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ISRAEL AND BABYLON.

Ann Address by Mr. P.W.Heward
At 65, St. Mary Axe, E. C.
27th June, 1916.

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1. In the Past.
2. The Future of Nimrod's City, and Jewish
Relationship to It.
3. The Wondrous Deliverance of the Remnant.

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Our subject, beloved friends, is Israel and Babylon. We are first to consider, by grace, the past. You know something of the past of Babylon. A famous city. The first city of the first great man after the flood. The beginning of Nimrod's kingdom was Babylon. There was a tower erected, at least it was begun, long before the temple at Jerusalem. Satan always seeks to be first. But we read of the temple that Solomon finished it, and are we not told that they left off to build the city? There was no finishing. The temple was built for God's Name, of costly stones. The tower was built to make man a name, and built of brick and slime. The Contrast between the tower of Babel and the temple at Jerusalem might well occupy our minds. They called it, very possibly, "Bab-El" - The Gate of God. God called it "Babel" - Confusion. Man's attempt to force a gate into heaven must end in confusion. It is also said that Babylon was of old named "The seat of life", whereas it was the center of death. It was regarded as Paradise, but it was the contrast with Paradise. Babel's hanging gardens were quite different from God's Eden. It is noticeable that as soon as the Tower of Babel is brought before us we have the genealogy which leads up to Abraham. "Where sin abounded, grace did much more abound". Abraham lived in Mesopotamia, in the district near Babylon. But God says, "I took your father Abraham". "Ye have not chosen Me, but I have chosen you", and so Abraham was brought out from country,

kindred, and father a house, and to him GOD said, "I will make thy name great". What an answer to Babel's boast. But Abraham was the altar-builder, not the tower-builder. He was the tent-dweller, not the city-dweller. Lot, who went with him, but of whom we are not told he was called Lot went back to a city. Abraham was dwelling in tents with Isaac and Jacob, the heirs with him of the name promise, for he looked for the city which hath foundations. The foundations are mentioned in the last book of Scripture, the 21st chapter, where the language seems particularly employed to afford a contrast with the building of one very great structure at Babylon, - a very great structure, connected it seems with the principle of the tower of Babel, if not the re-attempted tower of Babel itself. Nebuchadnezzar's restoration of a temple arranged certain foundations of different colors to which God gives the answer in Rev. 21, and Abraham looked for the city that hath THE foundations, not for the city of Babel, but for one whose Builder and Maker is God, and we rejoice in this fact. But to continue, the past history of Babylon is thus marked out as a contrast with the history of Israel. As soon as there is Babel, - God picks out Abraham - I mean picks out manifestly, for known to God are all His works from eternity. There is no afterthought with God. Hence it is ~~not~~ not surprising that when Abraham is separated from Lot, and Lot falls into trouble into which he did not fall when with Abraham, we have Abraham, in protecting Lot, going forth against kings, of whom the first was Amraphel, King of SHINAR, and Babylon was in the land of SHINAR. On the ~~the~~ return journey, Melchisedec, king of Salem met him. Here we have the contrast. Babel - Salem. A contrast manifest in other Scriptures. When Israel sinned, God in His wisdom dealt with them severely, though He spared a remnant. Hence we find this language. The king of Babylon came into Jerusalem and besieged it, and the vessels were carried into the land of Shinar. But God was not disappointed. God was not frustrated. Hence Cyrus, king of Persia, a type of Christ, arranged the return and the vessels of gold and

