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## Who Was The God At Mount Sinai?

Today in the Church of God there is a popular belief that the God being who spoke the 10 Commandments at Mount Sinai and made the covenant with Israel was the One who later became Jesus Christ. This idea is often referred to as the belief that Christ is the “God of the Old Testament”. Those that hold this belief refer to Christ as the “God of the Old Testament” because they believe that the One who later became Jesus Christ was exclusively the ONLY God being that Israel and the Patriarchs interacted with. In addition, not only do they believe that God the Father did not have any interaction with Israel and the Patriarchs in the Old Testament, but they also believe that the very existence of God the Father was unknown prior to Christ coming to earth as a human being.

However, the idea that God the Father was unknown to Ancient Israel and that Israel only knew about the One who became Jesus Christ is a very difficult position to defend. An easy way to demonstrate this is to look at the title “God of our fathers” in the Bible. Both the Old and New Testaments refer to the “God of our fathers”. The Old Testament references make it clear the “God of our fathers” is who Israel worshiped as their God and who they gave credit for leading them out of Egypt (Exodus 3:14-22; Deuteronomy 26:6-10; 1 Chronicles 12:17; 1 Chronicles 29:18; 2 Chronicles 13:10-12; 2 Chronicles 20:5-11; Ezra 7:27). If we look at the wording of both Deuteronomy 26:6-10 and 2 Chronicles 20:5-11 it is very clear that the “God of our fathers” is the God Israel gave credit for leading them out of Egypt, giving them the promised land, and whose presence they believed dwelt in the temple.

Deu 26:6-10

<sup>6</sup> But the Egyptians mistreated us, afflicted us, and laid hard bondage on us.

<sup>7</sup> Then **we cried out to the LORD God of our fathers**, and the LORD heard our voice and looked on our affliction and our labor and our oppression. <sup>8</sup> So **the LORD brought us out of Egypt** with a mighty hand and with an outstretched arm, with great terror and with signs and wonders. <sup>9</sup> He has brought us to this place and has given us this land, "a land flowing with milk and honey"; <sup>10</sup> and now, behold, I have brought the firstfruits of the land which you, O LORD, have given me.'

2 Chr 20:5-11

<sup>5</sup> Then Jehoshaphat stood in the assembly of Judah and Jerusalem, in the **house of the LORD**, before the new court, <sup>6</sup> and said: "**O LORD God of our fathers**, are You not God in heaven, and do You not rule over all the kingdoms of the nations, and in Your hand is there not power and might, so that no one is able to withstand You? <sup>7</sup> Are You not our God, **who drove out the inhabitants of this land before Your people Israel, and gave it to the descendants of Abraham Your friend forever?** <sup>8</sup> And they dwell in it, **and have built You a sanctuary in it for Your name**, saying, <sup>9</sup> 'If disaster comes upon us — sword, judgment, pestilence, or famine — we will stand before this temple and **in Your presence (for Your name is in this temple)**, and cry out to You in our affliction, and You will hear and save.' <sup>10</sup> And now, here are the people of Ammon, Moab, and Mount Seir — whom **You would not let Israel invade when they came out of the land of Egypt**, but they turned from them and did not destroy them — <sup>11</sup> here they are, rewarding us by coming to throw us out of Your possession which You have given us to inherit.

Based on the “God of the Old Testament” teaching, all of the these references and thus the title “God of our fathers” would have to be referring exclusively to Christ since the belief is that Israel didn’t have any interaction with God the Father and wasn’t even aware of His existence. How could they worship an individual and consider Him the “God of our Fathers” that they didn’t even know existed? Based on this belief they would simply have to be referring to the One who became Jesus Christ with this title as it simply wouldn’t make sense for them to apply this title to anyone else and especially not someone they didn’t even know existed. However, when we look at who this title is applied to in the New Testament, we find exactly the opposite of what would be expected based on the “God of the Old Testament” teaching. What we find is that the title “God of our fathers” is always a reference to God the Father and many of the references are in the context of contrasting the Father and Christ so we just can’t misunderstand who the term is being applied to. Here are some examples:

Acts 3:13-15

<sup>13</sup> The **God of Abraham, Isaac, and Jacob, the God of our fathers**, glorified **His Servant Jesus**, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go. <sup>14</sup> But you denied the Holy One and the Just, and asked for a murderer to be granted to you, <sup>15</sup> and killed the Prince of life, whom God raised from the dead, of which we are witnesses.

