

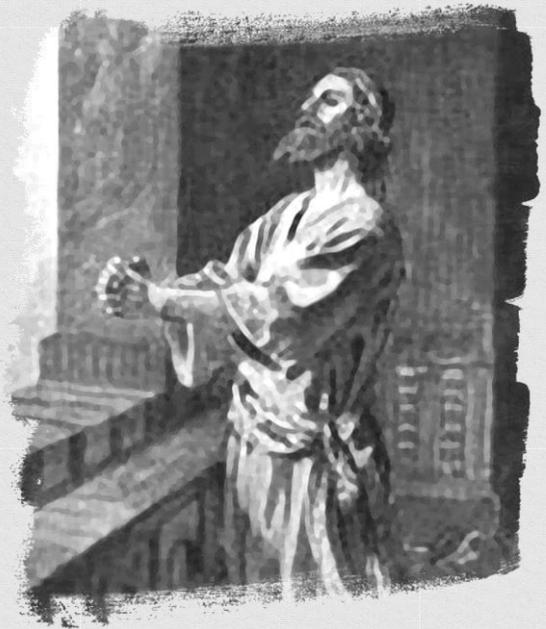
# Israel in Prophecy

## From the Word of God

### The God of Israel

#### What God Requires of the Israelites Deuteronomy 10:12-22

We are here taught our duty to God in our principles and our practices. We must fear the Lord our God. We must love him, and delight in communion with him. We must walk in the ways in which he has appointed us to walk. We must serve him with all our heart and soul. What we do in his service we must do cheerfully, and with good will. We must keep his commandments. There is true honour and pleasure in obedience. We must give honour to God; and to him we must cleave, as one we love and delight in, trust in, and from whom we have great expectations. We are here taught our duty to our neighbour. God's common gifts to mankind oblige us to honour all men. And those who have themselves been in distress, and have found mercy with God, should be ready to show kindness to those who are in the like distress. We are here taught our duty to ourselves. Circumcise your hearts. Cast away all corrupt affections and inclinations, which hinder you from fearing and loving God. By nature we do not love God. This is original sin, the source whence our wickedness proceeds; and the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be; so then they that are in the flesh cannot please God, **For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the**



law of God, neither indeed can be. So then they that are in the flesh cannot please God. 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. [Romans 8:5-9](#). Let us, without delay or reserve, come and cleave to our reconciled God in Jesus Christ, that we may love, serve, and obey him acceptably, and be daily changed into his image, from glory to glory, by the Spirit of the Lord. Consider the greatness and glory of God; and his goodness and grace; these persuade us to our duty. Blessed Spirit! Oh for thy purifying, persevering, and renewing influences, that being called out of the state of strangers, such as our fathers were, we may be found among the number of the children of God, and that our lot may be among the saints.

And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good? Behold, the heaven and the heaven of heavens *is* the LORD'S thy God, the earth *also*, with all that therein *is*. Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day. Circumcise therefore the foreskin of your heart, and be no more stiffnecked. For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things, which thine eyes have seen. Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude. [Deuteronomy 10:12-22](#)

Here is a most pathetic exhortation to obedience, inferred from the premises, and urged with very powerful arguments and a great deal of persuasive rhetoric. Moses brings it in like an orator, with an appeal to his auditors *And now, Israel, what doth the Lord thy God require of thee?* And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, [Deuteronomy 10:12](#). Ask what he requires; as David (*What shall I render unto the LORD for all his benefits toward me?* [Psalms 116:12](#)), *What shall I render?* When we have received mercy from God it becomes us to enquire what returns we shall make to him. Consider what he requires, and you will find it is nothing but what is

highly just and reasonable in itself and of unspeakable benefit and advantage to you. Let us see here what he does require, and what abundant reason there is why we should do what he requires.

We are here most plainly directed in our duty to God, to our neighbour, and to ourselves.

We are here taught our duty to God, both in the dispositions and affections of our souls and in the actions of our lives, our principles and our practices.

We must *fear the Lord our God*, And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, [Deuteronomy 10:12](#), and again; Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. [Deuteronomy 10:20](#). We must adore his majesty, acknowledge his authority, stand in awe of his power, and dread his wrath. This is gospel duty, And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. [Revelation 14:6-7](#).

