

JERUSALEM —
— AND BABYLON:

In the Past and Future.

. . . BY . . .

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Jerusalem and Babylon :

IN THE PAST AND FUTURE.

INTRODUCTION.

OUR subject is, "The Past and Future of Jerusalem and Babylon." I am not supposed, therefore, to say anything about the upper and heavenly Jerusalem, nor of ourselves, as waiting saints—waiting to be taken to our Lord. To-night, I am on an earthly subject ; yet a subject dear to God and to Christ—the Jerusalem and Babylon of this earth, and the future of judgment and blessing here below, as indicated by the history of these two cities.

I would begin with Babylon, because it is the gloomy part of the subject ; and I would leave the pleasant part, Jerusalem, to the last. I cannot,

perhaps, commence better than by reading those few passages of Scripture in which the word "*Shinar*" occurs.

The first mention of it is in Genesis x. 8—12 : "And Cush begat Nimrod : he began to be a mighty one in the earth. He was a mighty hunter before the Lord : wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah : the same is a great city." Here we learn that Babel was built by Nimrod, a grandson of Ham, while Nineveh was built by Asshur, a son of Shem (see ver. 22). The one city, then, was built by the uncle, and the other by the nephew ; and all through the stream of history, Assyria is spoken of as the more ancient kingdom of the two ; but it often needs close attention to see the distinction which existed in their early history between these two cities and kingdoms.

The second Scripture mention of Shinar, is in Gen. xi., where we learn that men built a city and a

tower in "the land of Shinar." Only observe that, in point of time, their doing so preceded what is recorded of Nimrod's power in the tenth chapter. Men sought to build a tower which should reach to heaven, and we know how God arrested this work of proud unregenerate man. Hence arose the name of "Babel," which in the Hebrew is simply "*Confusion*." "The Lord scattered them abroad from thence upon the face of all the earth, and they left off to build the city. Therefore the name of it is called Babel." Thus "Babel" is a name of Divine rebuke, while "Babylon" is a name of man's pride.

We have now to come some three hundred years later to find the third mention of the land of Shinar. The confusion of tongues occurred about 2,200 years before Christ, and now we pass on to the time of our blessed father Abraham, about 1,900 years before Christ. In Gen. xiv. 1, we read of "Amraphel, king of Shinar," as in league with Chedorlaomer, king of Elam, and others to subdue under them five other kings, amongst them the kings of Sodom and of Gomorrah, who had rebelled against Chedorlaomer's supremacy. "Shinar" is here seen as a kingdom, taking part in what may be called the international

politics of those early days ; and is on the victorious side, as against the kings of Sodom and Gomorrah and others. Lot, who by this time dwelt in Sodom, was taken prisoner. Abram, however, defeated even Chedorlaomer, and his ally the king of Shinar, and delivered his relative as well as the other prisoners.

The next mention we find of *Shinar* is in Joshua vii. 21, and by this time we have passed over a period of 500 years from the days of Abraham. The Word "Shinar" does not occur in our translation, but in the original the phrase rendered "Babylonish garment" is simply "*Shinar* garment." This throws a good deal of light on those early days of Babylon, because it shows that 500 years after Abraham's time, and 1,400 years before the time of our Lord, the city must have become famous for its manufactures. So much so, indeed, that the very name of a very valuable and "goodly" garment, came to be "a Shinar garment." It is not necessary to suppose that this very garment was made in Shinar ; but if not, it is plain this only increases the evidence of Babylon's (or Shinar's) early prosperity ; since, if so, the name of Shinar was attached to any such garment of fine manufacture.

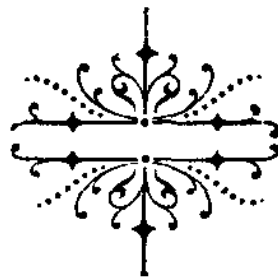
Pass on now to Isa. xi. 10-11, where we read that "there shall be a root out of Jesse," and that the Lord shall set His hand again the second time to recover the remnant of His people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, *and from Shinar*, and from Hamath, and from the islands of the sea." The expression here used, "the second time" cannot mean that the deliverance from Egypt was the first or former time, because that was a deliverance from *one* country merely, while this is "the second time" from many countries. This, then, is evidently the yet future and final day of Israel's gathering from many lands. And mark the countries named. Assyria is mentioned first—no doubt, because it was the power that was always, and was in Isaiah's time, threatening Israel; but other lands are named also, and Shinar amongst them. Now, then, such being the case, the question is, *Is there to be a "Shinar" in the future?* And this passage of Scripture plainly answers, *Yes*. Observe also that in this passage, after the mention of Assyria, the names of the countries are given in a complete circle around Palestine. This you will find from any map which gives the ancient divisions of the

earth and their names ; and thus we learn that a future and blessed Israel is to be gathered from the entire earth.

The next mention of "Shinar" is in Dan. i. 2. We read there, " the vessels of the house of God were carried into the land of Shinar "—that is, of course, to Babylon. How well that follows our Isaiah passage ! Isaiah prophesies that Israel will be brought back a second time from the land of Shinar. Daniel tells us they were carried into Shinar. He might have said Babylon, but it seems as if he would identify it most clearly with that ancient land where man began his Babel power, and therefore called it " the land of Shinar."

Our last Shinar passage is Zech. v. 11. There, an ephah is seen lifted up between the earth and the heaven by two women, having wings like the wings of a stork, *i.e.* very strong ; and they bear it unto the land of Shinar, there to build it an house ; and " it shall be established and set there upon her own base." The " ephah " answers to our bushel measure, and may be taken as the emblem of earthly prosperity and money-getting. Thus our Lord warned us not to let our candle be " put under a bushel, or under a

bed," slothfulness and worldliness being such hindrances to the life and testimony of His servants. Thus the ephah, taken to that part of the earth, teaches that there shall be prosperity, power, and worldly establishment once again in the land of Shinar. Here again, it might have been called Babylon, but God calls it by its ancient name, that we should see that where man's Babel power began, there shall it flourish again, even until its end come.



Babylon's Rise.