silver were handed to Sheshbazzar, and he brought them back from BABYLON into JERUSALEM, (Ezra 1:11), and when a little subsequently God's dear servant Ezra himself went back to the privileged city we are told of this event, - ~~w~~ in beautiful language. "For Upon the first day of the first month began he to go up from Babylon". It will be a new year when believers start going up out from Babylonianism. "And on the first day of the fifth month came he to Jerusalem", for there is no final stopping place anywhere else, "according to the good hand of his God upon him". Here we have a Divine reversing of that which is so sadly brought before us when the vessels were taken from Babylon to Jerusalem. But to go back in our history. We have seen that the first Jew was connected with Jerusalem, and that he was brought into conflict with Babylon. Then Babylon is largely left out of Jewish history, although it caused trouble as soon as Israel entered the land, for the Babylonish garment which Achan found, as might have been expected, at Jericho, brought trouble to the people and death to himself. There are many Babylonish garments, they are the contrast with the righteousness of God which is by faith of Jesus Christ. Hezekiah was privileged to revive, or shall I rather say, to restore, in measure, the kingdom of Judah. God revived him. But we find that even Hezekiah failed in the matter of the ambassadors of the princes of Babylon who sent unto him to enquire of the wonder that was done in the land God left him to try him that ^(he) might know all that was in his heart. So we find that there were certain dealings between Hezekiah and Babylon. Apparently there was a measure of treaty, because Hezekiah did not simply show off his treasures. We read, Hezekiah HEARKENED unto them. He showed his reserves, for Babylon was then opposed to Assyria, Assyria being the dominating power; but the prophet brought a solemn message to Hezekiah, - "Thy sons shall be taken for eunuchs in the prince of Babylon's house", and so it came to pass, as the book of Daniel tells us, although from

among the many thus taken, some, yet how few, in mercy stood out from sin. There were four faithful ones who would not defile themselves with that which was against their path before God. The people were now gradually (I had almost said "quickly") brought more and more completely under ~~the~~ the power of Babylon. Men from Babylon had already been among the settlers in the northern kingdom, but now that Babylon was superior to Assyria, and now that God in His sovereignty gave Nebuchadnezzar (the head of gold) the kingdom of the whole world, we have the beginning of the great image of Daniel 2 which image portrays the setting--aside of Jewish power, and the times of the GENTILES - until the rejected King of the Jews shall reign at Mount Zion before His ancients gloriously. At present we are in a time of waiting, but the image of Daniel 2 and the beasts of Daniel 7 must be completely fulfilled, and when they have been fulfilled, the Lord alone shall be exalted in THAT Day. The glory of man shall crumble, and the stone cut out without hands shall fill the earth. God has no hesitation in His workings. We rejoice in His Truth, His power, and His love.

And so the people were brought into captivity, to the Babylonians, especially, for a period of seventy years. I suppose there are several periods of seventy years. One seventy years was from the time when Jehoiachim was subordinated. Another seventy years was, it would seem, from the captivity in connection with Jehoiachim. Another seventy years; POSSIBLY, from the destruction of the temple itself. There were various beginnings, and various ends for this prophetic period. I do not want to speak too dogmatically, but I think that will be an inference drawn if you look into some of the passages which speak of the seventy years. Babylon is prophesied in Isaiah, not only as to its power, but also its destruction, in chapters, 13, 14 and 47. But Jeremiah, which mentions Babylon more than any other book of Scripture records at full length the destruction in chapters 50 and 51. I believe I am right in saying

it mentions Babylon about 150 times. The book of Jeremiah is, as some of us have just been noticing, the longest prophecy, longer than Isaiah, as well as longer than Ezekiel, similar in length to Genesis, and thus quite close to the longest book of Scripture, - the book of Psalms. The book of Psalms ~~is~~ is only about one-fifth or one-sixth longer. Ezekiel speaks somewhat of Babylon, and Zech. 2 and Zech. 5 are important passages. When we approach the later Scriptures we find that Babylon is mentioned as well as Jerusalem in the first chapter of Matthew. The passages where the two are together make an interesting study. We have had brought before us Gen. 14, Ezra 1, Ezra 7, Daniel 1. I need hardly say portions of Jeremiah emphasize this aspect. Matthew 1 cannot be forgotten, nor can the book of Revelation, for if Satan's city is in the first book it is in the last book of Scripture. Satan does not deviate from his sinful purpose. His first great town was Babylon, his last great town will be Babylon. But if Satan has a purpose, it dates from time and ends in time; God's purpose dates from eternity and ends, - nay, I cannot call it an end, continues to eternity. Hence we have brought before us not only a new Jerusalem in Palestine, not only an earthly Jerusalem, but a new Jerusalem in heavenly places, and the glory is set forth as to both, wondrously encouraging for God's dear people in the last book of Scripture.

