

# "By the rivers of Babylon"

([Psa 137:1-9](#)) Part I

**Psa 137:1** By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

**Psa 137:2** We hanged our harps upon the willows in the midst thereof.

**Psa 137:3** For there they that carried us away captive required of us a song; and they that wasted us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.

**Psa 137:4** How shall we sing the LORD'S song in a strange land?

**Psa 137:5** If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

**Psa 137:6** If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

**Psa 137:7** Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase *it*, rase *it*, *even* to the foundation thereof.

**Psa 137:8** O daughter of Babylon, who art to be destroyed; happy *shall he be*, that rewardeth thee as thou hast served us.

**Psa 137:9** Happy *shall he be*, that taketh and dasheth thy little ones against the stones.

In this study, we will look at how the body of Christ is fulfilling this verse: "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed" found in ([Rev 11:5](#)), and see how this verse connects with the thought that the Lord is in the process of separating us from Babylon "**by the rivers of Babylon**" within us first through the fiery trials that are destroying anything that would defile the kingdom of God that is within us today and would otherwise prevent us from inheriting the Kingdom of God in the fulness one day in the first resurrection ([Rev 21:22-27](#) , [Rev 22:15](#) , [Gal 5:21](#) , [Gal 6:7-9](#) , [Luk 17:21](#)).

We are not ashamed of the gospel, "for it is the power of God unto salvation to every one that believeth" ([Rom 1:16](#) , *the work of God to spread the gospel by witness is done through faith, through believing* [Joh 6:29](#)), and "**if any man will hurt them**" of ([Rev 11:5](#)) does not mean they are hurting us spiritually, or preventing that gospel message from going forth, but rather if any man will come up against Christ which flesh will do over and over right until the fulfillment of "Gog and Magog" being destroyed ([Rev 20:8](#)), that fleshly nature will not prevail against God's plans but will work in conjunction with his plan ([Rom 8:28](#)) including those things that we do that are made manifest within God's temple that must be destroyed as they come up against us inwardly ([1Co 3:17](#) , [1Jn 4:4](#))

**Rom 8:28** And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

**1Co 3:17** **If any man** defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

**1Jn 4:4** Ye are of God, little children, and have overcome them: because greater is he that

is in you, than he that is in the world.

No one is going to separate us from the love of God ([Rom 8:35-39](#)), because the gates of hell will not prevail against the church or body of Christ ([Mat 16:18](#) , [Luk 21:18](#) , [Luk 12:7](#)). God allows "**any man**" or all of humanity to be an offence unto us because they cannot savour the things of God and reject Christ in us at this time, and in most cases unknowingly ([Mat 16:23](#) , [2Co 2:16](#) , [Isa 3:1](#) , [1Jn 5:19](#)). That feeling of being rejected can be very palpable when we consider we will be hated by all men as Christ said for his name's sake ([Mat 10:22](#)) and that persecutions against us will increase as evil men wax worse and worse causing the love of many to wax cold ([2Ti 3:13](#)). That was the pattern in Christ's life and we are as he is in this world ([1Jn 4:17](#)) including having the same hope that was within him so that our Father could prepare him and us for whatever is going to come our way, even to the point where he says take no anxious thought for those things because those things will take care of themselves through the strength that He will provide ([Mat 6:34](#) , [Mat 20:23](#) , [Luk 22:43](#)). The important point to always focus on is that none of those things mentioned in ([Rom 8:35](#)) will prevail against Christ's body, the church, and that is something to rejoice in ([Col 1:24](#)).

[Rom 8:35](#) Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

[Rom 8:36](#) As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

[Rom 8:37](#) Nay, in all these things we are more than conquerors through him that loved us.

[Rom 8:38](#) For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

[Rom 8:39](#) Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

[Mat 16:18](#) And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

[Luk 21:18](#) But there shall not an hair of your head perish.

[Luk 21:19](#) In your patience possess ye your souls.

[Luk 12:7](#) But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

[Col 1:24](#) Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

So "if any man will hurt them" of ([Rev 11:5](#)) produces exactly what Christ said it would toward our enemies, even as our own iniquities that chasten us ([Jer 2:19](#) , [Gal 6:7-9](#)). He also prepares our hearts to be able to endure through that persecution and to say "**Father, forgive them; for they know not what they do**" ([Luk 23:34](#)).

