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"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD." COL. 3. 1.

BABYLON TO BE REBUILT:
THE TESTIMONY OF GOD'S PROPHECIES

An Address (revised) at

Walham Green,

19th Aug. 1914

by

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At the outset of our study, may our Heavenly Father show the line of demarcation between Christians and those without Christ, and if we are among the former, cause us to realize what a mercy it is to be in Christ and away from Divine judgments, that we may go forth to live as Christ's representatives in the midst of world that rejected Him. The important subject before us cannot be easily over-estimated, for Scripture is largely prophecy, and of all towns in prophecy apart from Jerusalem, Babylon figures most prominently. Babylon is mentioned in Genesis, and mentioned in Revelation. Few cities have this unique position. Babylon is Divinely reprov'd and threatened through Isaiah; at great length through Jeremiah, but there are further threatenings through John in the Book of Revelation. Few cities come into such prominence. The subject, beloved friends, is important, not only with the importance of EVERYTHING in Scripture, but because God has especially emphasized it there.

Shall we, seeking by the grace of God to put aside our prejudices and to know His will, consider the evidence for the rebuilding of Babylon? First, I would say we have PROPHECIES which give their testimony directly or indirectly. Shall we turn to Zech.5? The second vision is from verse 5 to verse 11. Wickedness is seen as in an ephah, and the ephah is carried back to the land of Shinar, and we read in verse 11 that it is carried thither – a travesty of God's ark, – "TO BUILD IT A HOUSE IN THE LAND OF SHINAR, and it shall be established and set there upon her own base". The date of Zechariah is peculiarly important. It is AFTER the destruction of Babylon by the Medes, if we can call that conquest, destruction, – it was only the destruction of Babylon's POWER. Zechariah then makes plain that there shall be a certain establishing, in the land of Shinar, of that which has been in the land Shinar before, for the words are very definite, not only it shall be established, but set there upon her own base. You will recollect God's prophecies elsewhere that Jerusalem shall be build'd upon her own heap. Here then is the contrast city with a parallel rebuilding. Still more definitely: – the book of Revelation was written hundreds of years after Babylon was laid low through the Medians, but in Rev. 18, which

has been brought before you, we have a clear prophecy of the future destruction of Babylon, and the description is very explicit and shows that the city is in a period of great prosperity when destroyed. Consequently Babylon must be rebuilt, and rebuilt in GREAT GLORY to realize this passage. We see in Rev. 16. 19, that Babylon is regarded as the great city. In other words Babylon must not only be rebuilt somehow, but it is appointed to become the metropolis of the world. God has marked this out, and the date of Revelation prevents any other thought. The last words of the chapter are illustrative, "And in her was found the blood of prophets and of saints and of all that were slain upon the earth". How inappropriate that would be if Babylon had ceased to have any influence for hundreds of years. Unless Babylon be at the period in question, the heir of all previous kingdoms, and unless Babylon be Satan's centre, the words "in her" are hard to fathom. Thus we have the witness of direct prophecy. Secondly we have the important teaching from PARALLES. Scripture shows that other lands will be revived, and other countries will be reorganized. The end of Dan. 11 is plainly future, for it is associated with that time when Michael shall stand up, and Israel shall be delivered. Now mark the words, verse 41. These shall escape out of his hand, Edom and Moab and the chief of the children of Ammon. These nations are therefore to be revived, and other Scriptures contain a suggestion of the same fact. Nor can we forget a more striking parallel, I speak of Jerusalem. Jerusalem is already in a state of development which indicates there will be a further development, and beyond all this we have the distinct Scripture prophecy that Jerusalem shall become a city with a Jewish temple (I refer to Dan. 9), and furthermore that, finally, Jerusalem shall become the Lord's city, a praise in the earth. Scripture parallels consequently bear their witness that it will be nothing STRANGE for Babylon to be rebuilt. It will be in accord with God's action in allowing other places to be rebuilt. If God will appoint the rebuilding not only of Jerusalem but of the cities around, if the words of Isa. 65 shall come true, it is not surprising; that God permits awhile the rebuilding of Babylon, and the awakening of its district. Isa. 65 shows us God's grace in bringing a seed out of Jacob and out of Judah an inheritor of His mountains, and His elect shall inherit it, and His servants shall dwell there, and as Isa. 61 puts it: They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