But to return to the history of Babylon with respect to Israel. When Babylon was taken by the Medes and Persians, Babylon was not destroyed. There WAS a victory. Cyrus fulfilled the words of Isa. 45. There was a definite change of dominion, from the gold to the silver. Instead of the lion, there was the bear. But Babylon remained as a city, and three times after, during the Persian monarchy Babylon tried to assert itself, and though it was partially in ruins when Alexander the Great went through, and I understand that he anticipated 10,000 men would be needed to remove its rubbish, yet it was his purpose to restore Babylon in large measure,

and Babylon is especially associated with ~~W~~ him. He, as a type of Anti-christ, is linked with that great city. Babylon's priests, priest-kings settled at Pergamum, "where Satan's throne" was; bequeathed their kingdom to the Romans and thus the Roman emperor became the Pontifex Maximus, the great bridge-builder, ominous words, - and the so-called Bishop of Rome continued this position, having, I believe, his orders by apostolic succession from Peter, - not Peter a bondservant of Jesus Christ, but Peter, a priest of the mysteries of Babylon. This is not, I think, mythical. God has arranged that many names have solemn meanings. I have wondered and still wonder whether it is not probable that the one whom men chose instead of the Lord Jesus was called "Jesus Barabbas". There is some ANCIENT evidence on that point. If so, how remarkable is the statement; - Which will you have, Jesus, a son of a father, - (vain is the salvation of man, says the Psalmist, and "Jesus means "salvation"), or will you have Jesus which is called Christ, THE Son of THE Father. In any case, God ~~is~~ has all names, dates, places, and times, in His control. It is remarkable to see His wisdom. Lo, these are parts of His ways, for a Nebuchadnezzar is His servant, and none can stay His hand among the inhabitants of the earth. In passing, we cannot but feel if we are children of God how this emancipates us from the fear of man which bringeth a snare, for if we are related to One Who has such sovereign control of all circumstances, how futile is man's boasting, how foolish is the believer's doubting. But how about Israel? When Peter a bondservant of Jesus Christ hesitated to go unto the Gentiles, God was pleased to graciously constrain this in Acts 10. When he again drew back, as recorded in Gal. 2, God was pleased to mark out Paul particularly for this ministry, and thenceforth Peter was peculiarly the apostle of the circumcision, to such he wrote. His epistles were addressed to the elect strangers of the dispersion, and in one of them he particularly alludes to the church

at Babylon elected together with those to whom he was by grace writing. This statement is important. It implies that Peter was at Babylon, not Rome. There is no evidence of his position at the western city. We have the strongest evidence of his position at the eastern city, and he was in fellowship with a called out company, for they are spoken of as elected. He was not a Babylonian priest, he was not a priest, and the very epistle says, "Not lording it over God's heritage". We find God's dear servant Peter working at Babylon. Hence we infer there were many Jewish believers there. Hence probably many of the Jews resided there, - and subsequent history bears this out, for the great compilation of Jewish law, and Jewish opinions, called the Talmud, exists in two forms. Could anything be more striking? There is the Jerusalem Talmud, and there is the Babylonian Talmud. I feel, and possibly you feel, that here is a remarkable lesson for us. Jerusalem and Babylon. It is not without a meaning that when the people of Israel speak of the Talmud, without any prefix, they mean the Talmud of Babel. The Jerusalem Talmud is much briefer, and much LESS used. The school of Babylon has influenced Judaism. In other words, present day Judaism is the corruption of God's appointment from Babylon; and present day Christianity is the corruption of God's appointment, from Babylon as well. We are also told that Egypt was a special center of the family whence Nimrod sprang. Alexandria, its great city, was among the greatest in the world. The corruption of Judaism in connection with such philosophic teaching as those of Philo was linked with Alexandria; the corruption of so-called Christianity, in connection with the mystical teaching of the school of Neoplatonism of Alexandria is another sad chapter in so-called church history. Is it not remarkable that whence Judaism has been corrupted, Christianity has been corrupted too, - so-called Christianity? Babylon and Egypt, which are so strikingly brought before us as to Israel's captivity, and in divine judgment, - Babylon and Egypt