IN seeking to fill up this Scripture sketch, we had better divide the subject of Babylon *in the past* into—

1. Its long and gradual rise.
2. Its zenith of glory and splendour.
3. Its decay down to its present state.

The passages read have already indicated how Babylon arose. It certainly was not the most ancient of cities ; for besides, as we have seen, Asshur the founder of Nineveh, being of a previous generation to Nimrod, we have also the distinct declaration—" Behold the land of the Chaldeans (*i.e.* Babylonia) ; this people was not, till the Assyrian founded it for them that dwell in the wilderness : they set up the towers thereof, they raised up the palaces thereof " (Isa. xxiii. 13). Babylon, therefore, with its territory was as much a colony and an offspring of still more ancient Nineveh, as any British colony is of Britain. Also the kingdoms of Erech, Ur, and Ellasar all appear to have been more ancient than that of Babylon. Indeed, Chaldean power, gradually ascending the Persian Gulf and settling itself in the plain of Shinar, was probably not till

about B.C. 1700. There is no necessary connection between "Bab-il" (gate of God), thus founded by Nimrod, and the tower of Babel, beyond their being on the same plain of Shinar, and the fruit of the same sinful, restless energy of fallen man. Probably they were on the same spot, but it seems likely that the smitten and blasted "tower of Babel" was soon forsaken, and has no trace of it left; nor was much of it left, perhaps, when Nimrod founded his kingdom there. His proud name of "Bab-il," or gate of God, was very likely given to it first as a place of worship, and gradually also as a place of streets and a city. It certainly is instructive to think of a single monarch, amongst the then-confounded-languages of mankind, being bold enough so soon to choose *the very spot* where all the human race had before been smitten in their tongues and scattered abroad, as "the beginning of his kingdom." But, such is the ordinary fruit of becoming "a mighty one *in the earth*" (see Gen. x. 8); it makes the brow as brass, and the neck of human will to be as "an iron sinew." But before Jehovah he was but as a mighty "hunter," used by God for power over wild animals, even as a "hunter" is over the beasts of the forest; for man,

as such, was as a beast before God. The confusion of tongues, at the Babel tower, had no more improved man, than had the punishment of Cain before the flood. In truth, for men to be set up as kings and possessed of kingdoms has always been an ordinance of God for the subduing under them of their wicked fellow-men ; it is an ordinance that had no existence in the earth until men's passions made them need it, and will have no place to all eternity after the last hour of Christ's Millennial *reign* is fulfilled : because He will then have subdued all things unto God, and have executed the last act of Divine wrath in sending the rebellious to an eternal hell. Kingship, power in the earth, began with a bold Nimrod—" a mighty one *in the earth* "—and both God's epithet of " hunter," and the " Shinar " place that he was bold enough to choose for the beginning of his power, and that of all his officers under him, solemnly agrees with God's account of Gentile king-power from that day to this. Nimrod, the " hunter before the Lord," is indeed unlike Jesus our Lord, the lowly Lamb ; therefore, let no follower of Jesus accept or hold any share of Cæsar-power, or any office of men's governments.

But to return. We have seen ancient Bab-il, or

Babylon, as the starting-place of Nimrod's power ; of course, not long after the confusion of tongues, since he was a grandson of Ham. The date of the kingdoms he founded may have been B.C. 2,200.

Amraphel, the next king of Shinar, of whom we have any knowledge (Gen. xiv.), we may suppose to have been also of the Ham family. As a contemporary of Abraham, his date must have been about B.C. 1,900, and the fact of his being in kingly league with Chedorlaomer, king of Elam, and other monarchs, shows that the "Gate of God" (Bab-il), which Nimrod had originated—say, 300 years before—had kept its distinctness alongside of other kingdoms of its time. Gen. xiv. is, indeed, another Bible-lesson to us of what men's monarchies and governments are ; diverse from each other, but all of them far from God. Chedorlaomer and his ally, "the king of Shinar," may prove too strong for the opposing kings of Sodom and Gomorrah, but Abraham is seen in separation from them all, and delivers his erring brother, Lot, from the consequences of his Sodom connection. Surely Abraham's defeat of the "King of Shinar," and his allies, is a type of another, yet future day, when Abraham's Lord shall smite and finally overthrow a

future Babylon and its last king. A greater than Abraham shall smite a greater than Amraphel.

From Abram's day (Gen. xiv.) there is no mention in Scripture of "Babel," "Chaldea," or "Shinar" (which were but different names for the same country, as Britain, England, and Albion are for this country), till the "bands of the Chaldees," in the days of Jehoiakim, king of Judah, in B.C. 606 (2 Kings xxiv. 2), a period of more than 1,200 years ! Except, indeed, the passing mention of the Chaldees that "made out three bands," and carried away Job's "3,000 camels," slaying his "servants with the edge of the sword" (Job. i. 17), and the Babylonish (or Shinar) garment of the days of Joshua. Brief Bible help as to Babylon for 1,200 years ! But these two allusions are significant. In their earlier days, the Chaldees appear to have been a hardy mountaineer race, whom we here see in Job's days as lawless and predatory ; while in Jehoiakim's days we find them as a more established people, acting in concert with the Syrians, Moabites, and children of Ammon ; and in Daniel's time they appear as the astrologers, the learned class of the nation ; but Babylon and its rich plain is their spot, just as in all history hardy mountaineers have

come down and conquered the softer and more settled inhabitants of plains.

There is, indeed, an earlier mention of *Assyria* and its king. In 2 Kings xv. 19, we are told that in the days of Menaham, king of Israel (not of Judah), "Pul, the king of *Assyria*, came against the land, and Menaham gave Pul a thousand talents of silver, that his hand might be with him, to confirm the kingdom into his hand." This would be B.C. 770, nearly 200 years earlier.

But *Assyria* must not be confounded with *Babylon*; they are distinct in Scripture as to origin and progress, and are widely different also as to their yet future end. *Assyria* sprang from the more favoured family of Shem, *Babylon* from the cursed family of Ham. In their long uprising, *Assyria* was the more ancient, and for 600 years *Babylon* was its subject and tributary state, more or less. *Babylon* threw off *Assyria's* yoke only between the time of *Assyria's* carrying captive the ten tribes, *cir.* B.C. 720, and *Babylon* the *Judah* kingdom, *cir.* B.C. 587. Their future differs also. *Assyria* in one day is to be blessed, but you never read of any blessing for *Babylon*. In *Isaiah* xix. 23-25 we find that, in a yet

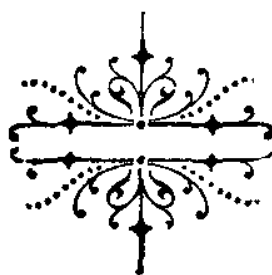
future day of Egypt's blessing, there shall be a peaceful "highway" between Egypt and Assyria, and it must pass through the land of Israel. Till then, as of old and hitherto, "kingdom shall rise against kingdom," and amongst them Egypt and Assyria against each other; but then they shall learn war no more. "The Egyptians shall *serve* with the Assyrians." They shall "serve" our then reigning Lord Jesus—reigning in Palestine between the two. "In that day Israel shall be the third with Egypt, and with Assyria, even a blessing in the midst of the land, whom Jehovah of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance." A blessed millennial future for Assyria, but only doom for Babylon once and for ever. How like the difference between the Shem and the Ham families, from which the two kingdoms sprang.

