

coming of the Lord Jesus. He is truly the seed of Jacob and the inheritor of all the promises of God (cf. Gal. 5:16,29).

The latter part of the verse tells what His followers are to do: "mine elect shall inherit it, and my servants shall dwell there." In the most literal sense this would seem to be a prediction of the future of Palestine, and therefore to describe something that is still future. It is quite probable, however, that in this context verses 9-10 are properly considered in a somewhat figurative sense as indicating that the followers of Christ will inherit and dwell in the great blessings which God has promised.

Verse 10 designates Sharon, which is the great valley to the west of the hill country of Palestine, and the valley of Achor, which lies to the east, as places where the flocks and herds of the people of God shall find their habitation. All this is done, not for those who have been rebellious, but "for my people that have sought me."

It is not possible to rule out altogether the possibility that verses 9-10 are a prediction of the ultimate time when Christ will reign over the whole earth and when His people will have their headquarters in Palestine. Thus one might take the two verses more literally than we have done. It is certainly a mistake to consider that all the literal promises of the Old Testament are to be converted into figurative descriptions of blessing. Surely the great promises of the latter part of this chapter are to be interpreted in quite a literal way. Yet there are many clear cases where literal expressions are used as figures for spiritual blessing, and here, in the light of the context, it seems most probable that this is the case. These blessings -- the blessings which properly belong to Jacob and Judah -- are blessings which are to come to the true Israel of God, the followers of the Seed which is brought out of Jacob. This seems the more reason able here because of the stress on the turning to the Gentiles in verses 1-2 and the contrast which we find in verses 13-15. Moreover, the very next verse (v. 11) begins with the words: "But ye." The people to whom He is speaking are brought into sharp contrast with those to whom He has promised these great blessings. Though the race of Israel is for a time to pass from the center of God's blessing, there will be a seed