[Jer 2:19](#) Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

[Mat 3:11](#) I indeed baptize you with water unto repentance: but he that cometh after me is

mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

**Gal 6:7** Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

**Gal 6:8** For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

**Gal 6:9** And let us not be weary in well doing: for in due season we shall reap, if we faint not.

God is putting the bride of Christ through all of this process of judgment today, fulfilling this testimony within us today "by the rivers of Babylon" within us today, so that we can be made ready to judge the nations and bring them through a process of judgement that will be "by the rivers of Babylon" that are still within them. God is setting the stage for the day when all the world will be saved by the living waters that will proceed from the body of Christ that will heal the nations as we administer the lake of fire that will bring about the destruction of the carnal mind (**Mat 10:28**) giving the increase that comes from God alone through that purifying experience of judgement (**1Co 3:6-8** , **Rev 22:2**). All that God's elect are experiencing today or in the first resurrection during the thousand year reign, has us "**by**<sup>H5921</sup> = against the rivers of Babylon". We are by them but we are not of them if we've been judged already or if we are being judged and predestined to be kings and priests (**Joh 17:16** , **Isa 30:21-33**).

**Mat 10:28** And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

**1Co 3:6** I have planted, Apollos watered; but God gave the increase.

**1Co 3:7** So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

**1Co 3:8** Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

**Rev 22:2** In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

**Joh 17:16** They are not of the world, even as I am not of the world.

These verses in Isaiah (**Isa 30:21-26**) describe a time of judgement that will be used to seek an occasion against all flesh. People will be told the right way to go, being ruled with a rod of iron, but that will not mean that there is conversion (**Isa 30:21**). The physical idols of men's hearts may be destroyed, the wood, hay and stubble but that in itself is not conversion (**Isa 30:22**).

**Isa 30:21** And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

**Isa 30:22** Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

There will be plenteous water and bread, symbols of the abundance of God's word, but again that does not mean there will be conversion. We know however that the word will go out and not return void at the last in the lake of fire ([Isa 55:11](#) , [Isa 6:7](#)). This time spoken of in Isaiah is a time of fattening up the calf due to the large pastures that God will make available through the church, through the body of Christ ([Isa 30:23](#)).

[Isa 30:23](#) Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

The following three verses also reveal that God's word will be undefiled at this time and even with that certainty of knowing that the word has been rightly interpreted described as "clean provender, which hath been winnowed" does not conclude that there will be conversion going on at this point. The simple and single truth is that no one can come unto the Son unless the Father drags us there ([Joh 6:44](#)) and that without God's spirit within us we can be watered and have plenty of seed in the ground and the sun shining on us all day, and still no growth will come about if God is not giving that increase within via His holy spirit that must be within us to make that happen ([1Co 3:6](#) , [Rom 8:9](#)).

[Isa 30:24](#) The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan. [[Mat 3:12](#)]

[1Co 3:6](#) I have planted, Apollos watered; but God gave the increase.

[1Co 3:7](#) So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

[Rom 8:9](#) But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

More imagery is given to us to describe the abundance of God's word in ([Isa 30:25](#)) that will be prominent in the world like the oceans are filled with water ([Hab 2:14](#)) "And there shall be upon every high mountain, and upon every high hill, rivers *and* streams of waters in the day of the great slaughter, when the towers fall". The stroke of the nations wound is not the deadly wound of ([Rev 15:8](#) , or [Rev 17:11](#)) but the first wound that comes when we stumble unto Christ described in this verse ([Rev 13:3](#)), and this wound will heal, resulting in the nations ultimately coming up against God's elect when Satan is "loosed out of his prison" after the thousand year reign expires. That thousand symbolic year period is going to fill the world with God's truth that the world will not ultimately be able to continue in ([Rev 20:7-8](#) , [Joh 8:31-32](#)).

[Isa 30:25](#) And there shall be upon every high mountain, and upon every high hill, rivers *and* streams of waters in the day of the great slaughter, when the towers fall. [[Pro 18:12](#)]

[Rev 20:7](#) And when the thousand years are expired, Satan shall be loosed out of his prison,

[Rev 20:8](#) And shall 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.

**Joh 8:31** Then said Jesus to those Jews which believed on him, **If ye continue in my word, then are ye my disciples indeed;**

**Joh 8:32** **And ye shall know the truth, and the truth shall make you free.**

Another description of the abundance of that word is explained with symbolism that says the moon [*the churches of this world during the thousand year reign*] will properly reflect the light of the sun unlike today where there is no stay of bread or water ([Isa 3:1](#)). The sevenfold light of the sun tells us that the Lord will perform a complete witness through the body of Christ during this period that is described as a time when "in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound".

**Isa 30:26** Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

I mention all of this because none of these actions have to do with hearts and minds being converted, and we will only still be "by the rivers of Babylon".