But to return to Babylon's gradual rise to greatness. For this 1,200 years from Abram's day to that of the later kings of Judah, Berosus, a Chaldean historian, gives a list of forty-nine Chaldean, nine Arabian, and forty-nine Assyrian kings. This would imply a prolonged subjection to Assyria; but monumental

inscriptions show that Babylon was at no time absorbed into Assyria, nor even for very many years together, a submissive vassal. It is not until B.C. 747 that the Babylonian kings became more certainly known to us from profane history by means of the "Canon of Ptolemy." This historical record so agrees with the Bible mention of Assyrian and Babylonian kings, and is so confirmed by all known inscriptions, as to make it reliable. It gives nineteen kings from Nabonassar, B.C. 747 (*i.e.*, Isaiah's time) to B.C. 331, the date of the dethroning of the last Persian king by Alexander the Great. Its special interest to Bible students is, that with this period comes the decay of Assyrian power, and the rise of Babylon into an independent kingdom and empire.

Sennacherib and Esarhaddon were the last Assyrian kings, and under Esarhaddon was the last union of Assyria and Babylon. We see this union in 2 Chron. xxxiii. 11, where "the king of *Assyria*" (Esarhaddon) took Manasseh, king of Judah, "and bound him with fetters, and carried him to **BABYLON**," not to Nineveh. Esarhaddon, and especially his father, Sennacherib before him, had done much to enlarge and beautify Babylon, their vassal city, and

thus, as it would appear, strengthened it to rebel against the Assyrian power. Nabopolassar, the Babylon monarch, next after their time, joined the then rising power of the Medes against Nineveh, as Egypt has in our time risen against its suzerain, the Sultan of Turkey. This combination succeeded ; and thus Babylon, already great and rich as a city and a territory, became an EMPIRE, B.C. 625, and received as its portion the south and west of the Assyrian Empire, which included *Palestine*.



Babylon's Greatness and Glory.

WE now, therefore, have Babylon at the zenith of its glory. Nebuchadnezzar, Nabopolassar's son, became indeed its "head of gold." He reigned forty-three years, and died B.C. 561. Pharaoh-Necho, king of Egypt, invaded the newly-established empire on its south-western border, slew King Josiah at Megiddo, subdued Palestine, and reached even to the Euphrates (see 2 Kings xxiii. 29, and xxiv. 7); but Nebuchadnezzar, "king of Babylon" (see 2 Kings xxiv. 1) retook it all, and by this his first invasion of Judah he commenced the seventy years of the Babylonish captivity. Thus joined together are Babylon's height of past splendour, with Israel and Judah's humiliation.

Of Babylon's magnificence as the capital city of its own empire, time does not allow any long description now. Nebuchadnezzar, by far the most remarkable of all the Babylonian kings, was great in wars, but greater still in peace. He must have accomplished wonders within the city. He might naturally say, "Is not this great Babylon that I have built for . . . the honour of my majesty!"—so vastly

had he added to what others before him had done ! Even now his bricks are everywhere. The ancient ruins and modern towns of Babylonia are almost entirely built of them.

Herodotus, the Greek historian, was himself an eye-witness of the greatness and splendour of the city in the time of Daniel and the Hebrew captives. The lowest estimate of its size would make it five times the present size of London !—accounted for by so many gardens within it. Its walls were about the height of the dome of St. Paul's, and apparently some eighty feet thick ; height and thickness of walls being men's chief defence in those days against invading enemies. Its hundred gates of brass are those referred to in Jer. li. 53, 58.

The vast city within these walls was built in rectangles, each of which had a fortress for its own defence, on either side of the river. These two portions of the city were united by a bridge of stone piers, with moveable platforms of wood, and the banks of the river were lined with quays ; and there were river gates to guard the entrance to such streets as came down to its edge. One of the fortresses was a palace, and another a temple of Belus, with outside

winding stairs, and a chapel, says Herodotus, on the top—but in it *no statue*!—reminding us, by the way, that there is yet to be an image made of man's last and guiltiest Hero and Monarch. A royal palace was at either end of the bridge, the larger of which had a triple wall—the outside seven miles round; the inmost two and a quarter miles, and of three hundred feet in height, and its towers four hundred and twenty feet! Its walls of coloured brick representing hunting scenes, etc. The two palaces were connected, according to Ctesias by a *tunnel* as well as by the bridge. There were also the hanging gardens, four hundred feet square, and in terraces one above another!

It was amidst all this earthly grandeur, then, that Daniel and his praying band stood so firmly for their God, as the only living and true God. It was here also that Evil-Merodach, Nebuchadnezzar's son "in the year that he began to reign, did lift up the head of Jehoiakim, king of Judah, out of prison, and he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon, and changed his prison garments, and he did eat bread continually before him all the days of his life" (2 Kings xxv. 28, 29). This Evil-Merodach was

murdered by his brother-in-law, Nergal-Sharezer-Rabmag, who, at the siege of Jerusalem, joined with other princes of Babylon, in taking Jeremiah out of the court of the prison (Jer. xxxix. 14).



Babylon's Decline and Fall.

BUT Babylon's day of highest earthly glory was short. Its decline was already at hand. Nabonidus, who reigned seventeen years, and Belshazzar, his son, were its last kings ; for Nabonidus had leagued with Croesus, king of Lydia, against the then rising power of Cyrus, the Persian king. This caused the siege of Babylon. While Nabonidus, the father, was encountering the Medo-Persian army in the open field, Belshazzar was left in charge of the vast-walled city. We know from Daniel, chap. v., the scene of riot and indulgence that was going on, and especially the drinking from Jehovah's vessels ; and according to the Divine handwriting on the wall of Belshazzar's palace, the Babylonian dynasty ceased, and Babylon was taken. This was B.C. 539, but it had been foretold by Isaiah one hundred and seventy years before, a date at which Babylon itself, as we have seen, had not even begun its existence as an independent kingdom ! also by Jeremiah sixty years before (see Jer. li. 39).