We pass next to notice that the PRONOUNCEMENT of Babylon's doom demands the rebuilding. The pronouncement of Babylon's doom is found in Isaiah and in Jeremiah as well as in Revelation. We turn to Isa. 13. Here we have the burden of Babylon and the Lord of hosts is said to muster the host of the battle, "They come from a far country from the end of heaven, even the

Lord, and the weapons of His indignation to destroy the whole land. Howl ye, for the day of the Lord is at hand, it shall come as a destruction from the Almighty". Thus this pronouncement of Babylon's doom dates the event and the date is still future, "The day of the Lord is at hand, it shall come as a destruction from the Almighty". Does the prophecy date it again? Yes, we read in Jer. 50 and 51, a very severe doom upon Babylon. The 50th chapter starts, "The Word that the Lord spake", then quoting from Isa. 46, we have the reference to Babylon, Bel and Merodach. The nation against her is seen in verse 3, and verse 4 at once says, "IN THOSE DAYS AND IN THAT TIME, saith the Lord, the children of Israel shall come, they and the children of Judah together going and weeping: they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant, that shall not be broken". Here is a further dating, and so is it throughout the passage. Jer. 51.48. says that when Babylon is destroyed the heaven and the earth and all that is therein shall sing over Babylon, and in the 49th verse we read "As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth". Revelation particularly adds its testimony, the destruction of Babylon is in the seventh vial of Rev. 16.17-21, it is AFTER Armageddon. Likewise in Rev. 18 we have a preface to Rev. 19, and Rev. 19 goes on to tell of the manifestation of the Lord. Then the pronouncement of Babylon's doom demands a future fulfillment, and that involves a rebuilding to make the fulfillment possible. Again, the prophecies declare that the city and the land around will be so affected that there will be an entire desolation in the city for ever. Isa. 13.12 "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir". Verse 19, – "And Babylon, the glory of kingdoms, the beauty of the Chaldaea's excellency shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there". Here then we have a clear declaration that there can be NO REVIVAL after the FINAL destruction of Babylon, but there was NEVER such a scene of desolation in the past, nor IS there at the present time such a scene of desolation on the site of Babylon. Jer.50 emphasizes the same thought. Verse 39 – "Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein and it shall be no more inhabited forever, neither shall it be dwelt in from generation to generation". Jer. Ch. 51. 25 – "Behold I am against thee, O destroying mountain, saith the Lord; which destroyest all the earth, and I will stretch out Mine hand upon thee, and roll thee

down from the rocks, and make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be desolate for ever, saith the Lord". Rev. 18 – gives the same witness, alluding to the closing verses of Jer. 51 which speak of Babylon's sinking, and NEVER RISING ANY MORE. Rev. 18 says that a mighty angel took up a stone like a great mill-stone and cast it into the sea, saying, "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". Further the Scripture reveals that the accompaniment of the fall of Babylon will be not only judgment on the whole earth, but heavenly songs and heavenly rejoicing that includes prophets and apostles. Now I am sure you will agree with me that there did not exist the apostles several hundred years before the Lord Jesus came into the world. But first turn to Isa. 13. 10. We read "The stars of heaven and the constellations thereof shall not give their light, the sun shall be darkened in his going forth, and the moon shall not cause her light to shine and I will punish the world". Here we have the heavenly accompaniments. Now let us have their solemn parallel, – a heavenly rejoicing. Rev. 18.20 – "Rejoice over her thou heaven and ye holy APOSTLES AND PROPHETS, for God hath avenged you on her". Furthermore, the Scriptures which speak of Babylon's destruction make clear that it will be sudden. In Isa. 47 we read, verse 9, "But these two things shall come to thee in a moment, in one day, the loss of children and widowhood, they shall come upon thee in their perfection". Rev. 18 therefore shows her plagues come in **one** day. "Alas, Alas, that great city Babylon, that mighty city, for in one hour is thy judgment come. Alas, Alas, that great city that was clothed in fine linen and purple and scarlet, and decked with gold and precious stones and pearls, for in one hour so great riches is come to nought. Alas, Alas, that great city wherein were made rich all that had ships in the sea, by reason of her costliness, for in one hour is she made desolate". Now this at once leads up to consider something of the PAST, and PRESENT, history of Babylon. I have already assumed the fact that Babylon was not destroyed rapidly, and that there were none of these accompaniments which I have mentioned. Shall we now turn to the evidence of history, and see how it shows that the Scripture must yet be fulfilled? When Babylon was taken by Darius the Mede, as Dan. 5 shows, there was a change of government, but it did not cease to be a city. A few years afterwards there was

