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## Moses as Mediator

### 5:22 to 6:3

Moses as Mediator DIG: Were the Israelites in this passage present at Mount Sinai when the ten words were first given? How will this covenant help them to establish a new nation? How were the ten words given (5:4-5, 22 and 34)? What does this scene convey about the importance of these ten words to God? About the well-being of the Israelites? For whom and for what reasons are the statutes and ordinances intended? Why do you think Moses keeps emphasizing these points? What does 5:32-33 say in summary about the function of these ten words?

REFLECT: Why is it important to hold Ha'Shem in awe? How would you rate your walk with the LORD right now? What do you need to work on? How can you help others? Which of the Ten Words is the most difficult for you to keep? How can this struggle result in victory? Who is your Mediator today (First Timothy 2:5)? Why does God bless you?

**Moses describes his role as mediator at the time of the giving of the Torah at Mount Horeb and points out ADONAI's approval of their spirit of reverence. After rehearsing that stupendous revelation, Moshe gives attention to the response YHVH demanded from His chosen people - wholehearted obedience.**



**These words ADONAI spoke to your entire gathering at the mountain from fire, cloud and thick mist, in a loud voice; then it ceased. But He wrote them on two stone tablets, which He gave to me (5:22 CJB).** This verse serves as a conclusion to **the Ten Words** (**to see link click [Bk](#) - The Ten Words**) and describes **Moshe's** role as the

mediator of the covenant. The event is described here in general terms, but is presented in more detail in **9:9** to **10:5**. The emphasis in this verse is on the awe-inspiring phenomena that accompanied the revelation from **Ha'Shem**, which leads to **the people**, overwhelmed by **their** experience, bringing a request to **Moses**.

**The people** requested **Moshe** to act on **their** behalf and to continue in the presence of **God** to **hear the words** that YHVH intends for **them**. **When you heard the voice coming out of the darkness, as the mountain blazed with fire, you came to me, all the heads of your tribes and your leaders, and said: Here, ADONAI our God has shown us His glory and His greatness! Their** anxiety, specifically, arose from having **heard God's voice** and survived to tell of the experience. **We have heard his voice coming from the fire, and we have seen today that God does speak with human beings, and they stay alive. But** they didn't want to expose **themselves** to the potential danger of continued encounters with **Ha'Shem**, so **they** asked: **Why should we keep risking death? This great fire will consume us! If we hear the voice of ADONAI our God any more, we will die! For who is there of all humanity that has heard the voice of the living God speaking from the fire, as we have, and stayed alive (5:23-26 CJB)?**

**A. The people** wanted **Moses** to act as **their** mediator. Unlike unresponsive wooden and stone idols, **their God** is a living being. These **leaders** then committed **themselves** and **the people** to **listen to YHVH's mitzvot** and live accordingly. **You, go near; and hear everything ADONAI our God says. Then you will tell us everything ADONAI our God says to you; and we will listen to it and do it. ADONAI heard what you were saying when you spoke to me, and ADONAI said to me, "I have heard what these people have said when speaking to you, and everything they have said is good" (5:27-28 CJB).**

**B.** Apparently, however, **ADONAI** was not convinced that **their** faithfulness would continue **forever**. But **He** was all too aware of **their** past (as well as **their** future). **Oh, how I wish their hearts would stay like this always, that they would fear Me and obey all My mitzvot; so that it would go well with them and their children forever. Then God spoke through Moses saying: Go, tell them to return to their tents (5:29-30 CJB),** thus publicly confirming **Moshe's** role as mediator between **God** and **His** covenant **people**.

**C. But you, stand here by me; and I will tell you all the mitzvot, the statutes** (Hebrew: *hachukkim*, meaning *to write into law permanently*) and **ordinances** (Hebrew: *hammishpatim*, meaning *a judgment of the court*) **which**

you are to **teach** them, so that they can **obey** them in the land I am giving them as their possession (5:31 CJB). YHVH once again makes a clear connection between expected obedience by Isra'el and **their** continued enjoyment of **the Land** given to **them** by **their** covenantal LORD.