This Psalm 137 points to the only way that we can overcome those things that would defile the kingdom of God within, and how the Lord will give us victory over our deceitful and desperately wicked hearts of ([Jer 17:9](#)) as His body, the weak of the world ([1Co 1:26](#)), who He is working with in this age ([Eph 2:10](#)). We can take comfort in knowing that God will finish this work of purifying us "by the rivers of Babylon" within us so that we can inherit the kingdom that is his good pleasure to give to His little flock ([Luk 12:32](#)).

The testimony that Christ is working within us both to will and to do ([Php 2:13](#)), to give us the kingdom within in earnest at first ([Eph 1:14](#)) is explained in these verses ([Rev 11:6-19](#)). This testimony and process that we are going through today is bringing all the nations within us into subjection unto Christ, every thought ([2Co 10:5](#)), every false doctrine destroyed "by the rivers of Babylon". The end result or outward fulfillment of this judgement that first comes upon the elect in this age is that we will be able to judge the nations who will not be happy with our constant and stedfast message of repentance and obedience to the commandments of God "And the nations were angry, and thy wrath is come, and the time of the dead ,that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth"([Rev 11:18](#)).

*[we begin this process of judgement on humanity that will bring people to bury their dead doctrines, but the ultimate death of the world will be in the lake of fire where the heart will be converted [Mat 8:22](#) , [Mat 10:28](#)]*

**Rev 11:16** And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

**Rev 11:17** Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

**Rev 11:18** And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

**Rev 11:19** And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail" reminds us that the "lightnings, and voices, and thunderings, and an earthquake, and great hail" must be in our heavens today causing us to die daily as we learn what it takes to be judged and what great powers must be used in our heavens to overcome and endure unto the end of our age which we will do through Jesus Christ, laying up that "testament", God willing!

The resurrected body of Christ will reign for a thousand symbolic year period that starts off with these words that explain the rod of iron judgement that will come upon the physical nations first: "the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth". The next verse, verse 19 (**Rev 11:19**), introduces to us this statement: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail", which are all descriptive terms of the ultimate judgement that will come upon all of humanity but starts first in the hearts and minds of God's people who are that generation spoken of in (**Mat 24:34**) that shall not pass till all these things be fulfilled.

The testimony that we leave the world is left "by the waters of Babylon" and spoken of in terms of what God has already done for us in (**Rev 12:11**) . We are overcomers through Christ who go through the judgement first in this life, leaving a witness in this life "by the rivers of Babylon", so that when we are resurrected in the first resurrection, the outward fulfillment of that testimony that we leave "by the rivers of Babylon" will be proceeded during a period of time called the thousand year reign that will set the stage for the great white throne judgement or lake of fire judgement, after that. At that point we are still "by the rivers of Babylon" but are now able to wash the world and cleanse humanity from all of their spiritual diseases and iniquities that are just naturally "by the rivers"<sup>H5104 = figuratively prosperity: - floodwaters</sup> of Babylon<sup>H894 = confusion</sup>". That judgement is the wiping away of all the tears of the nations (**Rev 21:4**) who will come to learn of God's sovereign and merciful plan, also expressed in a verse that we just naturally only attribute to Christ (**Isa 53:4-5**) and forget that it applies to Christ's body as well (**Luk 2:35**).

**Rev 21:4** And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

**Isa 53:4** Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

**Isa 53:5** But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

**Luk 2:35** (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

We are just as much lying dead in the street of that great city during that reign with Christ that does not convert anyone, even as we symbolically lie dead in that street in earnest today as we die daily ([Rev 11:8](#) , [1Co 15:31](#)). With resurrected bodies that change not, our testimony of this new resurrected creation we have become will not change the inward heart of Babylon within humanity. So the world must be caused to err in rejecting Christ and his Christ so that they can come to see the contrast of that fruit ([Mal 3:18](#)) versus the new life that will be given when Christ baptizes the world with fire, and not just in the initial baptism that is only received as water at first, during the symbolic thousand year period where we will still be "by the rivers of Babylon" ([Rev 20:6](#) , [Mat 3:11](#) , [1Jn 4:17](#)).

*our first verse:*

**Psa 137:1** By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. [[Eze 9:4](#) , [Luk 19:41-44](#)]

**Eze 9:4** And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

**Luk 19:41** And when he was come near, he beheld the city, and wept over it,

**Luk 19:42** Saying, *If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.*

**Luk 19:43** *For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,*

**Luk 19:44** *And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.*

When we understand where Babylon is, as Christ did, and have his love being shed abroad in our hearts ([Rom 5:5](#)), we will also sigh and cry for a world that is in bondage not knowing their need at this time to be judged as they were predestined to be reserved unto judgement ([2Pe 2:9](#)). Everything mentioned in the verses that follow after ([2Pe 2:9](#)) is what needs to be judged within us in this age if we are going to be counted worthy to obtain to the first resurrection, and Christ clearly tells us not to think that this level of judgement must not come upon our beastly nature that must be destroyed ([2Pe 2:10-14](#) , [Luk 13:4](#)).