war within it again because of a revolt, and when the Persian government came to an end, Alexander the great entered Babylon and died there. He wished, it would seem, to have restored its magnificence, but an early death cut short the unsatisfied conqueror. We find subsequently to this that one apostle writing the first epistle which he was caused by grace to write, spoke of the church at Babylon. Now Peter's testimony is very striking. Babylon still existed and had inhabitants so that a church could be there. There is NOTHING consequently of a sudden destruction, there is nothing of that absolute desolation which Scripture demands. We are therefore brought to two alternatives. Either Scripture contains overwrought language, and is not true; or, Babylon must be rebuilt. Every child of God who knows anything of God's grace has no hesitation as to which alternative to take. Babylon must be rebuilt. Subsequently we find that the Jewish Talmud – was associated with BABYLON. This is very remarkable. Not only was Babylon the first place of captivity after the kingdom, but the Jewish literature which the Jews exalt so much is connected to this day with the name Babel. There are two Talmuds, the Babylon and the Jerusalem. But if the word Talmud is used without a prefix, it is taken for granted you mean Babylon, not Jerusalem. The Babylon Talmud is so much longer than the Jerusalem Talmud, and it is the important one, could anything be more suggestive of Israel's position? God has overruled the very name, but the fact alone reminds us that Babylon was in the early centuries after Christ came into this world, a flourishing Jewish centre. Therefore, it was not a desolation. Right on to this century there are villages near the former site of Babylon, and one is larger than an ordinary village. Its population has been estimated at various times from about six to twelve thousand. I refer to Hillah. Here then we have a striking evidence that Babylon has NEVER been the desolation that God said it would be. The Arabian has been willing to pitch his tent there, and the building material has been taken from Babylon in tremendous quantities to erect other places, but God distinctly prophesied that in the final destruction of Babylon there would be not only the rolling down from the rocks but a prevention of men taking a stone for a corner or a stone for a foundation. Consequently we feel that prophecy must be fulfilled in the future. All history, however, bears its testimony that God has illustrated what He will do, for the awful change from what Babylon was to what it is now shows that God CAN make the still vaster change which He has threatened. It is marvellous that so great a city has become such a desolation. A small town near such a site coupled with the disappearance of so many of the bricks and so many of the buildings cannot but be viewed as a miraculous change, – a miraculous change of judgment. But, beloved friends, God is here giving an illustration of what He will do in a yet greater change. If Babylon had always remained absolutely de-

