

Israel in Prophecy

From the Word of God

The God of Israel

Warnings Against Disobedience, and Promises of Mercy Deuteronomy 4:24-40

Moses urged the greatness, glory, and goodness of God. Did we consider what a God he is with whom we have to do, we should surely make conscience of our duty to him, and not dare to sin against him. Shall we forsake a merciful God, who will never forsake us, if we are faithful unto him? Whither can we go? Let us be held to our duty by the bonds of love, and prevailed with by the mercies of God to cleave to him. Moses urged God's authority over them, and their obligations to him. In keeping God's commandments they would act wisely for themselves. The fear of the Lord, that is wisdom. Those who enjoy the benefit of Divine light and laws, ought to support their character for wisdom and honour, that God may be glorified thereby. Those who call upon God, shall certainly find him within call, ready to give an answer of peace to every prayer of faith. All these statutes and judgments of the Divine law are just and righteous, above the statutes and judgments of any of the nations. What they saw at mount Sinai, gave an earnest of the day of judgment, in which the Lord Jesus shall be revealed in flaming fire. They must also remember what they heard at mount Sinai. God manifests himself in the works of the creation, without speech or language, yet their voice is heard, **The heavens declare the glory of God; and the firmament sheweth his handywork. Psalms 19:1; There is no speech nor language, where their voice is not heard. Psalms 19:3;** but to Israel he made himself known by speech and language, condescending to their weakness. The rise of this nation was quite



different from the origin of all other nations. See the reasons of free grace; we are not beloved for our own sakes, but for Christ's sake. Moses urged the certain benefit and advantage of obedience. This argument he had begun with, **Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. Deuteronomy 4:1**, That ye may live, and go in and possess the land; and this he concludes with, **Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever. Deuteronomy 4:40**, That it may go well with thee, and with thy children after thee. He reminds them that their prosperity would depend upon their piety. Apostasy from God would undoubtedly be the ruin of their nation. He foresees their revolt from God to idols. Those, and those only, shall find God to their comfort, who seek him with all their heart. Afflictions engage and quicken us to seek God; and, by the grace of God working with them, many are thus brought back to their right mind. When these things are come upon thee, turn to the Lord thy God, for thou seest what comes of turning from him. Let all the arguments be laid together, and then say, if religion has not reason on its side. None cast off the government of their God, but those who first abandon the understanding of a man.

For the LORD thy God *is* a consuming fire, *even* a jealous God. When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed. And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice; (For the LORD thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of

heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it? Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? Unto thee it was shewed, that thou mightest know that the LORD he *is* God; *there is* none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire. And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt; To drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day. Know therefore this day, and consider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else. Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, *for ever*. Deuteronomy 4:24-40

Let us see now what are the motives or arguments with which he backs these exhortations. How does he order the cause before them, and fill his mouth with arguments! He has a great deal to say on God's behalf. Some of his topics are indeed peculiar to that people, yet applicable to us. But, upon the whole, it is evident that religion has reason on its side, the powerful charms of which all that are irreligious wilfully stop their ears against.

He urges the greatness, glory, and goodness, of God. Did we consider what a God he is with whom we have to do, we should surely make conscience of our duty to him and not dare to sin against him.

He reminds them here, That the Lord Jehovah is the *one and only living and true God*. This they must *know and consider*, *Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else*. Deuteronomy 4:39. There are many things which we know, but are not the better for, because we do not consider them, we do not apply them to ourselves, nor draw proper inferences from them. This is a truth so evident that it cannot but be known, and so influential that, if it were duly considered, it would effectually reform the world, *That the Lord Jehovah he is God*, an infinite and eternal

Being, self-existent and self-sufficient, and the fountain of all being, power, and motion - that he is *God in heaven above*, clothed with all the glory and Lord of all the hosts of the upper world, and that he is *God upon earth beneath*, which, though distant from the throne of his glory, is not out of the reach of his sight or power, and though despicable and mean is not below his care and cognizance. And *there is none else*, no true and living God but himself. All the deities of the heathen were counterfeits and usurpers; nor did any of them so much as pretend to be universal monarchs in heaven and earth, but only local deities. The Israelites, who worshipped no other than the supreme *Numen - Divinity*, were for ever inexcusable if they either changed their God or neglected him.

That he is a *consuming fire, a jealous God*, **For the LORD thy God is a consuming fire, even a jealous God. Deuteronomy 4:24.**

Take heed of offending him, for, *First*, He has a jealous eye to discern an affront; he must have your entire affection and adoration, and will by no means endure a rival. God's jealousy over us is a good reason for our godly jealousy over ourselves.

