

THE “WORD” OF GOD

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John chapter 1 tells us that, “¹ In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things came into being through Him, and apart from Him nothing came into being that has come into being. ⁴ In Him was life, and the life was the Light of men. ⁵ The Light shines in the darkness, and the darkness did not comprehend it.” We find that the “Word”, which is Yeshua, was with God (Elohim) in the beginning of recorded time and “all things came into being through Him”. In essence God, when He spoke all things into being at creation, used the “Word”, that is Yeshua His son. The “Word” spoke all things into creation, including the Sabbath and made it a Holy, set apart day, so that mankind could develop and maintain a relationship with their Creator, God. Now our focus changes to many years later when we see Moses camped with the children of Israel at the base of Mt. Sinai having seen God’s mighty hand that brought them in a miraculous way out of slavery in Egypt. Moses makes his first trip up on the mountain to meet with God, and God first instructs him to go back down and get a commitment from the leaders of the people of Israel telling them ,” ⁵ Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; ⁶ and you shall be to Me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the sons of Israel” (Exodus 19:5). He also told Moses to prepare the people to meet their God. The preparation included immersing themselves and washing their clothes (this is seen many times throughout the Bible as the method for “ritual purification”). They also needed to set up a stone boundary at the base of the mountain so that no one could cross when God came to the top of the mountain to meet with them in three days. Israel had to prepare for the coming of the “Word” of the Lord God. On the third day a very unusual thing happens, God comes down to earth onto Mt. Sinai.

¹⁶ So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and a very loud trumpet (shofar in Hebrew) sound, so that all the people who *were* in the camp trembled. ¹⁷ And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain. ¹⁸ Now Mount Sinai *was* all in smoke because the Lord descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the

whole mountain quaked violently. ¹⁹ When the sound of the trumpet (shofar) grew louder and louder, Moses spoke and God answered him with thunder. ²⁰ The Lord came down on Mount Sinai, to the top of the mountain; and the Lord called Moses to the top of the mountain, and Moses went up. ²¹ Then the Lord spoke to Moses, "Go down, warn the people, so that they do not break through to the Lord to gaze, and many of them perish. ²² Also let the priests who come near to the Lord consecrate themselves, or else the Lord will break out against them." ²³ Moses said to the Lord, "The people cannot come up to Mount Sinai, for You warned us, saying, 'Set bounds about the mountain and consecrate it.'" ²⁴ Then the Lord said to him, "Go down and come up *again*, you and Aaron with you; but do not let the priests and the people break through to come up to the Lord, or He will break forth upon them." ²⁵ So Moses went down to the people and told them.

God gave Moses very clear instruction on how the people should position themselves for His monumental arrival onto the mountain top. If anyone did not follow God's instructions, even the priests, who were at this time elders of the various tribes, they would suffer the consequences. When God says something He really means it doesn't He. Now the original Hebrew says that God is going to say ten (10) "Words". Exodus chapter 20 opens up with the phrase, "**Then God spoke all these 'Words'**"; God is now going to speak ten (10) "Words" (the Hebrew term commandment, mitzvah, is not used here) from the mountain so that every person can hear them. This had never happened before in the history of mankind since Adam and Eve walked with God in the Garden and talked with God. A large group of people are now hearing God's voice coming from the mountain. These 10 "Words" must have been very important to God for Him to tell the people Himself and not rely on Moses to tell them, don't you think? The Hebrew "God spoke these Words" brings us back to another time that God used the "Word" to accomplish His task of creating the world. Could the "Words" of God that Israel was hearing be the same "Word" that God used to create the world? After God spoke His ten (10) Words, the people of Israel were so scared ("they trembled"), they begged Moses to get the rest of God's covenant "Words" from God and they said, "**You speak with us; we will listen. But don't let God speak with us, or we will die**" (Exodus 20:19). Moses goes up into the "thick darkness where God was" and God continues: ²²"**Thus you shall say to the sons of Israel, 'You yourselves have seen that I have spoken to you from heaven. ²³ You shall not make *other gods* besides Me; gods of silver or gods of gold, you shall not make for yourselves. ²⁴ You shall make an altar of earth for Me, and you shall sacrifice on it your burnt offerings and your peace**