have been the centers of both attacks on truth: - the one on the pathway of ritualism - Babylon; the other on the pathway of mystical ritualism - Alexandria. Satan has various methods, with one object, and that is the setting aside of God's word. But the fact of the Jewish school at Babylon producing the Talmud would indicate that Babylon was not entirely destroyed, and further that many Jews hovered around the district whence Abraham was taken out. This was ominous, for not only were they driven back there, but they went back and seemed to have had a longing for the land of Mesopotamia, which longing is not yet extinct.

And so, beloved friends, we pass to consider the future of Nimrod's city, for it WILL be rebuilt. The clearest evidence is, perhaps, the fact that prophecies of destruction, for example, Jer. 50 and 51 speak of immediate and complete removal of the city, which has ~~not~~ never taken place in past history. That there were shadows of that destruction, and partial illustrative fulfillments we all acknowledge, but that the complete fulfillment is future, as of so many prophecies, we must acknowledge, if we believe the complete inspiration of Scripture. There is strong corroborative evidence in the fact that long after the destruction, if you please to call it so, by the Medes and Persians, similar words are used in the book of Revelation as to the destruction of Babylon. Therefore if John is inspired to say that the words of Jer. 50 and 51 were not fulfilled, there is no destruction since John's day that has the suddenness; hence the fact that John indicates previous destructions were not what Jeremiah meant is momentous. But if Babylon is to be destroyed in the future, and in one hour, it must be rebuilt, and this is indicated in the way Antichrist is marked as the king of the north. You will recollect in Daniel 11 how clear this is. Babylon and Egypt ~~are~~ come there before us. Antichrist is the king of the north. I think Zech. 9 refers to this, for we find the raising up of Israel's sons against the sons of Greece. It would seem that Antichrist's position will particularly be in one part

of the Grecian or Macedonian Empire, according to Daniel 8. Thus everything centers round the east, and we are not surprised that human eyes are already turned in that way. May I also remind you that in Zech. 5 we have a vision of the prophet. He saw an ephah, the ephah of a false religious system (according to Matt. 13), the ephah of commerce - and two women with wings carried this, for it was the travesty of God's ark. These women had wings to emphasize a contrast with the cherubim. The wings were like the wings of a stork. They bore the ephah to build it a house in the land of Shinar, and we read "it shall be established and set there upon her own base". The position of the prophet at this time would indicate that if he saw it carried to Shinar, it would be carried from the west to the east. Commerce, therefore, shall go, at least to a large extent from the west to the east. There will be the opening up of Babylon as the great commercial center, to fulfil Rev. 18, and other portions of that last book of Scripture. But wickedness was inside this ephah, the mystery of iniquity. The ~~is~~ mystery of iniquity is to be carried back to Babylon, and if I read 2 Thess. 2 rightly, the man of sin will spring out from the mystery of iniquity. I mean that the mystery of iniquity is the present aspect, - the woman. The MAN of lawlessness is the final aspect. These women have wings like a stork. The word "stork" suggests in Hebrew "piety", but mock-piety, just as the bricks of Babylon have the meaning of whiteness, but the contrast with righteousness. Mock-righteousness, mock-piety, How solemn it all is. I am inclined to feel that we have Babylon as the great peace-center, and that it may be the present conflict which will develop the unity of many nations, settling many of their natural jealousies, via the opening up of a fresh cosmopolitan city. This center will be exalted as the peace temple of the world. Not only the ephah of commerce will go there, but religion will be found there. A house is to be built for the woman of wickedness

