

when they were of one speech and one language, to make themselves independent of God. And has He reversed that judgment? There is indeed an appointed time when it shall be reversed. Jerusalem shall be a centre, and Shiloh a gathering object. The nations will flock to Zion, there to see the King in His beauty. And none of them there, we may say, shall appear before the Lord empty. The tributes of all the lands shall beautify the place of God's sanctuary. The fruits of Midian and of Ephah shall be there,—gold and incense from Sheba, the flocks of Kedar and the rams of Nabaioth, the glory of Lebanon, the forces of all the Gentiles. All shall flock there, like doves to their windows, and kings shall minister there. Gold too shall be for brass, silver for iron, brass for wood, and iron for stones. All shall be for glory and beauty in the earth then. But this is still future. This is for "the world to come," after the Redeemer has come out of Zion, and turned away ungodliness from Jacob. (See Isaiah lix., lx. and Rom. xi.)

The reversing of the judgment at Babel is left for the kingdom of God at Jerusalem. He that scattered must gather. He is Lord of the nations. "The powers that be are ordained of God." It is His pleasure that they should be scattered nations still; for one universal monarchy is appointed of God for Jesus only—as it is written, "every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." "His dominion shall be from sea to sea, and from the river to the ends of the earth."