

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 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 conditions 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 promises He has given. Often large portions of the church have become worldly and thought that its destiny was related only to the present or that it could accomplish its great purpose by human means. Yet at every period of the church's history there have been individuals who, like watchmen on the walls of Jerusalem, have declared their belief in God's millennial promises and their expectation that He would indeed fulfill them.

In verse 6 the King James Version has not rendered the Hebrew very accurately in the phrase "ye that make mention of the LORD." The Hebrew literally means "that cause the Lord to remember." It could possibly be rendered "that cause to remember the Lord," but this is less likely, and hardly fits the context. The American Standard Version has a much better rendering, "Ye that are Jehovah's remembrancers."