Now began the decay of the great city. Cyrus

gave it over to Darius the Mede (see Dan. ix. 1), but its decline was very gradual. Its "broad walls" were broken down, and "its high gates burnt with fire," yet only so gradually, that they lasted for one thousand years after this ! Its pomp and splendour only slowly left it. The Persian kings kept court there for the greater part of the year ; and even at the time of Alexander's conquest, B.C. 331, it was still the second city of the empire, if not the first. True, Alexander found the Temple of Belus so full of rubbish, that it would take ten thousand men two months to clear it away, but so far was the city from abandoned, that only his death hindered its repair. On Alexander's death, the Seleucidae monarchs made Antioch their capital, and thus Babylon sank into the decay in which we see it now, as the modern town of Hillah.

Such then is the "land of Shinar" and its chief city Babylon, from the day when Nebuchadnezzar brought "the vessels of the house of God" into it, until now. In Dan. i. 2, we are told "he brought the vessels into the treasure-house of his God," and the issue has been the humbling of the proud city. Its Dagon power has fallen before God's ark, as Dagon did before it. Israel was and still is unfaithful, but

God's word is, "Be still and know that I am God : I will be exalted among the heathen, I will be exalted in the earth " (Psa. xlvi. 10).

But has it received its final overthrow ? We think not.



Babylon's Future.

A GUILTY future for "the land of Shinar" is indicated in the two last of the seven Shinar passages quoted at the commencement, and therefore for Babylon also.

The ephah of wickedness has yet to have a *house built for it* in the land of Shinar (see Zech. v. 11); and a happy millennial Israel is yet to be gathered to God's holy mountain from all earth's nations, and amongst them "from the land of Shinar" (see Isa. xi. 11). These passages are enough of themselves to show that "man's day" of earthly greatness must once again establish itself on the land of Shinar as on its "own base"—its own original spot;—and that God's sovereign grace to the Israel nation must gather from that land also some of His "twelve thousand" of each tribe, who are to be His in the earth, when judgment at Christ's coming shall have done its work (see Rev. vii).

But there are other reasons for believing that Babylon has not received its predicted and final overthrow, and must, therefore, again appear in

earthly greatness. According to Isa. xiii. 19, this very city "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency," is to have an overthrow such as "when God overthrew Sodom and Gomorrah"; but in all its hitherto changes it has never been thus destroyed from heaven. It has gradually decayed by the hand of time and neglect, as Thebes has, or Nineveh, or any other ancient city; but no page of Scripture, nor of human history tells us of any Sodom-like overthrow having ever come upon it. Nor has the place itself to this day any mark on it of any such awful visitation.

The site of Sodom and Gomorrah does bear the mark of how those cities perished. The salt and bituminous waters of the Dead Sea, are 200 feet lower in level than any other known water; nor do the waters of the Jordan and other streams rolling into it ever raise it an inch, although it has no known outlet! As Jude says, "Sodom and Gomorrah...are set for an example, suffering the vengeance of eternal fire"—but it is not so with Babylon as yet. Its present state is simply because the stream of active, human, worldly life has left the Mesopotamian plain for ages now, and rolls over these western parts:—

just as it has also left Jerusalem and Palestine ; but it has to flow over both of these cities and countries again ; and not the one without the other. Only Hillah, on the Euphrates—a small town of 10,000—now represents Babylon, as Mosul on the Tigris is the modern Nineveh : but when Babylon has once more risen, and has had its predicted overthrow, no inhabitants will be found there.

Again, this same Isaiah passage inseparably links Babylon's utter overthrow with *Israel's* day of *Divine and national blessing* and restoration to their own land under the Lord Jesus (See Isa. xiv. 1). "FOR Jehovah will have mercy on Jacob, and will yet choose Israel, *and set them in their own land.*" That is to say—Babylon's overthrow is *in order to* Israel's day of grace as a nation : so that as they sang of Egypt's and Pharaoh's overthrow in the days of Moses, so will they of Babylon's and its king when [†]Jesus is amongst them as their Messiah (See Isa. xiv. 4—23). No such day of Israel's blessing having yet come, it follows that no gradual decay of Babylon some 2000 years ago could possibly be the overthrow of it here predicted.

Again, many who have not been [†]accustomed to

think that Babylon and its neighbourhood are to become again a scene of activity, yet do believe that the Jews are, ere long, to repossess Palestine in all their present worldliness and rejection of Jesus ; are to become a nation in it, recognized by other nations ; that Judea is to be for the Jews, even in their present state of unbelief, just as men's politics have in our own time made Italy belong to Italians, and Greece to the Greeks. But this involves for Palestine and Jerusalem populousness and worldly prosperity ; the Jerusalem temple must again be a sinfully gorgeous building, just as in the days of Herod ; the house must be "empty, swept, and GARNISHED" before the "seven spirits" of Antichristian idolatry will care to enter it. But no one land or people can return to prosperity without others around it, in some measure, prospering also ; just as we now see England's cultivation and commercial and manufacturing activity shared in by neighbouring nations. The rise, therefore, ere long, of Palestine and Jerusalem to prominence, involves the same for other Eastern lands and among them, for Babylon. If the "many Antichrists" show us that "THE Antichrist" shall come, who will make Jerusalem the place of his false

worship, surely the many Babylons have also to result, at last, in the Babylon of the Euphrates being the city of his secular greatness. The ephah must be established "in the land of Shinar" and set there "upon her own base."

Lastly, in the Book of Revelation we again have Babylon brought before us *as a thing of the future*, and its doom given it. But is not Babylon in the Book of Revelation a system? Yes; but it is also a city. In chap. xvii. Babylon the Great is the woman—the whore—"the mother of harlots and of abominations of the earth"—too wide in her range to be linked with any one spot, but in chap. xviii. she is a CITY, and her overthrow is like to that of Sodom and Gomorrah, just as we see predicted in Isaiah xiii. 19: "It shall never be inhabited; neither shall it be dwelt in from generation to generation," says God by Isaiah. And the mighty angel says the same thing by John: "Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound

of a millstone shall be heard no more at all in thee ; and the light of a candle shall shine no more at all in thee ; and the voice of the bridegroom and of the bride shall be heard no more at all in thee ; for thy merchants were the great men of the earth ; for by thy sorceries were all nations deceived."