Secondly, He has a heavy hand to punish an affront, especially in his worship, for therein he is in a special manner jealous. He is a *consuming fire*; his wrath against sinners is so; it is dreadful and destroying, it is a *fiery indignation* which will *devour the adversaries*, **But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. Hebrews 10:27.** Fire consumes that only which is fuel for it, so the wrath of God fastens upon those only who, by their own sin, have fitted themselves for destruction, **Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 1 Corinthians 3:13; Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together. Isaiah 27:4.** Even in the New Testament we find the same argument urged upon us as a reason why we should serve *God with reverence* (**Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire. Hebrews 12:28-29**), because though he is our God, and a rejoicing light to those that serve him faithfully, yet he is a consuming fire to those that trifle with him.

Thirdly, That yet he is a *merciful God*, **(For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them. Deuteronomy 4:31.** It comes in here as an

encouragement to repentance, but might serve as an inducement to obedience, and a consideration proper to prevent their apostasy. Shall we forsake a merciful God, who will never forsake us, as it follows here, if we be faithful unto him? Whither can we go to better ourselves? Shall we forget the covenant of our God, who will not *forget the covenant of our fathers*? Let us be held to our duty by the bonds of love, and prevailed with by the mercies of God to cleave to him.

He urges their relation to this God, his authority over them and their obligations to him. "The commandments you are to keep and do are not mine," says Moses, "not my inventions, not my injunctions, but they are the commandments of the Lord, framed by infinite wisdom, enacted by sovereign power. He is the *Lord God of your fathers* (*Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. Deuteronomy 4:1*), so that you are his by inheritance: your fathers were his, and you were born in his house. He is the *Lord your God* (*Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you. Deuteronomy 4:2*), so that you are his by your own consent. He is the *Lord my God* (*Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Deuteronomy 4:5*), so that I treat with you as his agent and ambassador;" and in his name Moses delivered unto them all that, and that only, which he had received from the Lord.

He urges the wisdom of being religious: *For this is your wisdom in the sight of the nations, Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. Deuteronomy 4:6.*

In keeping God's commandments, They would act wisely for themselves; *This is your wisdom.* It is not only agreeable to right reason, but highly conducive to our true interest; this is one of the first and most ancient maxims of divine revelation. *The fear of the Lord, that is wisdom, And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding. Job 28:28.*

They would answer the expectations of their neighbours, who, upon reading or hearing the precepts of the law that was given them, would conclude that certainly the people that were governed by this law were a wise and understanding people. Great things may justly be looked for from those who are guided by divine revelation,

and unto whom are committed the oracles of God. They must needs be wiser and better than other people; and so they are if they are ruled by the rules that are given them; and if they are not, though reproach may for their sakes be cast upon the religion they profess, yet it will in the end certainly return upon themselves to their eternal confusion. Those that enjoy the benefit of divine light and laws ought to conduct themselves so as to support their own reputation for wisdom and honour (see; **Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour. Ecclesiastes 10:1**), that God may be glorified thereby.

He urges the singular advantages which they enjoyed by virtue of the happy establishment they were under, **For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Deuteronomy 4:7-8**. Our communion with God (which is the highest honour and happiness we are capable of in this world) is kept up by the word and prayer; in both these Israel were happy above any people under heaven.

Never were any people so privileged in speaking to God, **For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? Deuteronomy 4:7**. He was nigh unto them in all that they called upon him for, ready to answer their enquiries and resolve them by his oracle, ready to answer their requests and to grant them by a particular providence. When they had cried unto God for bread, for water, for healing, they had found him near them, to succour and relieve them, a very present help, and in the midst of them (**God is our refuge and strength, a very present help in trouble. Psalms 46:1; God is in the midst of her; she shall not be moved: God shall help her, and that right early. Psalms 46:5**), his ear open to their prayers.

Observe, *First*, It is the character of God's Israel that on all occasions they call upon him, in every thing they make their requests known to God. They do nothing but what they consult him in, they desire nothing but what they come to him for.

Secondly, Those that call upon God shall certainly find him within call, and ready to give an answer of peace to every prayer of faith; see; **Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; Isaiah 58:9**, "*Thou shalt cry, as the child for a nurse, and he shall say, Here I am,*

what does my dear child cry for?"

