

211124-4 Deu 10, What Doth the LORD Thy God Require of Thee—CThurman

In chapter 7 (cf. Deu.7.6-9), the LORD chose Israel to be to Him a special people above all people that are upon the face of the earth. He did not do this because Israel was a great people because they were the least of all people on the earth. But He did it because He loved them and would keep the oath that he swore to Abraham, Isaac and Jacob.

In chapter 8 (cf. Deu.8.17, 18), the Mt.6.33, the *'seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you'* chapter, Israel was to remember that when the LORD would establish His covenant which He swore to Abraham (cf. Ge.13.15), Isaac (cf. Ge.26.3), and Jacob (cf. Ge.28.13) to give them the land, not to say that they took possession of it by their own power; because it was the LORD which gave them the power to get wealth.

In chapter 9 (cf. Deu.9.4-7) , when the LORD performed the word which He swore to Abraham, Isaac, and Jacob, to cast out nations greater and mightier than they, Israel was not to say that the LORD did it because of their upright heart or righteous deeds; because they *are* a stiff-necked people. Israel had provoked the LORD to wrath from the day that they departed out of Egypt to this very time.

Moses then cites several instances of their provocation, beginning **at Horeb**: the giving of the law; worshipping the golden calf; breaking the two tables of stone; then **at Taberah** (the place of burning; then the fire of the LORD consumed them that were in the uttermost parts of the camp), **at Massah** (the place of temptation; the LORD commanded Moses to smite the Rock to give Israel water), **at Kibrothhataavah** (the place of the graves of lusts where the mixed multitude lusted for the fish, the cucumbers, melons, leeks, onions, and the garlic, despising the Bread of heaven), and finally **Kadeshbarnea** (where the people refused to enter the land of Canaan and the LORD judged them to a 40-yr. sojourn in the wilderness until all that were 20 years of age and upwards had died.

The 10th chapter, and particularly verses 1-11 is in the shadow of the preceding verses:

*De 9:27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:
28 Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.
29 Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.*

The fact is that the LORD did remember the oath which He swore to the fathers, Abraham, Isaac and Jacob. That is shown in the fact that there is the second giving of the law (vss. 1-5), that they did continue on in their journey (vss. 6-8), until they arrived to the place where they are now located (vss. 11). Then Moses asks Israel a most important question: What doeth the LORD require of thee? Then the chapter closes with the consideration of all that the LORD has done for Israel, and what the LORD would have Israel to do for others of similar circumstances.

1 ¶ At that time

Meaning, while Israel was still at Sinai. (cf. v.8)

the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables which thou brakest,

Clearly, all men descended from Adam are law-breakers; Moses not excepted.

Ro.3.19 ¶ Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

The law shows that all men are lawbreakers; that they are sinners.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

In other words the believing show the righteousness of God without having to be provoked by the law to do anything. They do righteousness because they have faith in God. Their faith is *counted* for righteousness. Righteousness is imputed, reckoned to them for believing.

The LORD commanded Moses to hew out two tables of stone like the first set and build an ark of shittim wood. Then Moses is to come up into the mount once again in the next morning, bringing with him the tables of stone. (cf. Ex.34.1-4)

These tables are representative of the human heart. The law was written upon what? It was written upon hearts of stone. Therefore, though the law was holy, just and good (cf. Ro.7.12) it could affect no change upon their hearts.

Ro.2.14 For when the Gentiles, which have not the law (that is, God did not give it to them, but to Israel), do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another ...

and thou shalt put them in the ark.

So the LORD has made provision for Israel's continuance as the people of God rather than cast them off. There is a means for the law to be kept, preserved, but not by them. As we read on this law was to be kept or stored in the ark. The ark is a type for saving, keeping or preserving.

The first ark in Scripture was a very large ark. It is commonly called Noah's Ark. By this ark the LORD saved, kept, and preserved a remnant of the antediluvian world. Of every kind of living creatures that breathed air and lived on land the LORD brought into this ark. By it they were saved from the first world-wide destruction by water. (cf. Ge.6.14) Of mankind, only eight souls were saved through judgment. (cf. 1Pe.3.20)

The second ark in Scripture was a very small ark. Into this ark a baby named Moses was placed to be saved from perishing under the edict of the king of Egypt. Pharaoh demanded that all of the males of Israel should be cast alive into the river to perish. (cf. Ex.1.22) So, Moses was saved alive through judgment by means of this little ark. But not only this, but who would deny that the entire nation wasn't vicariously represented with Moses in the ark and therefore saved? (cf. 1Co.10.1, 2)

The third ark in Scripture is a certain piece of furniture that shall be placed into the holiest of all in the tabernacle. Later this same ark shall be placed in the Temple of Solomon. (cf. 2Chr.5.9) And even after this it shall be seen in glory, in the very presence of God. (cf. Re.11.19)

Now, because of Israel's present circumstance it is necessary for this ark to be constructed immediately. Moses was called upon to make an ark and notice this, *in the morning* to come up again into the mount. (cf. Ex.34.1, 2) So, the ark is first manifested at this time, at the second giving of the law, in its most humble form, not having its overlay of gold or pure gold mercyseat upon it for a lid. We do know that the LORD had revealed to Moses during his first ascent into mount Sinai the ark and even the man that would be charged to construct it. The ark is the very first thing which is described in all of the details concerning the tabernacle construction. (cf. Ex.25.10-16) Also, a man named Bezaleel was charged with directing and engineering the entire project. (cf. Ex.31.1-11) But we discover that the ark is made on this occasion at least in its first form.

