

the area remains wild and desolate. It is given here as a picture of the eventual darkness and silence of those great forces and powers which have raised themselves up against God.

The section continues with chapter 14, verses 1 to 3, ~~where~~ where we have the joy of God's people described. God's purposes are never purely negatively. They are always positive~~ly~~. It is His purpose to establish a people in the world for His glory. His destruction of evil is always to make way for that which is good. Here He is telling that the reason for His destruction of Babylon is to show His mercy upon His own people. They are to receive great good. In verses 1 to 3 a large emphasis is placed upon material ~~his~~ blessings that are to come to God's people. The statements of these three verses would seem to go far beyond what was fulfilled at the return from exile in the sixth century B. C. Surely here we have a picture of glory which is to come to God's people in future days, glory in a material way accompanied by great spiritual blessings.

In verses 4 to 20 again we refer to the destruction of the adversary, but here the stress is not ~~xxx~~ laid so much on the city or on the great area as on the individual who is thought of as the leader of the opposition. Certainly it is not only Satan with whom we have to do. It is Satan and his followers. Satan and those evil spirits who willingly follow him and also the spiritual forces of wickedness which are in his train. In addition to this there are those whom he has misled and who are part of his evil force. However, the great center of them is here described under the figure of the king of Babylon. The picture described of great pride and haughtiness and arrogance is one which while to some extent ~~xxx~~ true of the king of Babylon yet hardly reaches the dimensions described here. It is here the great enemy of God which is described even though the word "Babylon" does occur again in verse 4, "the king of Babylon".

At the end of verse 4 there is a statement in the Authorized Version which leads some to think that which ~~at first sign~~ at first sight seems to suggest that it is indeed Babylon itself which is in mind. The English says, "How hath the