

No.

51.

"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD." COL. 3. 1.

G O G A N D M A G O G .

An Address (revised) at

61, Upton Lane, Forest Gate,

7th September, 1914.

by

PERCY W. HEWARD.

Correspondence welcome:

Scriptural literature for Believers

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An Address by Mr. P.W.Heward
At 61, Upton Lane, Forest Gate
7th September, 1914.

Read Ezekiel 37.

We have already noticed, beloved friends, at previous similar meetings that God has indicated the state of affairs at the close of this dispensation. He has indicated the state of affairs with respect to His people and their devotedness. For SUCH devotedness there must be a reviving, and we take courage. He has, moreover, indicated the state of Israel, and though we see the plain manifestation of a stirring among Israel, we cannot say that the people God chose of old are now established in their own land, nor have they a temple. Events are hurrying forward, but Scripture shows they must be followed by other events; yet if Scripture prophesies SOMETHING and we see everything stepping toward this "something", we can discern the signs of the times, though with every "something" we must remember that our mind is to be occupied with Some ONE, - the Lord is to be the Center of His people's thoughts. Chronology is interesting, - it is profitable where God has given chronology. Prophecy is not to be despised, but, beloved friends, the great need, the thread that is to go through ALL of our life is a personal, deep, real, acquaintance with our Lord. Only as His interests are ours, His objects ours, and His glory our prospect and desire, can we rightly and spiritually and profitably study the different parts of Scripture which are brought before us. We have also seen, and this more definitely, that Scripture prophesies certain events in the Gentile world, indicating a revived Roman Empire with a rebuilt Babylon, and a federation of ten kingdoms under the control of an attractive but evil Antichrist. Scripture marks out that this federation will be accompanied by, and probably preceded by, a large growth of democratic principles. This growth we see around us today, and the reaction from the present war, which calls us to our knees, will probably be the peace federation at the head of which will be Antichrist, to prepare for the last, greater, and more terrific war, in which heavenly hosts will be engaged, and the forces of men will be laid low. We have pondered the Scripture teaching as to a personal Antichrist, - the man of sin, the son of perdition. We have moreover noticed in Dan. 9 a remarkable chronology which led up, first to the death of the Lord Jesus, and then, with a break that has parallels in other

Scriptures, which brought in front of us the last years of this dispensation which usher in the consummation, for "that which is appointed shall be poured upon the desolator". This evening it is our privilege, our responsibility, and may it be our blessing, to think what has God said respecting Gog and Magog. The names are familiar to most, but of a number of Christians, professing Christians at least, it must be said nothing beyond the names is familiar. We find the first definite mention of these together in prophecy in the next chapter to that which we have read. Bright and beautiful is the chapter which we have considered. It tells what the Lord will do and I thought its perusal would be to the Lord's glory before we look at Ezek. 38. Ezek. 38 begins a fresh section. This section goes on to 39:29. Then we find the last section of Ezekiel concerning the rebuilt millennial temple, and the living waters flowing out from Jerusalem. the division of the land according to the Lord's appointment, and the name of the central city "Jehovah Shammah" - "The Lord is there". It is well to realize that Scripture usually presents us with a view of blessings on a background of judgment. These two chapters are not misplaced, they are definitely inserted between 37 and 40. We find several names mentioned at the beginning of ch. 38, - Gog, the land of Magog, the chief prince of Meshech and Tubal. It is possible we should read, The prince of Rosh, Meshech and Tubal. Again in verse 3, Gog, the prince of Rosh, Meshech and Tubal. Verse 5, Persia, Ethiopia, and Libya, which is explained in the margin as Phut, - a word which we shall find elsewhere. Verse 6 - Gomer, Togarmah of the north quarters, and all his bands. In verse 13 - Sheba, Dedan, and the merchants of Tarshish. The earlier company are plainly against Israel, the later company though apparently taking no part in the march and warfare are evidently not arrayed on the side of God and His glory. The earliest mention of many of these names is in Gen. 10. There we read of the generations of the sons of Noah. The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and TUBAL, and MESHECH, and TIRAS. And the sons of Gomer; - Ashkenaz, and Riphath, and TOGARMAH. And the sons of Javan: Elishah, and Tarshish, Kittim, and Dodanim. The sons of Ham must also be noticed for in verse 6 we read, Cush (ETHIOPIA), and Mizraim, PHUT, and Canaan. And the sons of Cush: Seba, and Haviāah, and Sabtah, and Raamah, and Sabtechah; and the sons of Raamah: SHEBA, and DEDAN. Thus we find almost all the names which occur in Ezekiel 38 with the exception of Persia in verse 5. The majority of the