The ark is made of shittim wood. Shittim wood is a very durable wood resistant to disease and decay. We have considered these things already in our study through the book of Exodus. These arks represent the impeccable Savior, Jesus Christ come in human flesh.

‘Its wood is heavier than water, exceedingly hard, of fine grain, the sap-wood yellow, the heart-wood brown. It is not attacked by insects. It was therefore eminently suited for furniture such as that for which it was employed, in a climate where insects commit such ravages as in the desert and in Palestine.’ *A Dictionary of the Bible*, Hastings, vol.4, p.507

‘The shittim wood was a desert growth and pictures the human nature of Christ. Isaiah speaks of Christ as a root out of dry ground. “For he shall grow up before him as a tender plant, and as a root out of dry ground.” Isa.53.2.’ *Christ Revealed in the Tabernacle*, p.35, G. E. Jones

That these two tables of God’s law shall be placed immediately into this ark typifies that the Son of God,

(shown by the gold that shall be laid upon the shittim wood)

shall enter into humanity in very human form, in human flesh,

(a flesh without corruption of nature, Lk.1.35, *that holy thing* refers to the nature of the flesh which the Son of God assumed in the incarnation)

and He alone is the sole keeper of God’s law perfectly, absolutely. AND furthermore, as we have already noted, all that were in the ark, representing all that are *in* Christ have the imputation of His righteousness and therefore have perfect standing before the LORD. (cf. Ro.8.34) For this reason they are all (the elect of God, the sheep, the children of God) delivered through judgment to live for ever and ever in the very presence of God. These in the ark shall manifest Christ’s standing for them to God by their faith in Jesus Christ.

3 And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

So, Moses did as the LORD commanded.

Ex.40.20 mentions then that Moses ... *took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark ...* could refer to the remainder of the testimony that was to be placed inside of it, which was the golden pot of manna and Aaron's rod that budded. It is my opinion that the tables have been inside this ark since the very first time that Moses put them inside.

4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

As the law came from the hand of God the first time so it was delivered again. Israel's sin did nothing to alter God's law. It cannot change; it is immutable and eternal. God's justice against sin is as white hot as it ever was since the day of the fall of Satan, and the fall of Adam and Eve. Sin cannot remain unjudged. It was either judged in the death of Jesus Christ on the cross or *the soul that sinneth, it shall die* bearing his own judgment, reserved unto the fire of eternal perdition.

5 And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

commanded me, commanded thee, Piel (intensive act.) pret. of the Hebrew verb פָּקַד, tss. *to command, to bid, to appoint, to charge, to order*; v. 13, Piel (intensive act) part., *commanded thee*.

and there they be – Moses said, look, the tables are there kept for Israel in the ark. Look, we have a Savior, the Keeper of God's Law. Look, we are preserved to this day because of Him. And so it is today.

At this point Moses moves forward with the fact that Israel continued their sojourn by giving some place-names.

6 ¶ And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried;

Evidently Mosera is an area where Mt. Hor is located, and here is where Aaron died, at the end of the 40-yr. sojourn in the first day of the fifth month, being 123 yrs. of age. Because we know that Moses began the Deuteronomy account on the first day of the 11th month we know that his elder brother's death was hardly months ago.

Nu.33.31 And they departed from Moseroth, and pitched in Benejaakan.

32 And they removed from Benejaakan, and encamped at Horhagidgad.

33 And they went from Horhagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Eziongaber.

36 And they removed from Eziongaber, and pitched in the wilderness of Zin, which is Kadesh.

37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.

39 And Aaron was an hundred and twenty and three years old when he died in mount Hor.

Nu.20.23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

and Eleazar his son ministered in the priest's office in his stead.