**D.** Therefore you are to be careful to **do** as ADONAI your God has **ordered** you; you are not to **deviate** either to the right or the left from those divine expectations. You are to **walk** (Hebrew: *telechu*, like *Enoch walked with God*) **the entire way which ADONAI your God has ordered you**. This demonstrates that YHVH expects much more than external obedience to an unrelated collection of **mitzvot**. God demands the kind of obedience that affects every part of a person's being.<sup>192</sup> **So that you will live, things will go well with you, and you will live long in the Land you are about to possess (5:32-33 CJB)**. Finally, to topics of a **long life** and ability to stay in **the Land** return as the consequence of continued **obedience**.

**C.** After encouraging **God's people** to live in wholehearted obedience with **His** covenantal demands, **Moses** repeats the triad: **Now these are the mitzvot, the statutes and ordinances that ADONAI your God commands to teach you to obey in the Land you are crossing over to possess (6:1)**. This triad: **mitzvot, statues, and ordinances** appear in three other passages (5:31 above, 7:11 and 26:17), and embody everything that **God** commanded as a unit.

**B.** So that you might **fear** ADONAI your God, to **obey** all His statutes and mitzvot that I am commanding you and your son and your son's son all the days of your life, and so that you may prolong your days (6:2). Any blessings that followed would be the outworking of the patriarchal promise (see the commentary on **Genesis Dt - I Will Bless Those Who Bless You and Whoever Curses You I Will Curse**).

**A.** Hear, therefore, O Isra'el, and take care to **do** this, so that it may go well with you and you may increase mightily, as ADONAI the God of your fathers has promised you, in a Land flowing with milk and honey (6:3). There was always the danger that the new generation would become proud and think that **God** had blessed **them** because **they** were better than the previous generations. **Moses** reminded them that all **their** blessings came from ADONAI because of **His** covenant with **their fathers, Abraham, Isaac, and Jacob**. In fact, it was this truth that opened **Moshe's** address (1:8,

**21** and **35**), and **he** would mention it again several times (**6:10, 9:5** and **27, 29:13, 30:20, 34:3** and also see **Exodus 6:8** and **33:1**). **YHVH's** gracious promise to **the patriarchs** gave **Isra'el** ownership of **the Land**, but it was **their** own obedience to **the LORD** that guaranteed **their** possession and enjoyment of that **Land**.<sup>193</sup> **God** doesn't bless us because we are **good**; **God** blesses us because **He** is **good**.

After a historical review was given in **Chapters 1** through **4** (see **Aj - The Historical Prologue**), we were then given **the Ten Words** in **Chapter 5**. These **5 chapters** are preparation for, and an introduction to, the details of the remaining **603 mitzvot** of **the Torah**. But the actual details, which would normally follow **the Ten Words**, actually begin in **Chapter 12** (see **Cr - The Second Address: The Specific Stipulations of the Covenant**). Six whole **chapters** separate **the Ten Words** from the details. In these six **chapters** **Moses** called on **the Jews** to consider **their** past, present and future. **To the Jews of Moshe's day, and to all believers today, we are reminded again and again that our entering into a stream of blessing or a stream of cursing is directly linked to our obedience to the Word of God in Deuteronomy, our blueprint for living.**<sup>194</sup>

*Dear Great and Sovereign Heavenly **Father**, How Awesome **You** are! Praise **You** that the requirements for entering heaven are: not race, nor gender, nor how much money someone has, nor physical strength, but it is love for **You** (**Matthew 22:37-40**) shown by loving obedience to all **You** say. How wise **You** are! We don't have to wonder: if what you say is the best or is there something better? Definitely what you say in **Your** Word is 100% the best! **You** are always looking out for **Your** children, to guide their path that you may bring them to their heavenly home to live with **You** forever - and to richly reward them according to their heart attitude. **For no one can lay any other foundation than what is already laid - which is Yeshua the Messiah. Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw, each one's work will become clear. For the Day will show it, because it is to be revealed by fire; and the fire itself will test each one's work - what sort it is. If anyone's work built on the foundation survives, he will receive a reward (First Corinthians 3:11-14).** Our trials on earth are really nothing compared to the awesome glory of eternal peace and joy in heaven. **For I consider the sufferings of this present time not worthy to be compared with the coming glory to be revealed to us (Romans 8:18).** We love **You** and enjoy pleasing you. Obedience to **You** is not a rule to follow- but a joy to please **You**! We are so glad to lovingly do all that **You** ask. In **Yeshua's** holy name and power of **His** resurrection. Amen*