We must love him, be well pleased that he is, desire that he may be ours, and delight in the contemplation of him and in communion with him. Fear him as a great God, and our Lord, love him as a good God, and our Father and benefactor.

We must walk in his ways, that is, the ways which he has appointed us to walk in. The whole course of our conversation must be conformable to his holy will.

We must *serve him* (Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. [Deuteronomy 10:20](#)), *serve him with all our heart and soul* (And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, [Deuteronomy 10:12](#)), devote ourselves to his honour, put ourselves under his government, and lay out ourselves to advance all the interests of his kingdom among men. And we must be hearty and zealous in his service, engage and employ our inward man in his work, and what we do for him we must do cheerfully and with a good will.

We must *keep his commandments and his statutes*, **To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good? Deuteronomy 10:13**. Having given up ourselves to his service, we must make his revealed will our rule in every thing, perform all he prescribes, forbear all the forbids, firmly believing that all the statutes he commands us are for our good. Besides the reward of obedience, which will be our unspeakable gain, there are true honour and pleasure in obedience. It is really for our present good to be meek and humble, chaste and sober, just and charitable, patient and contented; these make us easy, and safe, and pleasant, and truly great.

We must give honour to God, in swearing by *his name* (**Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. Deuteronomy 10:20**); so give him the honour of his omniscience, his sovereignty, his justice, as well as of his necessary existence. *Swear by his name*, and not by the name of any creature, or false god, whenever an oath for confirmation is called for.

To him we must cleave, **Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. Deuteronomy 10:20**. Having chosen him for our God, we must faithfully and constantly abide with him and never forsake him. Cleave to him as one we love and delight in, trust and confide in, and from whom we have great expectations.

We are here taught our duty to our neighbour (**Love ye therefore the stranger: for ye were strangers in the land of Egypt. Deuteronomy 10:19**): *Love the stranger*; and, if the stranger, much more our brethren, as ourselves. If the Israelites that were such a peculiar people, so particularly distinguished from all people, must be kind to strangers, much more must we, that are not enclosed in such a pale; we must have a tender concern for all that share with us in the human nature, and as we *have opportunity*; (that is, according to their necessities and our abilities) we must *do good to all men*. Two arguments are here urged to enforce this duty:

God's common providence, which extends itself to all nations of men, they being all *made of one blood*. God *loveth the stranger* (**He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Deuteronomy 10:18**), that is, he gives to all life, and breath, and all things, even to those that are Gentiles, and *strangers to the commonwealth of Israel* and to Israel's God. He knows those perfectly whom we know nothing of. He gives *food and raiment* even to those to whom he has not shown his word and statutes. God's

common gifts to mankind oblige us to honour all men. Or the expression denotes the particular care which Providence takes of strangers in distress, which we ought to praise him for (**The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down. Psalms 146:9**, *The Lord preserveth the strangers*), and to imitate him, to serve him, and concur with him therein, being forward to make ourselves instruments in his hand of kindness to strangers.

The afflicted condition which the Israelites themselves had been in, when they were strangers in Egypt. Those that have themselves been in distress, and have found mercy with God, should sympathize most feelingly with those that are in the like distress and be ready to show kindness to them. The people of the Jews, notwithstanding these repeated commands given them to be kind to strangers, conceived a rooted antipathy to the Gentiles, whom they looked upon with the utmost disdain, which made them envy the grace of God and the gospel of Christ, and this brought a final ruin upon themselves.

We are here taught our duty to ourselves (**Circumcise therefore the foreskin of your heart, and be no more stiffnecked. Deuteronomy 10:16**): *Circumcise the foreskin of your hearts.* that is, “Cast away from you all corrupt affections and inclinations, which hinder you from fearing and loving God. *Mortify the flesh* with the lusts of it. Away with all filthiness and superfluity of naughtiness, which obstruct the free course of the word of God to your hearts. Rest not in the circumcision of the body, which was only the sign, but be circumcised in heart, which is the thing signified.” See; **But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. Romans 2:29.** The command of Christ goes further than this, and obliges us not only to cut off the foreskin of the heart, which may easily be spared, but to cut off the right hand and to pluck out the right eye that is an offence to us; the more spiritual the dispensation is the more spiritual we are obliged to be, and to go the closer in mortifying sin. And *be no more stiff-necked*, as they had been hitherto, **Ye have been rebellious against the LORD from the day that I knew you. Deuteronomy 9:24.** “Be not any longer obstinate against divine commands and corrections, but ready to comply with the will of God in both.” The circumcision of the heart makes it ready to yield to God, and draw in his yoke.