offerings, your sheep and your oxen; in every place where I cause My name to be remembered, I will come to you and bless you. ²⁵ If you make an altar of stone for Me, you shall not build it of cut stones, for if you wield your tool on it, you will profane it. ²⁶ And you shall not go up by steps to My altar, so that your nakedness will not be exposed on it” (Exodus 20:22-26). Then, God continues giving “rulings” or “judgments” (Hebrew word is mishpatim) to Moses that are hypothetical situations to govern the human to human relationships of the children of Israel, but also their relationship with their Creator God. Notice God does not call these “Laws” (Hebrew word “Torah” is not used here; Mishpatim is used here). These are hypothetical situations so that if a similar situation were to occur in Israel, Moses and the future judges and kings would know what ruling or judgment to make. It is interesting no Law per se has been given yet, only social guidelines for human to human interact and human to God interaction. The closest thing to a law would be the Ten Words of God given first so all could hear. Notice the Ten Words of God and the Mishpatim (judgments) were given as one package from God and cannot be separated. It is not like a buffet where you can choose the food you want and not select the food you don’t want. The children of Israel committed to the whole package. In Exodus 24 when Moses returns from the mountain with the covenantal package; it says that “Moses wrote down all the Words of Adonai (God)” (Exodus 24:4); Moses commanded that both a burnt offering and a peace offering were to be prepared. A burnt offering was one in which the animal was completely consumed by fire, but the peace offering was one in which most of the animal could be eaten by the people offering it. Moses takes the blood from the animals for the two offerings, mixes the blood together with water and sprinkles part of it on the altar that he built for the sacrifices, part of it on the people of Israel and the other part of it on the written document of the “Word’s of God and Mishpatim” (the Book of Hebrews 9:18-20 tells us this). ¹⁸ Therefore even the first covenant was not inaugurated without blood. ¹⁹ For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, ²⁰ saying, “THIS IS THE BLOOD OF THE COVENANT WHICH GOD COMMANDED YOU.” ²¹ And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood. ²² And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness.

Note: In the NAS New Testament Greek Lexicon the Greek word “commandment” used here in the book of Hebrews means a prescribed rule, charge of an office or

precept: Original Word: “entole” (feminine noun). It is not always in other places in New Testament translated “commandment”.

Notice that blood is used here to seal the Covenant that Moses brought down from the mountain for the children of Israel to hear as he read it. They had to verbally agree to keep the Covenant and then they offered sacrifices to seal the Covenant with blood from each sacrifice. They also shared a meal with God, the burnt offering God consumed and the peace offering the Israelites partially consumed. A meal is very important in the Bible to seal a covenant. But now something else unusual happens. God now invites Moses, Aaron, Aaron’s two sons, Nabab and Abihu, and seventy of the elders of Israel to dine with Him (God) on the mountain. Notice before the elders were not allowed upon the mountain. What has change now? They now are “covered by the sacrificial blood”. This is a definite shadow of another covenant that God makes with Israel in Jeremiah 31:31-33: ³¹ “Behold, days are coming,” declares the Lord, “when I will make a new covenant with the house of Israel and with the house of Judah, ³² not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the Lord. ³³ “But this is the covenant which I will make with the house of Israel after those days,” declares the Lord, “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. ³⁴ They will not teach again, each man his neighbor and each man his brother, saying, ‘Know the Lord,’ for they will all know Me, from the least of them to the greatest of them,” declares the Lord, “for I will forgive their iniquity, and their sin I will remember no more.” This New Covenant will be ushered in by God’s Son (the “Word”), Yeshua, when He comes to earth to “tabernacle with men”. We now see the “Word” of God walking and talking among mankind once again. John 1: 14-18 says: ¹⁴ “And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. ¹⁵ John testified about Him and cried out, saying, “This was He of whom I said, ‘He who comes after me [m]has a higher rank than I, for He existed before me.’” ¹⁶ For of His fullness we have all received, and grace upon grace. ¹⁷ For the Law was given through Moses; grace and truth were realized through Jesus Christ. ¹⁸ No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained *Him*”. The Word of creation becomes flesh; the word of God on Mt. Sinai becomes flesh; the Ten Words of God becomes flesh; the Mishpatim of God becomes flesh.

Now after seven days Moses and Joshua go back up on the mountain leaving Aaron with the Israelites and God says to Moses: ¹²**"Come up to Me on the mountain and remain there, and I will give you the stone tablets with the law and the commandment which I have written for their instruction."** ¹³ So Moses arose with Joshua his servant, and Moses went up to the mountain of God. ¹⁴ But to the elders he said, "Wait here for us until we return to you. And behold, Aaron and Hur are with you; whoever has a legal matter, let him approach them." ¹⁵ Then Moses went up to the mountain, and the cloud covered the mountain. ¹⁶ The glory of the Lord rested on Mount Sinai, and the cloud covered it for six days; and on the seventh day He called to Moses from the midst of the cloud. ¹⁷ And to the eyes of the sons of Israel the appearance of the glory of the Lord was like a consuming fire on the mountain top. ¹⁸ Moses entered the midst of the cloud as he went up to the mountain; and Moses was on the mountain forty days and forty nights. (Exodus 24:12-18). The next instruction from God involves the plan for the construction of a house (Tabernacle) for Him and the Israelites for worship through sacrifices and the development of a God-mankind relationship. This is going to be a sanctuary for God Himself to abide in. God also will create a Levitical priesthood and assign their duties in His sanctuary. This sanctuary is designed by God for God, and the book of Hebrews tells us that it is modeled after an eternal sanctuary that is in Heaven.