Meaning that Eleazar assumed the high priest's office which was his father Aaron's before him.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time

at that time – refers, not to a time of Aaron's death, but back to when Israel was encamped at Sinai, to the time of the second giving of the law (v.5) when the Lord separated Levi to serve about the things of the tabernacle. (cf. Numbers chs.3, 4)

the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

Under the direction of Eleazar, of them that are of the Kohathites, being 30-50 years of age, their charge is all of the tabernacle furniture, instruments and vessels. (cf. Nu.4.2-20) Under the direction of Ithamar, of them that are of the Gershonites, being 30-50 years of age, their charge is for the most part the tabernacle and court software, which is the coverings, hanging, and cords. (cf. Nu.4.22-28) And finally, under the direction of Ithamar, of them that of the Merarites, being 30-50 years of age, their charge is what I would call the hardware, which is the boards, bars, pillars, sockets, etc. (cf. Nu.4.29-33)

The Levites not only had the duty of transporting the tabernacle wherever they went but they ministered daily to the priests of God.

to stand before the LORD to minister unto him, and to bless in his name, unto this day – refers to their service. It seems that *to bless in his name* is what results from serving the LORD.

‘How does one bless the Lord? I would say that when we sincerely, in our hearts, gladly ascribe unto the Lord all glory, power, and dominion, we are blessing Him. When we wish others to love and believe on Him, faithfully preaching and witnessing of His saving grace, we are blessing Him. When we grieve over our dullness of spirit and desire to love Him with a perfect heart, we are blessing Him. When we sing, praise, and worship Him with a true heart, we are blessing Him. When we endure trials and burdens with a submissive and grateful attitude, not murmuring against His good providence, we are blessing Him. When we wait upon the Lord, ready to do His will, we are blessing Him. When we can truthfully think and say, "By the grace of God, I am what I am," we are blessing Him!’
Henry Mahan

9 Wherefore Levi hath no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD thy God promised him.

Remember, that the LORD instituted a means of support for the service about the tabernacle. Israel gave a tithe of all that they received to the Levites, and the Levites gave a tithe of all that they received to the sons of Aaron. (cf. Nu.18.26-28)

Nu.18.27 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, even a tenth part of the tithe.

10 And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, and the LORD would not destroy thee.

11 And the LORD said unto me, Arise, take thy journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.

So, the main point of the preceding verses (vss.1-11) was to show the evidence that the LORD continued with them even after their great offense at Sinai. There was the second giving of the law which was forever kept in the ark; Eleazar continuing in his father's place as high priest; and the Levites appointed to be their service in Israel's behalf. The evidence is clear: God has preserved them to this day and will preserve that nation in Christ.

Fast-forward now to Israel's present situation thirty-eight years later from Sinai. Israel is encamped in the plains of Moab, on the eastern side of the Jordan River where across the way is the city of Jericho. The LORD's standing command to Moses in behalf of the people was, *Arise, take thy journey before the people; that they may go in and possess the land ...* Moses now puts the question before Israel.

12 ¶ And now, Israel, what doth the LORD thy God require of thee,

require, Qal part. Poel of the Hebrew verb שָׁאַל, tss. to ask, to borrow, to lend, to request, to desire, to consult, to salute, to lay a charge, to beg.

What charge has the LORD given to you, Israel? The prophet Micah states the same.

Mic 6:8 He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

require, שֶׁאַרַךְ, tss. to seek, enquire,

but to fear the LORD thy God, to walk in all his ways, and to love him,

to fear, Qal infin. of the Hebrew verb יָרָא, see v.17, terrible.

to walk, Qal infin. of the Hebrew verb **יָלַךְ**, tss. *to go, to follow, to walk, to depart*; v.11, *arise, take*.

his ways, Hebrew noun **דְּרָכָיו**, tss. *a way, a manner, a journey*.

and to serve the LORD thy God with all thy heart and with all thy soul,

to serve, Qal infin. of the Hebrew verb **עָבַד**, tss. *to serve, to do, to keep, to execute, to bring to pass, to till, to worship, to work, to be in bondage*.

Here is the Greatest Commandment of All is again cited by Moses in Deuteronomy. (cf. Deu.6.4, 5)

*Mt.22.35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,
36 Master, which is the great commandment in the law?
37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
38 This is the first and great commandment.
39 And the second is like unto it, Thou shalt love thy neighbour as thyself.
40 On these two commandments hang all the law and the prophets.*

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good? customs

to keep, Qal infin. of the Hebrew verb **שָׁמַר**, tss. *to keep, to observe, to heed, to wait, to watch, to mark, to preserve*.

command thee, Piel (intensive act.) part. of the Hebrew verb **צִוָּה**, tss. *to command, to bid, to appoint, to charge, to order*; v. 5, Piel (intensive act) pret., *commanded me*.

What doth the LORD requires? Moses cites five things the LORD charges Israel to do. The LORD would that you feared Him, fellowshiped with Him, loved Him, served Him, and obeyed Him. In short, the LORD would have them devoted to Him.

Ps.51.15 O Lord, open thou my lips; and my mouth shall shew forth thy praise. (How we depend on the LORD to do anything!)