who reminds us of Rev. 17, and the two women may suggest to us Jewish and Gentile systems alike helping this forward. To me it seems plain that the ~~are~~ people of Israel will be largely associated with Babylon. Their thoughts are already in this direction. The ephah appears to have passed Jerusalem on its way to Babylon. We know that Babylon shall become the land of many Jews. Thither many will return in rebellion: many will be found there in unbelief, God addresses them as there in the last days. The land of Babylon is said in the future to be the land of double rebellion. I presume that Jewish and Gentile systems will reach their climax there, that there will be a federation. We should also anticipate from history that in commercial movements there would be a large amount of Jewish interest. Further, we are distinctly told that Antichrist will make a covenant with ISRAEL in their own land. We can hardly think this likely unless they have great influence with him at his headquarters. Everything in history points to the probability of a large Jewish share in the opening up of the east, and it is remarkable that words which have surely not been fulfilled speak of many of Israel being in Assyria in the last days. I do not think Zech. 2 has been completely carried out. - "Ho, ho, come forth, and flee from the land of the north saith the Lord, for I have spread you abroad as the four winds of the heaven saith the Lord. "Deliver thyself, O Zion, that dwellest with the daughter of Babylon". Here we have brought before us a solemn position. God is coming to dwell in the midst of Israel, and there must be a complete deliverance from Babylon. The land of the NORTH is associated with Assyria and Babylon in Jer. 1 for example, and in Dan. 11. Nor can we forget Ezek. 26:7, I will bring, upon Tyrus, Nebuchadnezzar king of Babylon, a king of kings, from the NORTH. The north frequently seems to suggest Babylon, and God will particularly restore Israel from the north country. In the list of places whence He will recover the remnant of His people, we read in Isa.

11, of Assyria first. It would seem, consequently, that many of Israel will be in Assyria. Many of Israel will be in Nimrod's city. I call it Nimrod's city for the land is so named with respect to the future. Concerning Christ we read, This One 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." While looking at Micah 5 may I remind you of Micah 4? Here is another of the passages concerning the remnant Micah is delightfully suggestive as to the remnant. In ch. 2:12 we read, I will surely gather the remnant of Israel. In 4:7 "I will make her that halteth a remnant. In 5:7, the remnant of Jacob shall be in the midst of many peoples, as a dew from the Lord. 5:8, The remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest. But to return to chapter 4. Oh Daughter of Zion be in pain like a woman in travail; for now shalt thou go forth out of the city, and thou shalt dwell in the field and thou shalt go to Babylon, THERE shalt thou be delivered; there the Lord shall redeem thee from the land of thine enemies." And the future deliverance is so marked out in Jer. 23:8, They will say, the Lord liveth Which brought up and which led the seed of the house of Israel OUT OF THE NORTH COUNTRY, and from all countries whither I had driven them. Sing with gladness for Jacob, and shout among the chief of the nations, publish ye, praise ye, and say, O Lord, save Thy people, the remnant of Israel. Behold, I will bring them FROM THE NORTH COUNTRY and gather them from the coasts of the earth. They shall come with weeping and with supplications will I lead them". They come with weeping. Evidently, therefore, many of Israel will as in Israel's days have settled down in Babylon, but will be brought weeping, as those at Jerusalem will weep when they look upon Him Whom they pierced to fulfil Zech. 12. In both cases we have the weeping. Jer. 50 is helpful in

this connection. "IN THOSE DAYS AND AT THAT TIME saith the Lord, the children of Israel shall come, they and the children of Judah together". Apparently, therefore, not only some of the so-called lost ten tribes, but many of the children of Judah will be "Coming and weeping, They shall come and seek the Lord their God, they shall ask the way to Zion with their faces thitherward". Evidently many of Judah who have forgotten their Resting Place, verse 6, will be found in Babylon. Hence the words, "Remove out of the midst of Babylon and go forth out of the land of the Chaldeans, and be as the he-goats before the flock. God will fulfil Israel's words, They said, We have no king but Caesar, and Caesar shall be their king. He shall not return into the land of Egypt but the Assyrian shall be his king, because they refused to return. I cannot think this only refers to the past Assyrian, but that it alludes to the future. They shall tremble as a bird out of Egypt and as a dove OUT OF THE LAND OF ASSYRIA, and I will place them in their houses, saith the Lord. Oh how wonderful is the deliverance of a remnant. In the days of Isaiah, the prophet said "Except the Lord of Hosts had left us a very small remnant", and Hezekiah pleaded "Lift up thy prayer for the remnant" and God answered, "The remnant that is escaped shall take root downward and bear fruit upward". In Haggai we are told of the REMNANT. But surely we have the stress on the future remnant, for God has declared in Isaiah 10, "It shall come to pass IN THAT DAY that the remnant of Israel and such as are escaped of the house of Jacob shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One Of Israel in truth. The remnant of Israel shall return, the remnant of Jacob, unto the Mighty God, for though thy people Israel be as the sand of the sea, a remnant of them shall return: The consumption decreed shall overflow with righteousness, for the Lord God of hosts shall make a consumption, (or consummation) even determined in the midst of the land". And again, we have this brought before us in Ch. 11. The passage I have already noticed, "The Lord will