Surely this chapter has no more been fulfilled in any hitherto history of Babylon, than any past burning of Jerusalem's guilty temple by the Roman armies, fulfils our Lord's words of its overthrow in Matt. xxiv. Both these events are yet future. In the case of the temple of Jerusalem, its stones have not yet been so thrown down, that there is not left there "one stone upon another" (see Matt. xxiv. 2), for the well-known "Jews' wailing-place" is a part of those very walls ; and the modern town of Hillah is a standing proof that Babylon has not yet received its predicted utter destruction.



Jerusalem in the Past.

WE have traced the past Babylon, and have sought to learn its future from God's Word, and have found it a dark history, with a yet darker end before it. We now come to Jerusalem, the bright foreground of our subject. Of it also let us think—first, of its eventful past ; second, its present condition ; and then also point out some features of its glorious future.

One of the earliest mentions of Jerusalem is by the name Jebus, in Joshua xv. 8, and xviii. 28, where the boundaries appointed for the tribes of Judah and Benjamin are told us. For though a "king of Jerusalem," Adonizedec, is spoken of in Joshua xii. 10, this must be an anticipative use of the word "Jerusalem," since, long after this, it was called Jebus, and was a Jebusite city.

Mark also the words (Josh. xviii. 28), "Jebusi, which is Jerusalem." This seems to settle that Jerusalem was originally only the Canaanite and Amorite town of Jebus, and cannot be traced back to the days of Melchisedek, nor indentified with the

“Salem” of which he was king (see Gen. xiv. 18). It is true that Jerusalem is called “Salem” in Ps. lxxvi. 2, but this may easily have been an abbreviation of “Jerusalem,” to suit the poetry of the Psalm, and cannot of itself identify Jerusalem with the “Salem” of Melchisedek. Jewish national feeling would like to have Melchisedek as the founder of the Holy City ; but even Jerome is not of that opinion, but states without hesitation that the “Salem” of Melchisedek was not Jerusalem, but another town altogether, and with this all the Bible evidence agrees.

We take Jebus, then, the city of the Jebusites, as the origin of Jerusalem, and only very slowly did it pass from them to the children of Israel. In Joshua xv. 63, we are told that Jebusites still dwelt there when that book was written, which was probably by some elder of Israel who outlived Joshua. In Judges i. 8 we are told, “The children of Judah had fought against Jerusalem (*i.e.*, Jebus), and taken it, and smitten it with the edge of the sword, and set the city on fire ;” and in Judges i. 21, that the children of Benjamin were not so successful, for “they did not drive out the Jebusites that inhabited Jerusalem ;

but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day ; ” *i.e.*, probably the days of Samuel. Thus, about B.C. 1,400, the two tribes of Judah and Benjamin first assaulted it ; for it had been divided to these two tribes by lot (see Josh. xv. and xviii.), and it was ultimately possessed by them ; but so slowly did this rocky stronghold yield, that the Jebusites continued to hold the upper city all through the time of the Judges, and of King Saul, and during David’s seven years’ reign in Hebron—a period of 350 years ! This possession of the citadel must have given them the command of all the lower parts, and Judah and Benjamin could have held it but very partially. No wonder, therefore, that, as soon as David found himself settled in his kingdom, and all Israel joined in one under him, he advanced the siege of Jebus. The men of war that had come “ to turn the kingdom of Saul to him ” are stated at 280,000 (see 1 Chron. xii. 23—39 ;) but so confident were the Jebusites in the strength of their rocky fortress, that they taunted David and his host, that they had only to defend their battlements with “ the blind and lame.” But David’s proclamation, “ Whosoever smiteth the Jebusites first, shall be chief and captain,” stirred the zeal of his

“mighty men ;” Joab scaled the rocky heights, and the citadel of Zion was taken, cir. B.C. 1,040. David at once “dwelt in the fort, and called it the city of David,” and by enclosing it and the whole lower city with one wall, secured the whole for time to come.

The fame won to David by this capture of the Jebusite citadel must have been very great ; for upon hearing of it even Hiram, king of Tyre, sends him “messengers, and cedar-trees, carpenters, and masons,” to build him a palace for his newly-acquired city.

Jerusalem’s next important event was the bringing up of the Ark to it, which had been at Shiloh for some six hundred years, thus making it the city of Israel’s public worship, as well as of their secular rule. But it was to Solomon that Jerusalem was indebted, under God, for its principal additions, both of size and adornment. His increase of its walls, his thirteen years’ building of “his own house,” and, above all, his erection of the costly temple, according to the “pattern” given by God to David his father, and of materials his father had supplied,—these works raised Jerusalem to the greatest height of any earthly glory it has as yet attained.

But, as we saw in the case of Babylon, so with

Jerusalem, this summit of its earthly power did not last long ; for we read in 2 Chron. xii. 2, that, " in the fifth year of king Rehoboam " (Solomon's son and successor), " Shishak, king of Egypt " (cir. B.C. 970), " came up against Jerusalem, because they had transgressed against the Lord. . . . The people were without number that came with him out of Egypt, the Lubims, the Sukkiims, and the Ethiopians." Humbled under this Divine punishment by a message from God through the prophet Shemaiah, Rehoboam did not resist the invasion; and Shishak " took away the treasures of the king's house," the fruit of David's victories, and that had been only so lately deposited there. " He took all; he carried away also the shields of gold which Solomon had made " (2 Chron. xii. 9).

And this was but the first of all the many subsequent assaults and sieges of the city of David, down to the time of its being taken by Nebuchadnezzar, and its seventy years' desolation. Then came its rebuilding under Ezra and Nehemiah ; and from then to its destruction by the Romans under Titus, Jerusalem's history was no less eventful and stormy. And the same may be said of it all the centuries since then of the Christian era, whether possessed by Pagan

Rome, or Rome Christianized, or by Mahometan power, down to its last change of owners, when, in 1840, it was restored to the Sultan of Turkey after the bombardment of Acre.

Indeed, considering the annals of the city of Jerusalem, nothing strikes one so forcibly as the number and severity of the sieges it has undergone. "We catch our earliest glimpse of it in the brief notice of the first chapter of Judges, which describes how the 'children of Judah smote it with the edge of the sword, and set the city on fire.' And almost the latest mention of it in the New Testament is contained in the solemn warnings in which Christ foretold how Jerusalem should be 'compassed with armies' (Luke xxi. 20). In the fifteen centuries which elapsed between those two points, the city was besieged no fewer than seventeen times; twice it was razed to the ground; and on two other occasions its walls were levelled. In this respect it stands without a parallel, ancient or modern. The fact is one of great significance." *

* See DR. WILLIAM SMITH'S Dictionary of the Bible, Article—"JERUSALEM."