stroyed flourishing, prophecies would have seemed strange; if on the other hand it been absolutely we should have said, There will be no rebuilding as far as we can tell; but God has worked in between the two, to show He can do what He has threatened, but has not yet finished doing it. It is noteworthy that Jer. 51 speaks of the destruction out from Babylon of the great voice, verse 55. The king of Babylon is informed of the destruction of his city in verse 31. There is no evidence that the king of Babylon is present. If this be seen as a prophecy of a future destruction everything is at once clear. Antichrist, who is the voice speaking great things, WILL be absent from Babylon at the time when it is destroyed. Dan. 11 is one of the many passages concerning this notable Antichrist. I say one of the many passages for he is described by many names but we can tell that they denote one person, for all these many names speak of someone just before Christ returns; and he is so glorious with the glory of man, so majestic with that awful majesty of earthly power, without God, that there would not be room for two such monarchs at the same time. Consequently all these prophecies point to ONE individual. Dan. 11. 36 says, "The king shall do according to his will", "At the time of the end" – verse 40, the king of the south pushes against him, the king of the north comes like a whirlwind, he enters into the glorious land, he stretches forth his hand upon the countries, and the land of Egypt does not escape. Precious things from Egypt are his, Libyans and Ethiopians at his steps; "but (verse 44) tidings out of the east and out of the north shall trouble him, therefore shall he go forth with great fury to destroy and utterly to make away many, and he shall plant the tabernacles of his palace between the seas in the glorious holy mountain, yet he shall come to his end and none shall help him, and at THAT time shall Michael stand up". Here we have a suggestion that Antichrist is away from his land when it is laid low. Micah 5 is equally prophetic, "And this one", that is Christ, mentioned in the earlier verses, "shall be the Peace, WHEN the Assyrian shall come into our land and when he shall tread in our palaces, then shall we raise against him seven shepherds and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof; thus shall HE deliver us from the Assyrian, (not, they deliver us), WHEN HE COMETH INTO OUR LAND, and when he treadeth within our borders". The Assyrian therefore falls in the land of Palestine though the land of Nimrod is wasted by certain who go forth from Israel, (see Isa. 59.19). I believe that Isa. 31. 8 gives the same suggestion if read with the 9th verse, and Rev. 18 with Rev. 19 is conclusive. Rev. 18 is the destruction of Babylon and the king is not mentioned. Rev. 19 is in the land of Palestine and the terrible king is mentioned. Consequently these prophecies all coincide, there is no contradiction between them, and thus we see how they point on to an event which God has so marked out that

we cannot but say, "These declare that event, then Babylon must be rebuilt for the fulfillment in accord there with". Yet more, it is what we should expect from Scripture PRINCIPLES of judgment that Babylon will be rebuilt. I have referred now to parallels in connection with the revival of nations. Now shall we think of principles respecting judgment? God has marked out warnings again and again and again. We find that when Sodom and Gomorrah are to be destroyed God grants first that certain kings descend upon the cities, take captive their riches, and it is only by Abraham's intervention that these are brought back. The warning is given to Sodom and Gomorrah, but Sodom and Gomorrah are unmindful of it. Jerusalem was destroyed more than once, God gave warnings. The destruction of the first temple was a prophecy of the still more terrible destruction of the second temple when over a million Jews perished and others were sold into captivity. History repeats itself, says the man of the world. God has a purpose and permits a certain repetition, "to give warning" says the believer. Indeed this principle of repetition concerns such a number of things in Scripture, that we cannot understand Scripture unless we acknowledge it. There are events in the life of the Lord Jesus Christ which look very much like one another and people have said, Ah, this Gospel records it in one way and that Gospel in another way. There is a little discrepancy between the two. But the real solution is that there are two distinct, but parallel events. In another sphere one of the most remarkable illustrations is Dan. 11. There we read concerning Antiochus Epiphanes, "And arms shall stand on his part and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate". Our beloved Lord shows in Matt. 24 that abomination which maketh desolate will be long after Antiochus Epiphanes. History repeats itself. Yes, beloved friends, it is in accord with the principle of God's working that there should be a partial destruction of Babylon followed by a more terrible destruction, that Babylon should be allowed to rise up in between, and that it should be manifested once more upon this earth. But warnings are not heeded by men, and it is solemn to realize that it will be possible for people to erect great buildings on the site of some of the greatest buildings of antiquity. It will be possible for men to revive the city, and yet not to see God's hand that destroyed it in the past, nor to fear God's hand which will destroy it in the future. Men will be in the most likely district to impress them, and yet be unimpressed. Man will have surroundings which are filled with Scripture instruction and warning, and yet be unmindful of those surroundings. We know how with ourselves it is easy, sadly easy, to be forgetful of God. Believers have to mourn their forgetfulness. It is not surprising, but it is very saddening to see how the ungodly world will defy God in the very city where was some of the fullest defiance in the past, that as Babyloni-

