

people upon these women who he has just been describing. However, starting the chapter with it and making it the beginning looks as if this were part of the blessing which God were going to bring and at least some medieval interpreters have taken it that way and said that the 7 women are the seven virgins and the one man of whom they take hold is Christ. Now this allegorical method of interpretation of course can lead us into the most wild and fanciful ideas and it is far better to interpret it sanely and sensibly in the light of the contents.

The section from Chapter IV vs. 2 to vs. 6 is for the consolation of the Godly in the land and again looks forward to the great future of blessing which is accomplished. However, here it does not look forward as far as it has looked in chapter 2. The chapter 2 looks to a time when there is no war and when righteousness covers the earth as the waters cover the sea. It is a sign when there is universal peace and happiness and nothing need be feared. In Chapter 4 we are looking forward on the contrary to a time when there is still much to fear. A time when there is need of a shadow in the daytime and a place of refuge and coverage from storm and from rain. A time when the assemblies from Mt. Zion are thought of as surrounded by the protection of God. It refers to the pilgrim journey of God's people and to the great blessing which he will bring upon his re <sup>?</sup> at a period prior to the melennial blessings which are described in verse 2.

The third of the sub-divisions of Chapters 1 to 6 begin with the beginning of Chapter 5 with God's rebuke upon the nation for their turning away from him. This runs through Chapter 5 and then in Chapter 6 we have God's blessing to the Godly and in this case one of the Godly is in mind. Izziah the prophet himself, and we are given this picture