Thirdly, This is a privilege which makes the Israel of God truly great and honourable. What can go further than this to magnify a people or a person? Is any name more illustrious than that of Israel, *a prince with God? What nation is there so great?* Other nations might boast of greater numbers, larger territories, and more ancient incorporations; but none could boast of such an interest in heaven as Israel had. They had their gods, but not so nigh to them as Israel's God was; they could not help them in a time of need, as; **And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. 1 Kings 18:27.**

Never were any people so privileged in hearing from God, by the statutes and judgments which were set before them, **And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Deuteronomy 4:8.** This also was the grandeur of Israel above any people. *What nation is there so great, that hath statutes and judgments so righteous?*

Observe, *First*, That all these statutes and judgments of the divine law are infinitely just and righteous, above the statutes and judgments of any of the nations. The law of God is far more excellent than the law of nations. No law so consonant to natural equity and the unprejudiced dictates of right reason, so consistent with itself in all the parts of it, and so conducive to the welfare and interest of mankind, as the scripture-law is, **Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way. Psalms 119:128.**

Secondly, The having of these statutes and judgments set before them is the true and transcendent greatness of any nation or people. See; **He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD. Psalms 147:19-20.** It is an honour to us that we have the Bible in reputation and power among us. It is an evidence of a people's being high in the favour of God, and a means of making them high among the nations. Those that magnify the law shall be magnified by it.

He urges God's glorious appearances to them at Mount Sinai, when he gave them this law. This he insists much upon. Take heed *lest thou forget the day that thou stoodest before the Lord thy God in Horeb, Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the*

people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that they may teach their children.* Deuteronomy 4:10. Some of them were now alive that could remember it, though they were then under twenty years of age, and the rest of them might be said to stand there in the loins of their fathers, who received the law and entered into covenant there, not for themselves only, but for their children, to whom God had an eye particularly in giving the law, that they might teach it to their children.

Two things they must remember, and, one would think, they could never forget them:

What they saw at Mount Sinai, *And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.* Deuteronomy 4:11. They saw a strange composition of fire and darkness, both dreadful and very awful; and they must needs be a striking foil to each other; the darkness made the fire in the midst of it look the more dreadful. Fires in the night are the most frightful, and the fire made the darkness that surrounded it look the more awful; for it must needs be a strong darkness which such a fire did not disperse. In allusion to this appearance upon Mount Sinai, God is said to show himself for his people, and against his and their enemies, in fire and darkness together, *There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down: and darkness was under his feet.* Psalms 18:8-9. He tells them again (*Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.* Deuteronomy 4:36) what they saw, for he would have them never forget it: *He showed thee his great fire.* One flash of lightning, that fire from heaven, strikes an awe upon us; and some have observed that most creatures naturally turn their faces towards the lightning, as ready to receive the impressions of it; but how dreadful then must a constant fire from heaven be! It gave an earnest of the day of judgment, in which *the Lord Jesus shall be revealed in flaming fire.* As he reminds them of what they saw, so he tells them what they saw not; no manner of similitude, from which they might form either an idea of God in their fancies or an image of God in their high places. By what we see of God sufficient ground is given us to believe him to be a Being of infinite power and perfection, but no occasion given us to suspect him to have a body such as we have.

What they heard at Mount Sinai (*And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a*

voice. Deuteronomy 4:12): “*The Lord spoke unto you with an intelligible voice, in your own language, and you heard it.*” This he enlarges upon towards the close of his discourse, *For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Deuteronomy 4:32-33; Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire. Deuteronomy 4:36.*

First, They heard the voice of God, speaking out of heaven. God manifests himself to all the world in the works of creation, without speech or language, and yet their voice is heard (*The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Psalms 19:1-3*); but to Israel he made himself known by speech and language, condescending to the weakness of the church's infant state. Here was the *voice of one crying in the wilderness, to prepare the way of the Lord.*

Secondly, They heard it out of the midst of the fire, which showed that it was God himself that spoke to them, for who else could dwell with devouring fire? God spoke to Job out of the whirlwind, which was terrible; but to Israel out of the fire, which was more terrible. We have reason to be thankful that he does not thus speak to us, but by men like ourselves, *whose terror shall not make us afraid, Behold, I am according to thy wish in God's stead: I also am formed out of the clay. Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee. Job 33:6-7.*

Thirdly, They heard it and yet lived, Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Deuteronomy 4:33. It was a wonder of mercy that the fire did not devour them, or that they did not die for fear, when Moses himself trembled.

Fourthly, Never any people heard the like. He bids them enquire of former days and distant places, and they would find this favour of God to Israel without precedent or parallel, *For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Deuteronomy 4:32.* This singular honour done them called for

singular obedience from them. It might justly be expected that they should do more for God than other people, since God had done so much more for them.

He urges God's gracious appearances for them, in bringing them out of Egypt, from the iron furnace, where they laboured in the fire, forming them into a people, and then taking them to be his own people, a *people of inheritance* (**But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day. Deuteronomy 4:20**); this he mentions again, **Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? Deuteronomy 4:34**; **And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt; To drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day. Deuteronomy 4:37-38**. Never did God do such a thing for any people; the rise of this nation was quite different from that of all other nations.