anism went via Pergamum to Rome and other western centres, so Babylonianism in its religious and commercial aspect, all of which is west of Babylon now, will return to the land of Shinar, and both in its religious aspect (figured by the women) and in its commercial aspect (suggested by the ephah) will be re-erected there. Thus will men defy God in the very city in which He was first defied, for the tower of Babel comes to our mind in connection with Nimrod who was the first mighty hunter before the Lord, and whose very name signifies, in Hebrew, "We will rebel". It is deeply important to notice that Satan's PERSISTENT PLAN suggests the revival of Babylon. Satan is a great organizer. He has principalities and powers. Earth is mapped out in districts, as Dan. 10 shows. Satan is not merely the monster that he desires men to imagine he is. The god of this age is a god of consummate skill, and there nothing of human organization which can compare with the vast scheme of the devil. True, God is over all and can hold back the life of a Job, and the lives of others of His saints from the power of Satan. Satan must receive permission. God alone is Almighty; but Satan is a terrible power, and it is painful to hear some who profess the Name of Christ speaking glibly and lightly of their conflicts with the devil. Michael the archangel realized the tremendous power of this dignity, and we too need to realize this, and how we can only overcome by the blood of the Lamb and the word of our testimony second, and that if we have the word of our testimony because of the blood of the lamb, we must also love not our lives to the death. We expect therefore, in accord with Satan's planning and scheming, that he will travesty God's stress on Jerusalem. Whatever God has, Satan imitates. If God is Triune, Satan has a imitation of this Triunity. The dragon, the beast, and the false prophet. If God has a way of salvation in the Lord Jesus Christ, and by His death and resurrection; Satan has a travesty, for the beast has a deadly wound and is delivered from this. If God has a city, Satan has a city. If God will revive His city, we expect that Satan will revive his city unless it is distinctly shown God will prevent this. The land of Nimrod is to be revived. Micah 5 has already shown that, and the city of Babylon will be raised up. We may even go a step further and says, the PREPARATIONS that we behold illustrate this. How often men speak of an Eastern Question. How much time and strength have been spent upon schemes for the recovery of Mesopotamia. We may anticipate from what has already happened that there will be a development both of railways and plans of irrigating that district. The preparations of which we hear and the alteration of Europe which a great war must involve alike give their testimony with respect to a resurrection of that eastern land. Finally, PREVENTIONS of this are not to be found. There is NOT A SINGLE SCRIPTURE against the rebuilding of Babylon. There is not single Scripture PRINCIPLE against the rebuilding of Babylon. There is no reason why Babylon

should not be rebuilt. I do not say that a negative proves anything, but a child of God always feels thus, "I like to know that a verse of Scripture cannot be found which would unsettle what I believe some Scripture teaches on this subject". I know there are many who would rather weigh one passage with another, imagine, some divergence, and take the PROBABILITIES. To a thoughtful and obedient disciple such a course is impossible. Scripture is one whole and every part of Scripture must agree with every other part. Consequently it is delightful to recognize that there is no contradiction in these matters, but that all Scripture gives a uniform witness. May I just remind you of the points that have come up before us, in order that they may be fixed in our memory. First we saw that the PROPHECIES of Scripture demand the rebuilding of Babylon. Then we saw that PARALLELS with respect to other nations illustrated this. We next felt that God's pronouncement as to the manner and method of Babylon's doom when examined in the light of PRESENT and PAST history proved a future rebuilding, that such a pronouncement might come exactly and literally true. We also noticed that the PRINCIPLES of Scripture suggested a repetition. We further remembered that the PLAN of Satan would indicate the same unless he were absolutely stopped by God, and finally we noticed that the PREPARATIONS which exist in that district, and the absence of any PREVENTING from any Scripture prophecy would lead believers to feel that there is more than an ordinary corroboration of the passages which speak of this revival, and would lead them also to anticipate that the revival of Babylon is near. I take it, therefore, beloved friends, that if we are in mercy among the called of Jesus Christ and desiring to be a contrast with that one who is called the Antichrist in 1 John 2, and in 2 John, that these things must affect us in our hearts. If Babylon is soon to be rebuilt, if the climax of earth's civilisation is soon to be used in greater defiance against God, if things are hurrying on with a surprising suddenness to a terrible goal, what manner of persons ought we to be in all holy conversation and godliness? Terrific war now raging almost around us would indicate that the world is, as it were, on the crater of a volcano; – we little know what may happen next. There is much that WOULD cause alarm. It becomes us to look up to our gracious God and to desire that He would not only give us "Peace Peace" amid the confusion, not only enable us to have understanding of the times, but cause us to occupy till our Lord shall come, cause us to be separate not only from the war spirit of today, but from the commercial spirit of earthly grandeur and worldly exaltation if the goal of commerce is Babylon. The believer cannot spend his strength in the gaining of earthly riches. It is true that God's people are bidden to be active. There is the encouragement to labour in order that supplies may be given to those who have need, and this is not our rest. But there must be something beyond, and con-

