upon the ideal picture of what is coming; here the stress is laid upon the contrast between the future condition and the intervening period in which the results of sin and hostility to God work themselves out. It is quite in keeping with this difference that verses 6 and 7 leave the note of description of the future and devote themselves to an exhortation to God's people to devote themselves to prayer that God will fulfill His wonderful promises. God declares that He has set watchmen upon the walls of Jerusalem who will keep alive the knowledge of the wonderful