earlier names belong to the family of Japheth, but Ethiopia, and Phut (or Libya), Sheba and Dedan are associated with the family of Ham. We turn next to Ezekiel. In Ezekiel we find brought before us great commerce in the 27th chapter. Tyre is seen in her glory, and verse 10 says, They of Persia and of Lud and of PHUT were in thine army. Verse 12, Tarshish was thy merchant; verse 13, Javan, Tubal and Meshech.; verse 14, They of the house of Togarmah; verse 15, The men of Dedan. Likewise in verse 20, Dedan was thy merchant in precious clothes for chariots. Thus we see these places are brought into prominence in connection with Tyre's glory. Again in Ezekiel 32:26 we have a description of the laying low of the forces of earth, and again Meshech and Tubal are before us with their multitude. Before we seek to understand the passage shall we also turn to Jer. 50? Jer. 50 and 51 contain a remarkable prophecy of Babylon which I would suggest for our meditation, if the Lord will, next Monday. These two chapters are remarkable in their view of Babylon. In Jer. 51:27 we have the future destruction of Babylon set forth in the following words, "Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her, cause the horses to come up as the rough caterpillars. Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion". It is very remarkable that we find here Ashchenaz mentioned near to the other nations in Gen. 10, and the reference to the Medes at once suggests the Persians which we find in Ezek. 38. Return to Ezekiel 38. I need hardly say that believing ALL Scripture is given by inspiration of God, we confess that this prophecy is absolutely true. Whatever is unlikely from man's standpoint is not unlikely from God's standpoint. Should it be marvellous in His eyes, because it is marvellous in the eyes of men? By no means, God will fulfil all prophecy, and though the speed of fulfilment may seem incredible, the last book of Scripture contains near its beginning these striking words, "The things which must come to pass WITH SPEED", - that is to say one after the other with a rapidity which will surprise the world. It is, therefore, in accord with Scripture to anticipate SUDDEN changes in the history of the world. Nations will rise up and there will be the rediscovery of some of the na-

tions of antiquity, and the rebuilding of their cities to fulfil prophecy; GOD'S WORDS MUST STAND. It is true that there are figures in Scripture, but when God uses figures He makes clear He uses figures, and we are never to say, "Here is a figure", unless there is a Divine indication that we have a figure. The interpretation which makes Scripture figurative, would, in its day, have made the birth of Christ in Bethlehem figurative, and His death figurative. But as literally as they came to pass, so shall the events which are here set before us. We have therefore to consider the time when these passages will be fulfilled, and I suppose three possible interpretations will come up before the Lord's people. Three interpretations which will search their hearts, and make them search the Scriptures. One is, Can these Scriptures come to pass just AFTER the millennium begins? Next, can these Scriptures be fulfilled just before the Millennium? Thirdly, can these Scriptures be worked out in history at the END of the Millennium? A past fulfilment will not fit the context, will not illustrate the fulness. There is nothing in history to answer to it, therefore one of these three interpretations must stand. When we connect with Rev. 20, the third interpretation at first sight seems probable, for, in Rev. 20, - And when the thousand years are expired, Satan shall be loosed out of his prison, and verse 8 adds that he 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. And they went up on the breadth of the earth, or, it may signify the exalted plain that will be made in THE LAND round about Jerusalem, the breadth, or the broad place of the Land, and compassed the ~~the~~ camp of the saints about, and the beloved city, and fire came down from God out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone. Here the words are the same, Gog and Magog. But we are becoming used to the Divine principle that Scripture often shows - history repeats itself. Plainly there is one repetition here, for just previous to the millennium Anti-christ leads armies against the Lord. Rev. 17, is clear concerning this. They make war with the Lamb and the Lamb overcometh them. At the end of the Millennium SATAN leads men against the Lord. Here therefore are two events. Consequently there may be two references to Gog and Magog. Scripture is showing us in the Book of Revelation that men are unchanged at the