They were thus dignified and distinguished, not for any thing in them that was deserving or inviting, but because God had a kindness for their fathers: he chose them. See the reasons of free grace; we are not beloved for our own sakes, but for his sake who is the great trustee of the covenant.

They were delivered out of Egypt by miracles and signs, in mercy to them and in judgment upon the Egyptians, against whom God stretched out his arm, which was signified by Moses's stretching out his hand in summoning the plagues.

They were designed for a happy settlement in Canaan, **To drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day. Deuteronomy 4:38**. Nations must be driven out from before them, to make room for them, to show how much dearer they were to God than any other people were. Egyptians and Canaanites must both be sacrificed to Israel's honour and interest. Those that stand in Israel's light, in Israel's way, shall find it is at their peril.

He urges God's righteous appearance against them sometimes for their sins. He specifies particularly the matter of Peor, **Your eyes have seen what the LORD did because of Baalpeor: for all the men that followed Baalpeor, the LORD thy God hath**

destroyed them from among you. But ye that did cleave unto the LORD your God are alive every one of you this day. Deuteronomy 4:3-4. This had happened very lately: their eyes had seen but the other day the sudden destruction of those that joined themselves to Baal-peor and the preservation of those that clave to the Lord, from which they might easily infer the danger of apostasy from God and the benefit of adherence to him. He also takes notice again of God's displeasure against himself: *The Lord was angry with me for your sakes, Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance: But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land. Deuteronomy 4:21-22.* He mentions this to try their ingenuousness, whether they would really be troubled for the great prejudice which they had occasioned to their faithful friend and leader. Others' sufferings for our sakes should grieve us more than our own.

He urges the certain advantage of obedience. This argument he begins with (*Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. Deuteronomy 4:1*): *That you may live, and go in and possess the land;* and this he concludes with (*Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, for ever. Deuteronomy 4:40*): *That it may go well with thee, and with thy children after thee.* He reminds them that they were upon their good behaviour, that their prosperity would depend upon their piety. If they kept God's precepts, he would undoubtedly fulfil his promises.

He urges the fatal consequences of their apostasy from God, that it would undoubtedly be the ruin of their nation. This he enlarges upon, *When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence*

thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice; (For the LORD thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them. [Deuteronomy 4:25-31](#).

Here, He foresees their revolt from God to idols, that in process of time, when they had remained long in the land and were settled upon their lees, they *would corrupt themselves, and make a graven image*; this was the sin that would most easily beset them, *When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger: Deuteronomy 4:25*. He foretels the judgments of God upon them for this: *You shall utterly be destroyed (I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. Deuteronomy 4:26)*, *scattered among the nations, And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. Deuteronomy 4:27*. And their sin should be made their punishment (*And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. Deuteronomy 4:28*): *“There shall you serve gods, the work of men's hands, be compelled to serve them, whether you will or no, or, through your own sottishness and stupidity, you will find no better succours to apply yourselves in your captivity.”* Those that cast off the duties of religion in their prosperity cannot expect the comforts of it when they come to be in distress. Justly are they then sent to the *gods whom they have served, Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation. Judges 10:14*.

Yet he encourages them to hope that God would reserve mercy for them in the latter days, that he would by his judgments upon them bring them to repentance, and take them again into covenant with himself, *But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice; (For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them. Deuteronomy 4:29-31*.

Here observe, *First*, That whatever place we are in we may *thence seek the Lord our God*, though ever so remote from our own land or from his holy temple. There is no part of this earth that has a gulf fixed between it and heaven.

Secondly, Those, and those only, shall find God to their comfort, who seek him with all their heart, that is, who are entirely devoted to him, earnestly desirous of his favour and solicitous to obtain it.

Thirdly, Afflictions are sent to engage and quicken us to see God, and, by the grace of God working with them, many are thus reduced to their right mind, “When these things shall come upon thee, it is to be hoped that thou wilt *turn to the Lord thy God*, for thou seest what comes of turning from him;” see; **Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. Daniel 9:11-12.**

Fourthly, God's faithfulness to his covenant encourages us to hope that he will not reject us, though we be driven to him by affliction. If we at length remember the covenant, we shall find that he has not forgotten it.

Now let all these arguments be laid together, and then say whether religion has not reason on its side. None cast off the government of their God but those that have first abandoned the understanding of a man.

Israel in Prophecy

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Genesis to Revelation Opening Our Eyes to the Prophecies
as they Relate to Israel; and to all Mankind in these Coming
Days as they are Exposed in The Holy Scriptures**

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On a personal note; this is a recent God inspired Project, far greater than anything I have been given to date, and one that

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has totally received my attention. I Pray you too are blessed from this and will return for more as they are published. Please share what you have received; Read: Luke 6:38. God Bless!

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Ray Zink