trusted with, DEVOTION to business. If we are in Christ we go through this world as strangers and pilgrims and there is nothing to encourage a child of God to settle down, rather is he at all times to realize that Christ has called him out from the world, that, with unworldly godliness, he may live soberly and righteously as he looks for the return of his Soon Returning Lord. Prophetic subjects are not being brought before you that there may be a human unrest or a human speculation, but that there may be a spiritual unsettling from the settling down in the world coupled with a spiritual settling the Scripture of truth, that there may be a fixity of faith in the words of the Living God, that you may believe what God has said shall be when it looks unlikely, although be the more concerned whenever He causes events to come before you which are meant to show the fulfillment is MANIFESTLY likely, and very SOON. If there were nothing on earth to suggest the rebuilding of Babylon, if there were nothing on earth to suggest a great crisis on hand, the child of God would STILL be called to separation and to simply faith in whatever God has said; but when God impresses His truth upon us by every surrounding and causes that all the events of which we hear should illustrate something of Scripture, it is high time that those who own His precious Name should awake out of sleep, and should be aroused that the world may see these are a heavenly people with a separatedness unto their glorious Lord. But if any of us within this building this evening are not acquainted with the Lord Jesus Christ as our Saviour, if there is not a heart consciousness of a Living relationship to an exalted Lord, the facts that are prophesied have an element of tremendous sadness, for if the earth, as a reaction from the present war, shall become federated in peace and prosperity, if there shall be after the present struggle a display of tremendous wealth and commercial prosperity as Rev. 18 implies; if these things are indicated as stepping stones to the final laying low of this age and of the times of the Gentiles, how terrible to be STILL linked with earthly nations which have such a goal. I say how terrible to be linked with earthly nations, but you will remark, Is not the believer linked with earthly nations? He is found in every nation, but he is called OUT FROM the world, and, therefore, though he prays and should pray ardently for kings and all that are in authority, yet the believer cannot to the glory of God forget his HEAVENLY calling. He is brought out from earth with its strife and confusion and riches, he belongs to Christ, for Christ he waits, but those who are not belonging to Christ are partakers with a world hurrying on to judgment, related to an age of which the god is the devil, and liable to be swept on in the current of transgressors coming to the full, even swept away with Antichrist and his followers into that place of judgment which is prepared for the devil and his angels. The future of an ungodly sinner is very solemn, and if we are not personally related to Christ, however religious we

may be, we are ungodly. Oh, beloved friends, one desires that though we speak of earthly Babylon to be rebuilt, our chief thought may be of the heavenly Jerusalem which will never be “unbuilt”. We have come unto Mount Zion and to the city of the living God, to an innumerable company of angels, to the general assembly and church of the first-born ones whose names have been written in heaven. Thus says the apostle in the epistle to the Hebrews, and in Rev. 21 God’s dear servant saw Jerusalem coming down having the glory of God. Like Abraham there are these among us who look for the city that hath the foundations whose Builder and Maker is God, and therefore we turn aside from earth’s maze, earth’s disorder, we look off earth’s ruin, and are drawn aside from earth’s attractions, because we have found in Him who is invisible, and in that which is invisible, something and some one to occupy the heart’s affection which He Himself has caused, and though there may be the sea of trouble and the sea of turmoil around, yet though this passes over the cities of earth, there is a river the streams whereof shall make glad the city of our God. Beloved friends, if you know Christ, live up to your position, enjoy your spiritual income, and possess your possessions. If you know Him not, every newspaper placard is a warning, and all surroundings remind you that this age is not forever, but that God will arise and it will be terrible for those who may THINK they are saved now, but who will in that Day cry with despair, “Lord, Lord, open to us”, but He will reply, “Verily, I say unto you, I know you not!”

Further addresses available:

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