end of a thousand years of good government. The Gentile forces are deceived by Satan at the END, even as we find Eve deceived by Satan in GENESIS. Nothing but a Divine quickening will secure a man from the wiles of the Devil. All theories of improvement by environment are shattered by this passage. At the end of a thousand years, as soon as Satan goes forth, that which is beneath the surface in men's sinful hearts is brought forth, and they go on their journey against the Lord. But, beloved friends, it is, furthermore, in accord with Scripture to refer in Revelation to events mentioned in the earlier Scriptures, and yet suggest a certain contrast with them. You have a man-child in Rev. 12, alluding, without controversy, to Isa. 66, but yet a very definite contrast. The man child of Isa. 66 is earthly, the man child of Rev. 12 is heavenly. It is therefore by no means surprising if we find Gog and Magog at one period in Ezekiel, and another period in Revelation, for the lands remain the same and there will be war against the Lord at both ends of the thousand years. That which is brought before us in Rev. 20, is, if I mistake not, quite distinct from that which we have in Ezek. 38, for we find in Ezek. 38, a going up to Jerusalem, and to the cities about her, to cover the land, but we do not have the mention or the thought of the camp of the saints. Nor is the judgment exactly the same. "I will turn thee back", says the Lord, "and put hooks in thy jaws". "I will turn thee back, and leave but the sixth part of thee". "I will smite thy bow out of thy left hand,...Thou shalt fall upon the mountains of Israel, thou, and all thy bands". "Thou, son of man, thus saith the Lord, Speak unto every feathered fowl, and to every beast of the field. Assemble yourselves and come, gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood". But there is nothing of this in Rev. 20. The fire comes down and devours, and apparently there is no special leader mentioned in quite the same way as Antichrist, but the devil himself is the special leader, and, immediately after, we have the reference to the Great White Throne, and are told of the earth fleeing away. But in Ezek. 39 so far from the earth fleeing away we are told of seven months of burying the crowd of warriors. Here is the contrast. Indeed the words I read from Ezek. 39:17 as to the sacrifice, for the feathered fowl, would rather suggest Rev. 19, for in the 17th verse there we read, And I saw an angel standing in the sun and he cried

with a loud voice saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings and the flesh of captains, and the flesh of mighty men and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great. Here we have the mention of the varied armies gathered to make war against the Lord, and there is the Lord's victory, and the remnant are slain with the sword that proceedeth from His mouth, and all the fowls are filled with their flesh. In other words, though the terms Gog and Magog come in Rev. 20 the circumstances are distinct. The circumstances are rather like those of Rev. 19. We turn back to Exek. 38 and 39. Can this vision bring before us something just after the Millennium has started? We have already noticed that the millennium does not begin with absolute peace on earth. When our beloved Lord descends He comes with dyed garments from Edom and Bozrah. Multitudes are judged in the valley of decision, and carcasses are left outside Jerusalem, their bodies remain as a witness. "They shall be an abhorring unto all flesh" is the plain testimony of the last verse of the prophet who speaks so much of mercy. In like manner prophecies concerning Egypt show plainly that Egypt will be laid low in that day, that the Egyptians will be terrified, and it would seem that for 40 years the land of Egypt will be brought down. Likewise we noticed in Micah 5 that the remnant of Israel will be as a lion bearing the prey among the nations of earth. There is no Scripture which predicts a sudden change from universal war to universal peace. When the Lord sets up His kingdom, though He alone shall be exalted, His enemies shall be made His footstool, He shall fill the valley with dead bodies. He will ride prosperously, but with His sword girded on His thigh, with the sword coming forth from His mouth. He Who came with words of grace poured over His lips will then come with holy and righteous judgment, and the lofty looks of man shall be laid low and His enemies shall lick the dust. Indeed the nations which have persecuted Israel shall be compelled to serve Israel, not only bringing Israel to Jerusalem, not only being the vine-dressers and the servants in the field, but we are distinctly told "They shall take them captive whose captives they were, and they shall rule over their oppressors." It is therefore in no way against Scripture to believe that the beginning of the reign of the Lord Jesus will be marked by strange and solemn and