We are here most pathetically persuaded to our duty. Let but reason rule us, and religion will.

Consider the greatness and glory of God, and therefore fear him, and from that principle serve and obey him. What is it that is thought to make a man great, but great honour, power, and possessions? Think then how great the Lord our God is, and greatly to be feared.

He has great honour, a name above every name. He is *God of gods*, and *Lord of lords*, **For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: Deuteronomy 10:17.** Angels are called *gods*, so are magistrates, and the Gentiles had *gods many, and lords many*, the creatures of their own fancy; but God is infinitely above all these nominal deities. What an absurdity would it be for them to worship other gods when the God to whom they had sworn allegiance was the God of gods!

He has great power. He is a *mighty God and terrible* (**For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: Deuteronomy 10:17**), *who regardeth not persons*. He has the power of a conqueror, and so he is terrible to those that resist him and rebel against him. He has the power of a judge, and so he is just to all those that appeal to him or appear before him. And it is as much the greatness and honour of a judge to be impartial in his justice, without respect to persons or bribes, as it is to a general to be terrible to the enemy.

Our God is both. He has great possessions. Heaven and earth are his (**Behold, the heaven and the heaven of heavens is the LORD'S thy God, the earth also, with all that therein is. Deuteronomy 10:14**), and all the hosts and stars of both. Therefore he is able to bear us out in his service, and to make up the losses we sustain in discharging our duty to him. And yet therefore he has no need of us, nor any thing we have or can do; we are undone without him, but he is happy without us, which makes the condescensions of his grace, in accepting us and our services, truly admirable. Heaven and earth are his possession, and yet *the Lord's portion is his people*.

Consider the goodness and grace of God, and therefore love him, and from that principle serve and obey him. His goodness is his glory as much as his greatness.

He is good to all. Whomsoever he finds miserable, to them he will be found merciful: *He executes the judgment of the fatherless and widow, He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food*

and raiment. Deuteronomy 10:18. It is his honour to help the helpless, and to succour those that most need relief and that men are apt to do injury to, or at least to put a light upon. See; Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him. A father of the fatherless, and a judge of the widows, is God in his holy habitation. Psalms 68:4-5; Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners: Psalms 146:7; The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down. Psalms 146:9.

But truly God is good to Israel in a special obligations to him: “He is thy praise, and he is thy God, He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen. Deuteronomy 10:21. Therefore love him and serve him, because of the relation wherein he stands to thee.

He is thy God, a God in covenant with thee, and as such he is thy praise,” that is “He puts honour upon thee; he is the God in whom, all the day long, thou mayest boast that thou knowest him, and art known of him. If he is thy God, he is thy glory.”

“He expects honour from thee. He is thy praise,” that is “he is the God whom thou art bound to praise; if he has not praise from thee, whence may he expect it?” He inhabits the praises of Israel.

Consider, First, The gracious choice he made of Israel, Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. Deuteronomy 10:15. “He had a delight in thy fathers, and therefore chose their seed.” Not that there was any thing in them to merit his favour, or to recommend them to it, but so it seemed good in his eyes. He would be kind to them, though he had no need of them.

Secondly, The great things he had done for Israel, He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen. Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude. Deuteronomy 10:21-22. He reminds them not only of what they had heard with their ears, and which their fathers had told them of, but of what they had seen with their eyes, and which they must tell their children of, particularly that within a few generations seventy souls (for they were no more when Jacob went down into

Egypt) increased to a great nation, *as the stars of heaven for multitude*. And the more they were in number the more praise and service God expected from them; yet it proved, as in the old world, that when they began to multiply they corrupted themselves.

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## Israel in Prophecy

**A Deep Study of the Word of God – As it takes Us From  
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 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*