16 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Ho 6:6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

The same is for us. It's far easier to give something else. But He wants us, our lives, our fear, our fellowship, our love, our service, and our obedience. Everything is already His! The scribes and Pharisees didn't mind giving the *stuff* without giving themselves.

Mt 23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

It was right for them to give their tithe (Israel under the old covenant) of the grain, the wine, the shekel, etc. was right, but only after they had given themselves to walk in obedience to the word of God. What were these things without their hearts? After all, as we read in the following everything is already the LORD's.

14 Behold, the heaven and the heaven of heavens is the LORD'S thy God, the earth also, with all that therein is.

15 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.

All things are the LORD's. He has no need of anything or anyone. Only because He was pleased to do so did He choose to set His love upon the fathers of Israel, Abraham, Isaac and Jacob. The same is true for the nation of Israel, as a whole. There were some within Israel, called the remnant, an elect within the elect nation. But many were not so with the LORD. That was His holy prerogative being the sovereign over all, Creator of heaven and earth.

16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

Moses commands *them* to have a change of heart, a change of minds toward the LORD. He would have Israel first be circumcised in the heart, then circumcised in the flesh. That is the order: first a change in the heart then follows a turn in the course of the life. It is a matter of fact that Israel was at this time uncircumcised in the flesh. That will be remedied by Joshua in the next couple of weeks. (cf. 5.2-5) So, Moses would have Israel to give *themselves* to the LORD.

Here, Moses would have them to cease from their wicked ways, to cease with being stiffnecked and hard-hearted. This commandment should have aroused in them a great sense of their great need of the LORD. But for the most part, as Israel is in this present, unregenerate state the Ethiopian could sooner change his skin and the leopard his spots before Israel could change his ways. (cf. Jer.13.23) You see, the covenant was not put in their hearts, but in the ark. The law could not effect a change in them. All that it can do is condemn the sinner. (cf. **Ro.3.19, 20**; 7.13; 2Co.3.9) It being an external rule cannot empower the flesh to do the will of God from the heart.

Ro 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Heb 7:18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

BUT if the law of God could enter into the heart, that is, the holy, just and good standard of God's Law, the very life-giving principle of God, then a man may turn to do the will of God. And this is precisely what the LORD accomplished by sending His only begotten Son into the world to die for sinners. For the OT saints, their regeneration was like posting a bond for a criminal charged with serious offense. Bail simply extended a temporary freedom until the time when satisfaction for the crime was demanded. So the OT saints enjoyed regeneration just like the NT saints except previous to Christ's satisfaction for sin. Christ really had to die to truly effect warrant giving everlasting life to anyone.

He.9.11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

...

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

He.8.10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

Apart from Christ's death, burial and resurrection, every soul in his natural state is impotent to do anything but the works of the flesh before God. He is like a corpse dead in the grave unable to do anything. Moses said in chapter 5:

De 5:29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

17 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:

terrible, Niphal (simple pass.) part. of the verb אָרַךְ, tss. to fear, to be afraid, to reverence, to have dread; v.20, thou shalt fear

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

The LORD does this for all men indiscriminately. And He would have his children to act in the same way towards others.

Mt.5.44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

The children of God have a spiritual understanding. They can relate to others who are in the same predicament that they once were. And for Israel to meet the need of others (say for some among the Gentiles) required no compromise on their part, just as it requires no compromise on our part to help others that are without Christ. We can be faithful and true to Christ while at the same time helping others in need.

21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

Remember, not because you were a great people in number. (cf. Deu.7.8)
Not because of your own power. (cf. Deu. 8.17, 18) Not because of your
righteousness. (cf. Deu. 9.4, 5) But because I loved your fathers and keep
the oath that I swore to them.

22 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.

At the end of Israel's sojourn, when Moses numbered them in the plains of Moab, the nation numbered 601,730 that were 20 years of age and above, able for war. And the Levites numbered 23,000 (though this censured began with infants). So we have a total census number of 624,730. On the low end of the scare for population figures Israel could have numbered 1.25m. On the high end they could have numbered 6.25 million.

If each was married, that = **1.25m**. Add one child = 1.9m Add two children = 2.5m Add three children = 3.1m Add four = 3.25m If we add eight children = 6.25m

What's the point of the chapter? The LORD kept His word. Just look at what has come of the seed of Abraham since the Lord made covenant with him.

Ge 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

Ge.15.5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

Ge.17.1 ¶ And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 ¶ As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

God will keep His word. What He has said He will do. ‘What doth the LORD require of thee?’ He commands fear, fellowship, love, service and obedience. That is not possible outside of faith in Christ. How do we know that we have faith in Christ?

1Jo 2:3 And hereby we do know that we know him, if we keep his commandments.

It’s that simple. The word of God is the great determiner in this matter of knowing that we know Him. Do we keep His commandments? And by the way, John isn’t referring to keeping the Ten Commandments. He’s referring to observing the words which Jesus Christ commanded.