**2Pe 2:9** The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

**2Pe 2:10** But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

**2Pe 2:11** Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

**2Pe 2:12** But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

**2Pe 2:13** And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

[2Pe 2:14](#) Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

[Luk 13:4](#) Or those eighteen [1 and 8=9 [1Pe 4:17](#)], upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

We weep for a world that is not being judged yet, who don't recognize the day of their visitation ([Luk 19:41-44](#)), and we also weep because of the painful process that we go through in order to become a new creation. However, in the morning we will have joy ([Psa 126:5](#)). The "in the morning" part happens every day as we die daily, as we learn of his great power and ability to deliver us from all our sins, and in this we greatly rejoice and are moved to continue to fight a good fight of faith ([Rom 8:35-39](#), [Php 4:4](#), [1Ti 6:12](#)).

[Psa 137:2](#) Upon the willows [**H6155** from [H6148](#)] in the midst thereof we hanged up our harps.

**H6155** 'ârâb *aw-rawb'* - **Strong's:** From [H6148](#); a *willow* (from the use of osiers as wattles): - willow. **Total KJV Occurrences:** 5

●willows, 5 [Lev 23:40](#); [Job 40:22](#); [Psa 137:2](#); [Isa 15:7](#); [Isa 44:4](#)

**H6148** 'ârab *aw-rab'* - **Strong's:** A primitive root; **to braid** that is **intermix**; technically **to traffic** (as if by barter); also to *give* or *be security* (as a kind of exchange): - engage (inter-) meddle (with) mingle (self) mortgage occupy give pledges be (-come put in) surety undertake.

**Total KJV Occurrences:** 18

●becometh, 1 [Pro 17:18](#)

●engaged, 1 [Jer 30:21](#)

●intermeddle, 1 [Pro 14:10](#)

●meddle, 2 [Pro 20:19](#); [Pro 24:21](#)

●mingled, 1 [Psa 106:35](#)

●mortgaged, 1 [Neh 5:3](#)

●occupiers, 1 [Eze 27:27](#)

●sureties, 1 [Pro 22:26](#)

●surety, 8 [Gen 43:9](#); [Gen 44:32](#); [Job 17:3](#); [Psa 119:122](#); [Pro 6:1](#); [Pro 11:15](#); [Pro 20:16](#); [Pro 27:13](#)

●themselves, 1 [Ezr 9:2](#)

The root word of "willows" is [H6148](#) and describes the condition of "Babylon" today, very aptly. The words braid, intermix and traffic really pop when we consider the ecumenical spirit of Babylon and how her wares are trafficked along the river Euphrates which will in God's time be dried up within all of humanity ([1Ti 2:9](#), [Eze 27:25](#), [Rev 16:12](#)).

[1Ti 2:9](#) In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

[1Ti 2:10](#) But (which becometh women professing godliness) with good works.

[1Ti 2:11](#) Let the woman learn in silence with all subjection.

[Eze 27:25](#) The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

**Rev 16:12** And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of **the kings of the east** might be prepared.

The way of the kings of the east is symbolic language describing the elect who were the first to have those kings within us conquered by the brightness of his coming from the east to the west. Now we can come as Christ did to destroy the nations without with the brightness of his coming from the east (2Th 2:8 , Mat 24:27 , 1Jn 4:17).

**2Th 2:8** And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: ["**out of the east**"]

**Mat 24:27** For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

**1Jn 4:17** Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

We are "in the midst" of Babylon both within and without, and are coming out of her both within and without as we die daily and don't intermix or touch the unclean thing so that we can be accepted of God (2Co 6:17). Christ is the reason we can be accepted of God as he makes a way for this to happen as the true witness goes forth through us as our hope of glory who is working this work of salvation within, both to will and to do of his good pleasure (Eph 1:6 , Php 2:13).