terrible events. By "terrible things in righteousness" God will speak, and He will exalt Himself in such a way that the wicked will flee apace when He That is the reproached and despised of men is exalted. As Psalm 101 shows they will not tarry in the Lord's sight. The strangers shall be afraid, in the words of Psalm 18, out of their close places. The way in which the Lord will assert Himself is thus indicated by Scripture after Scripture. One nation, however, will be all righteous, that nation will be Israel. "Thy people also shall be all righteous God has declared that Israel shall be the branch of His planting that He may be glorified. Remembering this, we turn back to Ezek.38. I confess that the passage almost looks as though it refers to events just after Christ has set up His kingdom, for do we not notice in verse 8 the declaration that the land is brought back from the sword and is gathered out of many people. What land? The land of Israel. The last words of the verse are, They shall dwell safely all of them, and verse 10 continues, Thus saith the Lord God, it shall also come to pass that at the same time shall things come into thy mind and thou shalt think an evil thought. And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates. Verse 14, In that day when my people of Israel dwelleth safely, shalt thou not know it? Now the expression "the land of unwalled villages" brings to our mind Zech. 2 - "Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein", and we think of other passages which declare most beautifully that "In His days, (the days of Christ) Judah shall be saved, and Israel shall dwell safely, and this is His Name whereby He shall be called, The Lord our Righteousness". I confess therefore that one's mind rather turns toward the suggestion that this prophecy is a marching up of Gog's armies when Israel are peacefully living under Christ's rule. BUT I think there is strong evidence to prove that such an interpretation is a mistake, for though it seems beautiful to imagine we have here Israel's peace and safety under Messiah's rule, there is not a word about His presence in connection with that safety. It is true we read that they are gathered out of many peoples in verse 8, but the Scripture does not say the Lord has gathered them, It

is true we are told of men dwelling safely all of them, dwelling confidently, but this term does not necessarily mean a good safety. It is used with respect to the care-LESS daughters of whom Isaiah speaks, and the care-LESS Ethiopians of another Scripture. Those passages suffice to say that the peace which is here before us is not necessarily a good peace. Is there a word of the Lord's presence among Israel in the EARLIER verses of Exek. 38? I fail to find it. In verse 16 I find, "I shall be sanctified in thee, O Gog, before their eyes". And again in verse 18, "My fury shall come up in My face, in My jealousy and in the fire of My wrath have I spoken. Surely in that day there shall be a great shaking in the land of Israel", and verse 21, "I will call for a sword against him throughout all my mountains ... and I will plead against him with pestilence and with blood". We think of the river of blood in Rev. 14, "And I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, (We remember Psalm 11,) and great hail stones, fire and brimstone". This suggests the storms of hail in the seventh vial of Rev. 16. "Thus will I magnify Myself, and sanctify Myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord". The 39th chapter continues, verse 7 - "So will I make My holy Name known in the midst of My people Israel. Then there is the suggestion that Israel did not know the Lord rightly before) And I will not pollute My holy Name any more, and the heathen shall know that I am the Lord, the Holy One of Israel". And in verse 21 "And I will set My glory among the heathen, and all the heathen shall see My judgment that I have executed, and My hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God FROM THAT DAY and forward". Here is a chronological mark which cannot be turned aside. "They shall know that I am the Lord FROM THAT DAY AND FORWARD". And again in verse 25, "Therefore thus saith the Lord God, NOW will I bring again the captivity of Jacob and have mercy upon the whole house of Israel? and verse 28 says I have gathered them unto their own land and have left none of them among the heathen. We do not find at the end of chapter 38 anything of the "I have gathered". The BLESSING for Israel is when He That scattered Israel shall gather him. The blessing is not simply "peace and safety", but, as the other passages which speak of peace show, When THE LORD HIMSELF is