Many patterns (or fore-shadows) can be seen in this Exodus account. The boundary of stones around the mountain will be reflected in the boundaries in the Tabernacle and later the Temple in Jerusalem (ie. Holy of Holies, the Holy Place, the Court of the Jews, the Court of the Gentiles, and so on). Boundaries set aside certain things and make them Holy; that is, they are set aside for a particular purpose in God's salvation plan. The baptism sanctification ritual that prepared Israel to receive God even from a distance on Mt. Sinai, is a pattern of the sanctification ritual of baptism in Tabernacle or Temple times. Before a Jew could enter the Court of the Jews, because he or she was getting close to God's holiness in the Holy of Holies, he or she had to immerse him or herself to be clean. They offered blood animal sacrifices to remain holy. We also see a parallel in the New Testament when we are told to be Immerse in ritual baptism to receive the Holy Spirit, which is God in us, we being now a living temple. Yes, God now dwells in us if we confess our sins, repent and receive His son, Yeshua, as our Messiah, then, He will give us His Holy Spirit. And to receive God's salvation we have to believe in His Son's sacrifice on a Roman cross and His resurrection from the dead.

Yeshua said on that last Passover when He ate it with His disciples: ²³ For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; ²⁴ and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me." ²⁵ In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." ²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.

²⁷ Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. ²⁸ But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. ²⁹ For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. ³⁰ For this reason many among you are weak and sick, and a number ^[s] sleep. ³¹ But if we judged ourselves rightly, we would not be judged. ³² But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world. (1Corinthians 11:23-34)

The wine becomes a symbol of the blood of Yeshua and the unleavened bread becomes a symbol of Yeshua's body. Yeshua's blood is the blood that is to seal the New Covenant in Jeremiah. Leviticus 17:11 tells us that "the life (soul) of the creature is in the blood". This is why kosher laws require the blood to be drained out of the animal before it can be eaten. We are to eat the animal's flesh, not the soul or life of the animal. The life of our Messiah, Yeshua, had to be drained out of Him on the cross to cover up our sins as well. But unlike the animal that dies, Yeshua did not stay dead; he was a Passover or peace offering that resurrected. As the Passover, peace offering saved the Jews from slavery in Egypt, Yeshua's blood saves us, Jew and Gentile, from the slavery of sin and the devil's constant interference with God's plan of salvation. Hence, Yeshua is the Gentiles' Passover Lamb as well. He also is the Prince of Peace (peace offering) and our High Priest in Heaven today; the purpose of His baptism from John the Baptist. Baptism was also used to sanctify a High Priest. Yeshua knew no sin (Yeshua never broke one of God's Words, judgments or commandments in the Torah), so His baptism was not for repentance and sanctification. His baptism was part of the process to anoint Him as the Heavenly High Priest. The common people needed repentance and sanctification from John's baptism because God's Word in the flesh was going to come to earth and walk among them. This brief encounter with God and mankind is much like what was experienced in the Garden with Adam and Eve. So

Yeshua's Passover with His disciples was the meal to seal the New Covenant that He was about to usher in. One day Yeshua will eat another meal in His Kingdom with us, the Marriage Feast of the Lamb (Matthew 26:26-29: ²⁶ While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body." ²⁷ And when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it, all of you; ²⁸ for this is My blood of the covenant, which is poured out for many for forgiveness of sins. ²⁹ But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."). The New Covenant is not complete yet, it has just started, because if we look again at Jeremiah 31:31-34: ³¹ "Behold, days are coming," declares the Lord, "when I will make a new covenant with the house of Israel and with the house of Judah, ³² not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the Lord. ³³ "But this is the covenant which I will make with the house of Israel after those days," declares the Lord, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. ³⁴ They will not teach again, each man his neighbor and each man his brother, saying, 'Know the Lord,' for they will all know Me, from the least of them to the greatest of them," declares the Lord, "for I will forgive their iniquity, and their sin I will remember no more." God has not yet placed His Law on our hearts so we no longer need to be taught, teaching is definitely still needed today. Also every person does not know God yet, we still have to introduce others to God today. But one day Yeshua will reign as King of Kings and Lord of Lords on the earth and then everyone will know who He is, and we will no longer need a teacher. Then Yeshua will set down with us, his children, and have a meal and once again share with us the wine that represents His blood and the Unleavened bread that represents His body that was broken on behalf of us and the New Covenant (the Kingdom of God) will be complete. We will return to Eden because mankind and God will have that relationship that was intended at creation. The Word of God that created the world, spoke from Sinai, and took on flesh and walked among men will now once again live among mankind forever. This time the word is in an eternal resurrected form and so are we. So this will be an eternal Eden of resurrected mankind in a perfect relationship with God. What a wonderful day that will be!