Excerpt from <http://www.iswasandwillbe.com/prophecy-of-isaiah-isa-151-9-i-will-bring-lions-upon-him-that-escapes-of-moab/>

*"The brook of the willows" should have been translated "the river of the willows", and with this verse in mind, it is obvious that the riches of Moab, just like the riches of Israel, were carried off to Babylon and "the river of the willows":*

*Psa 137:1 **By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.***

*Psa 137:2 **We hanged our harps upon the willows in the midst thereof.***

*In Ezekiel 17, willows are again identified with Babylon:*

*Eze 17:5 **He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree.***

*Eze 17:11 **Moreover the word of the LORD came unto me, saying,***

*Eze 17:12 **Say now to the rebellious house, **Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;*****

*This all takes place "in the night", and we are so 'in the dark' that we are not even aware that Babylon has taken from us all that is ours.*

*Isa 15:1 **The burden of Moab. Because in the night Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence;***

*"The hay... the grass... and every green thing" are all symbols of the things of our flesh, which must die and be destroyed by the brightness of the coming of Christ, The Truth:*

*Isa 40:5 And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.*  
*Isa 40:6 The voice said, Cry. And he said, What shall I cry? **All flesh is grass, and all the goodness thereof is as the flower of the field:***  
*Isa 40:7 **The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass.***  
*Isa 40:8 The grass withereth, the flower fadeth: **but the word of our God shall stand for ever.***

In the negative sense of the word, we are told this of prophecies: "but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away". Hanging our harps on the willow tree that represents Babylon is a shadow of that love that can wax cold because of the iniquities of the world abounding more and more ([2Ti 3:13](#) , [Mat 24:12-13](#) , [1Co 13:8](#) , [1Th 5:20](#)).

[2Ti 3:13](#) But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

[Mat 24:12](#) **And because iniquity shall abound, the love of many shall wax cold.**

[Mat 24:13](#) **But he that shall endure unto the end, the same shall be saved.**

[1Co 13:8](#) Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

[1Th 5:20](#) Despise not prophesyings.

We are not to despise prophecy but see it as a bright light that shines in a dark place ([2Pe 1:19](#)) and because we know iniquity will abound at the end of this age it will be critical for us to come together often and to be desirous of that gift of prophesy ([1Co 14:1-5](#)) that will make us "fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" ([Eph 4:16](#)). That is how we can overcome this evil generation that Christ spoke of in ([Mat 16:4](#)) with God's goodness working within the body of Christ that "maketh increase of the body unto the edifying of itself in love", an increase that comes from God alone ([Rom 12:21](#) , [1Co 3:6](#) , [Jas 1:17](#)).

[2Pe 1:19](#) We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

[1Co 14:1](#) Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

[1Co 14:2](#) For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

[1Co 14:3](#) But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

[1Co 14:4](#) He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

[1Co 14:5](#) I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

**Eph 4:16** From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

**Rom 12:21** Be not overcome of evil, but overcome evil with good.

**1Co 3:6** I have planted, Apollos watered; but God gave the increase.

**Jas 1:17** Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

The good news is that there is no condemnation in Christ ([Rom 8:1](#) , [Psa 96:1](#) , [Psa 40:3](#)) and we do sing a new song now, one that reflects our hope in Christ for the wonderful works that He is doing unto the children of men ([Psa 107:31](#)). God's elect are given the extra oil in their lamps, that increase that comes from God who has blessed us in advance of the world to heed the counsel or to read hear and keep the sayings of prophecy that tell us to buy that oil now, and to be ready now for the bridegroom to return at any moment ([Mat 25:3-4](#) , [Rev 3:18-20](#))

**Rom 8:1** *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

**Rom 8:2** For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

**Psa 96:1** O sing unto the LORD a new song: sing unto the LORD, all the earth.

**Psa 96:2** Sing unto the LORD, bless his name; shew forth his salvation from day to day.

**Psa 40:2** He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, *and* established my goings.

**Psa 40:3** And he hath put a new song in my mouth, *even* praise unto our God: many shall see *it*, and fear, and shall trust in the LORD.

**Psa 107:31** Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

**Mat 25:3** **They that were foolish took their lamps, and took no oil with them:**

**Mat 25:4** **But the wise took oil in their vessels with their lamps.**

**Rev 3:18** I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

**Rev 3:19** As many as I love, I rebuke and chasten: be zealous therefore, and repent.

**Rev 3:20** Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. [[Rev 19:9](#) , [Rev 20:6](#)].

**Rev 19:9** And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

**Rev 20:6** Blessed and holy *is* he that hath part in the first resurrection: on such the

second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Next week Lord willing we will look at part two of our study with the following verses coming up:

**Psa 137:3** For there they that carried us away captive required of us a song; and they that wasted us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.

**Psa 137:4** How shall we sing the LORD'S song in a strange land?

**Psa 137:5** If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

**Psa 137:6** If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

**Psa 137:7** Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase *it*, rase *it*, *even* to the foundation thereof.

**Psa 137:8** O daughter of Babylon, who art to be destroyed; happy *shall he be*, that rewardeth thee as thou hast served us.

**Psa 137:9** Happy *shall he be*, that taketh and dasheth thy little ones against the stones.