the Peace in the midst. This One shall be the Peace, when the Assyrian shall come into our land. Will you turn to a few passages which use this same expression - "dwell safely", and you will see that they are very strikingly contrasted with the early verses of Ezek. 38. Jer.23:5-6 - "Behold the days come saith the Lord that I will raise unto David a righteous Branch, and a King shall reign and prosper and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely, and this is His Name whereby He shall be called, The Lord our Righteousness". Jer. 32:37 - "Behold I will gather them out of all countries where I have driven them in Mine anger, and in My fury and in great wrath, and I will bring them again unto this place, and I will cause them to dwell safely; and they shall be My people, and I will be their God". Jer.33:14 - "Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days and at that time will I cause the Branch of righteousness to grow up unto David; and He shall execute judgment and righteousness in the land, and in those days shall Judah be saved, and Jerusalem shall dwell safely". Ezek.34:26 - "And I will make them and the places round about my hill a blessing, and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land and they shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them, but they shall dwell safely and none shall make them afraid. And I will raise up for them a plant of renown." You will notice, beloved friends, that in all these passages there is ~~xx~~ something BEYOND the safety which is mentioned at the beginning of Ezekiel 38. There is the Lord's presence giving a safety from which there will be no change; the Lord's presence in the midst of His people. There is nothing of this at the beginning of Ezek. 38. Consequently we have every evidence that Satan will attempt a millennium of his own, if I might use this term, before God's millennium. There is to be a period, brief, but filled full with events of great advancement, progress, and seeming civilization. Like Nebuchad-

nezzar, Antichrist will be a great city builder. Babylon shall rise up, and Jerusalem too will be a great city. That the Jews will have a large measure of earthly peace is plain from the following facts. They will have erected their own temple and they will be sufficiently important for Antichrist to make a covenant with them. That covenant he will keep for three and a half years, then he will break it, and the breaking of it will bring some of Israel to a position of deep sorrow as Isa. 59 shows. But not all of them will enter into that sorrow, not all of them will know what that anguish means, until at the last Israel become more disaffected toward Antichrist. What will he do? Dan. 11 declared plainly that he will come with his forces and attack Jerusalem, and Zech. 14 shows the city shall be taken. It seems fairly plainly marked out in Scripture that Antichrist will more than once enter the land of Israel, and so it is not surprising to see his evil thought against them in Ezek. 38. Do you say, why are the Ethiopians and men of Phut here? Dan. 11 shows they WILL BE in his last attack on the land. We should at first incline to think that GOG must be another than Antichrist, but mark EZEK. 38:17 - "Thus saith the Lord God, Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them. Here we are told, I believe, that Gog is the special one of ~~whom~~ whom God's servants the prophets spoke, surely they spoke of Antichrist. Does this interpretation fit other passages? or is there anything to overthrow it? At present I see nothing to overthrow it. But you say, how about Jer. 51? Do we not notice there the vast multitudes that attack Babylon. Yes, but do you see who attack Babylon? Ashchenaz, - very closely linked with these others in Gen. 10. Medes, - very closely linked with the Persians. But why is it we do not have the SAME names? If the one scene is in Babylon, concerning Antichrist's opponents, Jer. 51; and the other scene in Palestine, including Antichrist's allies, we can account for the different names. This is the key. Take another thought. We read as to this wonderful victory, the Lord will grant that those that dwell in the cities of Israel will go forth and set on fire and burn the weapons, - exactly what Isa. 9:5 prophecies concerning the overthrow of Antichrist, for we read that the rod of the oppressor is to be broken, and that this battle will be with burning, and fuel of fire, because of the ~~Exe~~ Lord, and the added words in Ezek. 39:10-- They shall spoil those that

