

destruction has yet existed, nor can we expect it prior to the Millennium. Thus this section gives clear evidence that this chapter refers directly to that period.

5. The Light of God's Glory, vv. 19-20.

Here we have again the note which was stressed in the first two verses. The greatness of the glory of God will be so brilliant upon Jerusalem, which will be the center of God's government, that, in comparison, the brightness of the sun and moon will seem insignificant. There is a New Testament parallel in Revelation 21:23-24, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it."

These verses do not mean that there will actually be no sun and no moon, but that the glory of Christ will shine so brightly that they will sink into insignificance in comparison. Isaiah 30:26 gives added proof that this interpretation is correct.

In verses 19 and 20 we note the stress upon the everlasting character of the light which the Lord will provide. This anticipates the thought stressed in our next section.

6. The Permanence and Wide Extension of the Promised Blessing, verses 21-22

I am not completely satisfied with the title I have given this section, for it contains a number of ideas.

The first idea that impresses itself on the reader is that the promised blessings are to be continuous and everlasting. This has already been suggested in verses 15, 19 and 20. Some may think that this is an objection to the interpretation of the chapter as descriptive of the Millennium. Actually the Hebrew word which is translated "eternal" in verse 15, "everlasting" in verses 19-20, and "forever" in verse 21, is not nearly as far-reaching as these translations would suggest. It indicates very long continuance, but does not necessarily indicate endlessness. Endurance for the length of the