But the *position* of Jerusalem is interesting as well as its history. "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King" (Psa. xlviii. 2), was the Psalmist's pious exclamation, as he sang of her at her annual feasts. And though the description waits for its entire fulfilment in the millennial age, it was true even then. Placed on the southern part of an even table-land, which reaches from the distant plain of Esdraelon on the north up to her site, and still further on to Hebron south of it, her aspect, on the whole, is a northward one. She was as an eagle's nest, or a lion's lair, among her own hills, and her very position seemed to command the land she was to govern. The western ridge of her hills is some 2,600 feet above sea-level, and the Mount of Olives eastern ridge a little higher still. The city itself is some thirty-two miles from the sea, eighteen miles from Jordan on the east, twenty from Hebron to the south of it, and some thirty-six miles from Samaria on the north. Palestine, as a whole, is but ill-watered; the central ridge of the country northward of Jerusalem is a watershed of only dry river-beds, for the most part, except in the winter.

Jerusalem Contrasted with Babylon.

WE may now pause to mark the instructive contrast between Jerusalem and Babylon in their hitherto history. Babylon came up out of the brick and slime of the plain, by fallen man's energy and toil, and stood as the monument of his pride and his folly, whether as a Babel tower, or afterward as a busy city ; but Jerusalem began by being snatched out of the resolute grasp of the Jebusite. Thus God's power was made known in Jerusalem's origin, just as also in the origin of the Israel nation, from aged Abram and barren Sarai. And the same is true when God snatches a sinner from the grasp of sin and Satan, and translates him "into the kingdom of His dear Son."

But we have already seen that Jerusalem was not easily taken from the Jebusite, nor all at once. The lower part of the city was taken in Joshua's time, but the citadel and stronghold, not till the days of David's reign (who was a type of Christ in kingly power), some five hundred years afterwards ? Just as God also did not subdue *the land* all at once under the Israelites,

but drove out the Canaanite only "by little and little" (Exod. xxiii. 30). What pains God takes in His works and ways, and what time He gives Himself to accomplish them! Are there not similar steps in God's way of making a rescued sinner to be His own at last, spirit, soul and body, "conformed to the image of His Son"? But there is no such Divine teaching to be learned from Babylon's history.

The water supply of Jerusalem affords another point of contrast. When God had made Jerusalem His, it had no river of its own to boast in. Man's cities are built on earth's great rivers. What would London or Paris be without their rivers? And Babylon's rivers were as a "flood." "O thou that dwellest *upon many waters*," says Jeremiah, "abundant in treasures, thine end is come, and the measure of thy covetousness." Jordan itself was a contemptible stream in the eyes of Naaman, and even this river was eighteen miles away from Jerusalem. But God had said, "Mine eyes and My heart shall be there perpetually," and He could as easily water from heaven His chosen city, as He had made the dry rock give drink to Israel in the desert. How unlike Babylon's earthly streams! And what an emblem of

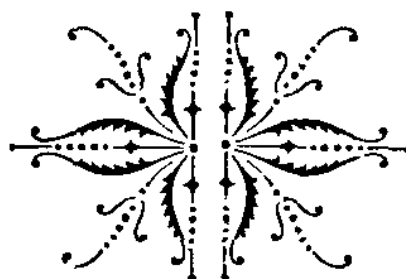
the rescued sinner's dependence upon the "windows of heaven" for his soul to be kept as a watered garden for his God! In this matter of its water supply, we see that nothing but the mighty power of God could make her a prosperous city; her physical features were against it.

The same contrast may be seen in their materials. Jerusalem was built of its own limestone rock. The great rock-cut reservoirs, that "have been found under the Temple area," and many more, probably, that have not been found, were not only to help the water supply, but the excavated stone was the abundant material for its houses, and walls, and public buildings. The same mighty God who built the nation out of the patriarch's families ("which two"—*i.e.*, Rachel and Leah—"did BUILD the house of Israel," Ruth iv. 11), and built David also a house of sons and daughters (2 Sam. vii. 11). He built His chosen city out of its own rocky bed, but all Babylon's magnificence was only of brick—man-made stone, not rock or stone of God's creation. Here again Jerusalem reminds us of that "Church of the Living God," which is not only built on Christ as its Rock, but is also built up in Him of living stones, all

of them of God, and not man-made.

Yet another difference between these two cities is seen in the unparalleled number and severity of the assaults and sieges Jerusalem has sustained. No other city on the earth has been the place of such continuous fighting. Babylon has had its share, but only in common with all the other great cities of man's governments and man's power ; but Jerusalem's history stands unequalled in this respect, and amongst her besiegers and her foes, Babylon itself has been one of the cruellest, and the most offensive to God. The reason of Jerusalem's pre-eminence in sorrows, is not far to seek. Man hates the one whom God loves, and chooses, and blesses, whether it be a person, a family, a nation, or a city ; just as Cain hated Abel, Egypt hated Israel, and the world hated Jesus our Lord, so did all the contending governments of earth successively hate Jerusalem. But another and more affecting reason for Jerusalem's unexampled woes as a city, is her *sins against* the God who delights in her, and has made her His own. " You only have I known," says God, " of all the families of the earth " therefore will I punish you for all your iniquities (Amos iii. 2). Jerusalem has had, then, the ordinary

human sorrows which Babylon has had, but has had also special sorrows as a city, which Babylon had not, and could not have. So also must we, as God's children, expect afflictions which the world has not, both from this world's hatred of us for Jesus' sake, and from God our Father's hand also, to purge our dross, and to bring us back whenever we stray from Him. Such are some of the points of contrast between Jerusalem and Babylon.



Jerusalem Trodden Down.

LET us now learn a little of Jerusalem's present and her future.