set his hand again the second time to recover the remnant 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. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people which shall be left from Assyria: like as it was to Israel in the day that he came up out of the land of Egypt". The Lord's destruction of Babylon, the glory of kingdoms, of which Isa. 13 tells us, is particularly because He would have mercy on Jacob and will yet choose Israel, and set them in their land, and the people shall take them and bring them to their place. (14:1) Evidently many of Israel will be brought from the neighbourhood of Babylon, and be delivered from all other districts for the Lord will have comforted His people and will have mercy upon His afflicted. "I have graven thee upon the palms of My hand", He says, "Thy children shall make haste", and then we have those pathetic words, "The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me, give place to me that I may dwell. Then shalt thou say in thy heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold I was left

alone: these, where had they been? Thus saith the Lord God, Behold, I will lift up My hand to the Gentiles, and set up My standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders". Assyria and Babylon began the crushing down, and will be prominent at the end, but the Assyrian oppression of Isa. 52:4 shall be broken and the words will come true, "Depart ye, depart ye, go ye out from thence, touch no unclean thing, go ye out of the midst of her; be ye clean that bear the vessels of the Lord". For ye shall not go out with haste, nor go by flight: for the Lord will go before you: and the God of Israel shall be your Reward". There shall be a greater Exodus in a wondrous appointment. Just as Israel went down to Egypt so they have gone down to Babylon. But God Who delivered them from Egypt through Moses, will deliver them with His mighty hand from Babylon when the Lord alone shall be exalted in that day. Thus the two sections of the people shall be blessed. Those at Jerusalem will, as we have seen, look upon Him Whom they have pierced and mourn, every family apart, and THEN they will gladly say, This is our God, we have waited for Him and He will save us, this is the Lord we have waited for Him we will be glad and rejoice in His ~~and~~ salvation. But those away from Jerusalem will not lose the blessings, for has not the Lord promised that He will restore all the tribes? His purpose must stand, He will not change or go back from His words. He will only save a REMNANT, but a little one shall become a thousand, a ~~small~~ one a strong nation; He says, "I the Lord will hasten it in its time". How then will this take place? I have already alluded to the passage which speaks of their coming with weeping, and with supplications being led forth. They start with weeping, but they do not end up with weeping, for the ransomed of the Lord shall return and come with singing to Zion. They start from Babylon crying, but by the time they reach Jerusalem all tears are wiped away. The weeping endured for a night but joy comes in

the morning and they share the triumphant gladness of those already found in the then holy city which God has taken again. The words of Isaiah 52 must be fulfilled "how beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth. Thy watchman shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion." Thus we have brought before us those AT Zion and those brought FROM Assyria, and they shall see eye to eye when they MEET together, and the words of Ezek. 37 are fulfilled, for you recollect how that the prophet was told God would bring them not only out of one grave, but out of their graves, and Assyria will be one of their graves; and further the prophet was reminded of the words that the envy of Ephraim would depart, in the beautiful symbol where the two sticks became one in his hand; and God said, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land, and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms, and more at all: and they shall dwell in the land that I have given to Jacob My Servant, whereing your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children for ever; and My servant David shall be their prince for ever. And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore!" Beloved friends, it is an impossible subject to stop.