spoiled them allude to Isa.14:2, which is part of the passage telling of the destruction of Babylon. For Isaiah 13 and 14 are chapters concerning BABYLON and BABYLON'S king. Again you will notice that in verse 11 we have graves given to Gog in Israel and they shall call it, The valley of the multitude of Gog, and seven months shall the house of Israel be burying them. Yea, all the people of the land shall bury them and it shall be to them a renown, the day that I shall be glorified. This is entirely in accord with Scripture declarations about the laying low of Antichrist's army. What a wondrous contrast with Ezek. 37; "I will bring you out of your graves", "I will give to Gog a place of graves". The mighty power of the Gentile shall be laid low, and the Lord will exalt and magnify Himself in Israel for that, beloved friends, is the object in front. You know how the 39th chapter ends. There we have the stress, the repeated stress, on knowing that the Lord is the Lord their God; when He has gathered them and has left NONE in captivity. Beautiful suggestion. - none left in captivity. All whom He reserves shall be pardoned. You think of other passages in Isaiah. You recollect how that the kings of the Gentiles will bring up more of Israel to Jerusalem. Isa. 60 shows this and in chapter 66, we have a present brought unto the Lord of hosts, so that all Israel may be gathered, though some of them may go forth on service unto the Lord, for Zech. 10 shows this. But in the very place where we read of their going forth in useful ministry unto Him, there is another statement. The whole verse reads - "I will sow them among the people and they shall remember Me in far countries, and they shall live with their children and TURN AGAIN." They will always be in harmony with Jerusalem, they will always be in harmony with Jerusalem's king. The fulfilment of the words of the prophecy of Moses will then be marked. All the tribes will be blessed, and Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine, and his heavens shall drop down the mist. There is only one difficulty, I think, which remains. God speaks thus, "My people of Israel," before the deliverance from Gog. But is the language of love strange? Several times in Isaiah He speaks very sternly of them yet says, "My people". "Israel doth not know, My people doth not consider". "Show My people their transgressions and the house of Israel their sins". "I was wrath with My people, I have polluted Mine inheritance, and given them into their hand", that is the hand of the Babylonians.

God's love calls the things that are not as though they were. When His servant Paul was in Corinth, He said, I have MUCH people in this city, and grace granted that though the "much people" when He ~~was~~ spoke were against His will, - grace granted that they were brought to acknowledge His will. The Lord calls them by the name Before they were marked out as His. His claims and His purposes cannot be frustrated. His affection still watches over Israel, even in the period when Israel are set on one side. He is not slack concerning His promise, and Israel are yet beloved for the fathers' sake. The grace-gifts and calling of God are without any change of purpose or change of concern, - He is concerned for Israel's welfare and He will gather when He chooses Israel again, and inherits the people and the land. Beloved friends, our subject to-night though it is of tremendous solemnity with respect to those who despise the Lord, and though it speaks against the Gentile powers of a day soon to dawn, is also a passage filled with the manifestation of the glory of Christ, and of the triumphant power of Him Who says, My counsel shall stand and I will do all My pleasure. Men may stand in the path, the powers of earth may be united, to frustrate His will, all the schemes of the evil one may seek to pervert that which God has appointed, but He removes them and sweeps them all upon one side, and as He will do for Israel in the nearing future, so will He do for His people now. In front of us there may be trials, in front of us there may be tribulation, but this God is our God for ever and ever, and the greatest mountains become before Zerubbabel a plain, and the day of small things shall be followed by the bringing forth of the top-stone, and there shall be shoutings of Grace, Grace, unto it, for He Who hath begun a good work in us will perform it until the day of Jesus Christ, will perfect that which concerneth us, for He will not and cannot forsake the works of His own hands. His eternal covenant must stand, and many sons shall be brought into glory. Therefore His people, with confidence in Himself, may look beyond all the turmoil of a ruined world, and, simply desiring to live to His glory in the midst of it, they may say with the confidence of one of old, the Lord is my Helper, I will not fear, what can a man do unto me? Who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass and

forgettest the Lord thy Maker? Believers are encouraged by such promises, for all the exceeding great and precious promises are ours in the Lord Jesus Christ, and it is our privilege to rejoice with joy unspeakable, and full of glory, with a faith that sees promises afar off, and embraces them, and on this account confesses that those who know the Name of the Lord are strangers and pilgrims in the earth. Our PROSPECT is not now. Here is the patience and faith of the saints, but that day is real, and the Lord Who will bring in that day is real now, and He Who has appointed the end, and Who caused the beginning will guide and control the means. His people shall not fail of His lovingkindness nor will He change the covenant of His peace toward them. There is no fury in Him with respect to them, but He loves them with an everlasting love, and having drawn them with everlasting kindness He will hold their right hand and protect them, and preserve them amid all. Every promise of God to Israel is indirectly a promise to God's people now, for it shows Himself as a God of truth upon Whom we may rest our all, feeling confident that there are no changes with Him, for "God is not a man that He should lie, nor the Son of man that He should repent, Hath He said, and shall He not do it? Or hath He spoken and shall He not make it good"?

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