She is, at present, "trodden down of the Gentiles," and shall be so, "until the times of the Gentiles be fulfilled" (Luke xxi. 24). The "times," that is to say, in which rule and government in the earth is given by God to the "Gentiles:" for it is not in the hands of the Israel nation, not even as it was in the days of Judah's and Israel's kings—still less as it will be when Christ shall be reigning in their midst. These, then, are "The times of the Gentiles," and have been for 1,800 years, and they are now nearly "fulfilled." Jerusalem is still "*trodden down.*" And remember this is even *more true* when the Gentiles make Jerusalem rich, than when under Roman armies they besieged her and made her poor. In our time the Gentiles are making the Jews wealthy by trading. The scattered nation are being "holpen with a little help," and many "cleave to them with flatteries" (Dan. xi. 34). But Israel's abasement and degradation are lower in God's sight, under Gentile

honours and wealth, than they could be under any persecution or any political disabilities formerly imposed upon her. "Trodden down," not only means oppressed, but *defiled*; and a Jew is more truly defiled when he consents to have his family name *Gentilized* (as some leading Jews in our time do), or bends his knee to receive a patent of nobility from a Gentile monarch, than he could be when he formerly died under persecutions in English prisons, Spanish dungeons, or in the Ghetto at Rome. A suffering Jew was "trodden down" under the Cæsar heel of Gentile *power*; but our Jew, laden with the "thick clay" (Hab. ii. 6) of Gentile gold, and become a *millionaire*, has been "trodden down" alas! "as the mire of the streets" of busy Gentile commerce.

This sense of "trodden down" applies to the city as well as to the people. Jerusalem is at this hour under Turkish misrule, and in poverty and distress. We often see appeals made on behalf of its suffering Jewish population, and rightly. But if Jerusalem rose to a wealth and splendour like that of London, and Jewish millionaires should one day rebuild its temple with a more than Herod magnificence, it would still be "The times of the Gentiles,"

and Jerusalem would still be "trodden down" for it would be in God's sight a defiled city.

Hence our Lord's meaning, when He said to them, "Behold your house is left to you DESOLATE; for I say unto you, ye shall not see ME henceforth, till," etc. (Matt. xxiii. 39). The temple was at that moment far from being architecturally desolate. It was "adorned with goodly stones and gifts," so much so, that "as He went out of the temple, one of His disciples saith unto Him, Master, see what manner of stones, and what buildings are here! But it was spiritually "desolate," for its chief priests and rulers had rejected Jesus—and in this sense it is desolate still—and will be when possessed again by the nation, and reared up by them for Jewish ritual. We must not point the Jew, therefore, to his expulsion from his own land—nor to the present poverty and wretchedness of that land—as the only, nor even the principal proof, that he is "trodden down of the Gentiles"—nor to the present overthrow of his temple, and the Mosque of Omar standing on its site, as the highest proof that the house is "desolate." If we do, then when his land regains its fertility, under better culture, and is once more in his possession, and he

builds again his temple with splendour, he will naturally suppose himself favoured by God, instead of abandoned by God to his own delusions—and we shall thus have helped to deceive him.

The truth is, their darkest hour of degradation and of national guilt is yet to come, and it will be the hour of their greatest earthly and sinful *prosperity*.



Jerusalem in the Future.

THE "Eastern Question" waits for the replacing of the Jew in his own land as one great step towards its settlement ; and in that land he will have abundant opportunity for acquiring earthly wealth and honour, and increasing it. The house thus "empty, swept, and garnished," will be the ready and chosen abode of a power of Satan, seven-fold greater than ever before ! The last guilty monarch of "The Times of the Gentiles"—"the Antichrist"—will be as ready and willing to be both their Messiah, and their King, as they will be, on their part, ready to obey his laws and to worship him "as God," and to place *His image in their temple*. As our Lord Jesus said to them, "I am come in My Father's Name, and ye receive Me not : if another shall come in *his own name*, him ye will receive" (John v. 43). This will indeed be Jerusalem's darkest day ; in it she will be linked with Babylon. One monarch will possess them both, and both will alike accept him ; for while Babylon is the metropolis

of the Antichrist's secular greatness, Jerusalem will be the head and centre of his false and self-exalting worship.

But though thus solemnly linked together in sin, they do not perish together. When all the power of the Antichrist is destroyed by our Lord "with the spirit of His mouth," and "with the brightness of His COMING" (2 Thess. ii. 8), Babylon sinks also to rise no more; but Jerusalem will in that day know a greater deliverance than when David wrested it of old from the Jebusites. A remnant in her will have been kept from her Antichristian wickedness, and, in answer to their cry, Jerusalem and the nation will be preserved from being utterly cut off. That remnant will be watched over by God, and will be spared when His wrath makes the rest of the city, and the whole Judah kingdom, to be "as Sodom" for destruction, and "like unto Gomorrah" (see Isa. i. 9). Babylon at that day "shall be as when God overthrew Sodom and Gomorrah" (see Isa. xiii. 19); *i.e.*, *utterly* destroyed; but Jerusalem shall have every one delivered who were found to sigh and cry for the abominations done in her (see Ezek. ix. 4).

This preserved remnant becomes the nucleus of

the millennial increase of the nation, as well as the beginning of its marvellous and continuous spiritual blessing all through that thousand years.



Jerusalem's Coming Glory.

JERUSALEM'S darkness ended at that solemn day of the Antichrist's overthrow, and the deliverance of that remnant. Charcoal and diamond are but different combinations, they say, of the same elements ; but how different in value, and in the use made of them ! So with Jerusalem, and the Israel land and nation. Filled with Gentile and Antichristian pride, and wealth, and power, she had been but as Satan's charcoal—a brand for the burning ; but when she multiplies again from that feeble remnant, by God's deliverance of her, and all His grace to her, she shall then shine in the very forehead of Christ's millennial day as His diamond, His costliest jewel below.

Time does not allow of our tracing out the stream of her millennial blessing. The glowing pages of her own prophets are full of this ; and all who love the Lord Jesus, and love Jerusalem for His sake, will delight to read them again and again. Suffice it here to say, that all through that thousand years' presence and

reigning of the Son of God in her midst, her blessing never flags. Every child born in her families is made a child of God also by God's Spirit. "They shall all know Me, from the least of them unto the greatest of them, saith the Lord ; for I will forgive their iniquity, and I will remember their sin no more" (Jer. xxxi. 34). When Jerusalem's streets in that age are "full of boys and girls, playing in the streets thereof," and also "old men and old women there, every man with his staff in his hand for every age" (see Zech. viii. 5), what joy it will be to know that all of them are children and heirs of God and of glory.

Nor will the *godly walk* of any of Jerusalem's millennial saints be suffered to sink into a Lot-like declension and evil. Such as sin openly against their God and King, will be cut off. "The sinner, being an hundred years old, shall be accursed" (see Isa. lxxv. 20) ; that is, smitten with bodily death, as were the saints at Corinth, who profaned the Lord's Supper (see 1 Cor. xi. 30).

Thus Jerusalem is kept all through that thousand years as a delight to God, and all that nation as a fruitful vine in the very centre of the earth. Her very topography, too, is changed. She is no longer

embedded among the hills, as now hidden, as it were, from view. But "all the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem, and it (*i.e.*, Jerusalem) *shall be lifted up* and inhabited in her place" (Zech. xiv. 10). She shall be conspicuous then from afar; "and peoples (*i.e.*, Gentiles) shall flow into it" (Micah iv. 1).

The Mount of Olives is now higher than Jerusalem, as if ready to flow down upon her some oil of grace to soften her impenitence; but when Jerusalem knows her Saviour-King, who in Gethsemane loved her, and pledged Himself to die for that nation, she will then be "established in the top of the mountains," and "exalted above the hills" (see Micah iv. 1); while the Mount of Olives will have cleaved "in the midst thereof toward the east and toward the west," because the feet of the mighty Lord Jesus Christ will have stood upon it, "and there shall be a very great valley" (see Zech. xiv. 4).

Also by natural position Jerusalem is without water of her own. As we have already seen, every stream that reaches her has to be made the most of by aqueducts and reservoirs. But it is the very opposite of this when Christ shall reign there. She

shall have her own springs, and send out her own streams, as Eden's garden did at the first (see Gen. ii. 10). Her table-land height, far from being dry, like that of Madrid, in the centre of Spain, will but give impetus and spread to her rivers. "It shall be in that day, that living waters shall go out from Jerusalem, half of them toward the former sea (*i.e.*, the Dead Sea), and half of them toward the hinder sea (*i.e.*, the Mediterranean): in summer and in winter shall it be" (Zech. xiv. 8,—unlike the present streams of the Holy Land, which are mostly only winter torrents. In Ezekiel we learn, that these waters issue from the temple of God in her midst. "Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward" (Ezek. xlvii. 1). No wonder, therefore, that they carry such life-giving and healing power with them. They flow, apparently, through the valley of those mountains which God will have made by cleaving the Mount of Olives into parts. Such mountains, thus formed, must needs be solemn monuments all through that millennial age of the Divine judgments by which it was ushered in; just as the carcasses of the Antichrist rebels will also

be, for they are kept burning in the valley of Tophet. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh (*i.e.*, both Jew and Gentile) come to worship before Me, saith Jehovah ; and they shall go forth, and look upon the carcasses of the men that have transgressed against Me : for their worm shall not die, neither shall their fire be quenched ; and they shall be an abhorring unto all flesh " (Isa. lxvi. 23, 24).

What a fit centre will such a Jerusalem be for the millennial earth ! It will then be what our Lord once called it, "The City of the great King" (Matt. v. 35) ; for there shall be one "King over all the earth" then, "and His Name one" (Zech. xiv. 9). God's true Solomon, Jesus our Lord, will then have all the land promised to Abraham and to David, His fathers, and thereby also the rule of the whole earth. Not a war allowed, near or far, anywhere, nor yet the tread of an oppressor's foot ; not even the art of war learned, nor any of its present deadly weapons made. Nothing then of the rifle of the soldier, any more than the coarser weapon of the savage. The one awful day of the Lord will have ended all that. The sweeping away of "the beast, and the kings of

the earth and their armies," from before the rider on the white horse and his armies—*i.e.*, Christ and the saints (see Rev. xix. 19)—will close man's guilty and murderous wars, and will bring in a "Solomon" reign of peace, and will maintain it.

But outward peace cannot change human hearts, not even though it be of millennial breadth and duration ; and Christ's Jerusalem reign has to be one of subjugation, and of compelling the nations to come up to it yearly, to pay their homage and their tribute. But "the heavens do rule" at the bidding of the Son of God, without any sword of war being employed to compel them. Drought upon their land for disobeying obliges them to come, or else some plague-stroke, as upon Egypt of old (see Zech. xiv. 16—18). Thus a righteous and a beneficent and world-wide rule goes forth from Jerusalem for all the thousand years.

" And she, the queen of the earth,
In holiness, beauty, and splendour,
(Glories) in Shiloh's birth."

But her holy, just, God-fearing, and all-wise King, is secretly hated of the Gog and Magog nations, who

pay Him only an enforced and feigned obedience. God cannot rest in this, nor suffer it ; for He must have "truth in the inward parts," whether towards Himself or towards His Son. Satan is therefore "loosed out of his prison" that he may "go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea." And as if to show how ready they were for Satan's proud and blasphemous leadership, it instantly adds, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and THE BELOVED CITY, and fire came down from God, out of heaven and devoured them."

This last and guiltiest of all men's rebellions justifies God when He judges ; and calls for the setting of the Great White Throne. From before it, these sin-stained earth and heavens flee away ; and with their departure closes the history of the earthly Jerusalem. An honourable close, for she is to the last "the camp of the saints," and "the beloved city," and the sons and heirs of God within her walls pass on into that "new earth" with its "new heavens," wherein righteousness "DWELLETH," as

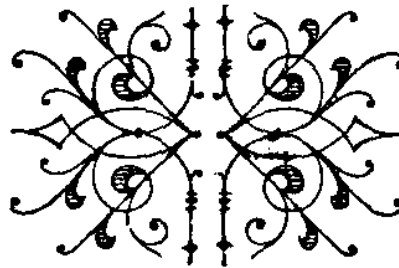
in its fitting and congenial home for ever.

There are no unwilling subjects there, needing to be subdued—still less any rebellion that must be crushed; nor is there any loosing again of Satan from the pit. The prison-house of hell is for ever closed upon its justly and eternally punished ones. Gog and Magog are in it, with all their multitude, and conspicuous in degradation amongst them, alas! is “the king of Babylon”! For of Babylon’s last and guiltiest monarch it is said, “Hell from beneath is moved for thee, to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth . . . All they shall speak and say unto thee . . . How art thou fallen from heaven, O Lucifer, son of the morning . . . thou shalt be brought down to hell, to the sides of the pit.”

Thus different are and have been Jerusalem and Babylon, in their past and present, in God’s Word, and how much more so in their remaining earthly future and in their eternal issues!

In this address the desire has been to lead children of God to search the Scriptures, especially younger Christians. The same may be profitably done upon kindred subjects, such as the past and

future of Syria, of Egypt, and of Tyre, and other related nations ; for God is His own historian, both for His wondrous past, His precious present, and His intended future.



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