Acts 3:25-26

<sup>25</sup> You are sons of the prophets, and of the **covenant which God made with our fathers**, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.' <sup>26</sup> To you first, **God, having raised up His Servant Jesus**, sent Him to bless you, in turning away every one of you from your iniquities."

Acts 5:30-31

<sup>30</sup> The **God of our fathers raised up Jesus** whom you murdered by hanging on a tree. <sup>31</sup> Him God has exalted to His right hand to be Prince and Savior, to give repentance to Israel and forgiveness of sins.

Acts 22:12-14

<sup>12</sup> "Then a certain Ananias, a devout man according to the law, having a good testimony with all the Jews who dwelt there, <sup>13</sup> came to me; and he stood and said to me, 'Brother Saul, receive your sight.' And at that same hour I looked up at him. <sup>14</sup> Then he said, **The God of our fathers** has chosen you that you should know His will, and see **the Just One**, and hear the voice of His mouth.

Notice in every scripture above the Father is clearly being referred to as the "God of our fathers" and He is being contrasted with Christ so there is no confusion as to who is being referred to. Again we have to ask the question if Israel only knew about Christ and did not know about the Father how can it make sense for them to refer to the God that they didn't even know about as the "God of our fathers" while never referring to Christ with this title when He is supposed to be the only One they knew about and the One they would have credited with leading them out of Egypt?

Notice that both Acts 3:25-26 and Acts 5:30-31 mention that the God of our fathers "raised up" Jesus. This makes it very clear that God the Father is being referred to here as "the God of our fathers". Christ certainly didn't resurrect Himself nor did He by His own power do any of the works He performed during His physical life (John 5:30). It was clearly God the Father who "raised up" Christ in every way that statement can be interpreted. So, it is clear that God the Father is being referred to here with the title "God of our fathers". This means Ancient Israel and the Patriarchs had to be aware of God the Father. It would not make any sense for Israel to give this title to a God being that "the fathers" were not even aware of and thus would not have actively worshipped as their God.

## **The God Who Brought You Out of The Land of Egypt**

Since it is clear that Israel was definitely aware of the existence of both God the Father and the One who became Jesus Christ, an important question to ask is which

God being was it that spoke the 10 Commandments and made the covenant with Israel at Mount Sinai? To look at this question let's start by looking at how the God that spoke the 10 Commandments at Mount Sinai identified Himself to Israel.

Ex 20:1-2

<sup>1</sup> And God spoke all these words, saying: <sup>2</sup> "I am the LORD your God, **who brought you out of the land of Egypt**, out of the house of bondage.

Just before speaking the 10 Commandments, the God at Mount Sinai identifies Himself as the God "who brought you out of the land of Egypt". We have just seen that Israel gave the "God of our fathers" credit for leading them out of Egypt and that the book of Acts identifies the "God of our fathers" as God the Father. In addition, Psalms 78 gives us a graphic description of the events of Israel's exodus out of Egypt and their years of wondering in the wilderness.

Ps 78:12-37

<sup>12</sup> Marvelous things He did in the sight of their fathers, In the land of Egypt, in the field of Zoan. <sup>13</sup> **He divided the sea and caused them to pass through**; And He made the waters stand up like a heap. <sup>14</sup> **In the daytime also He led them with the cloud, And all the night with a light of fire**. <sup>15</sup> He split the rocks in the wilderness, And gave them drink in abundance like the depths. <sup>16</sup> **He also brought streams out of the rock**, And caused waters to run down like rivers. <sup>17</sup> **But they sinned even more against Him By rebelling against the Most High in the wilderness**. <sup>18</sup> And they tested God in their heart By asking for the food of their fancy. <sup>19</sup> Yes, they spoke against God: They said, "Can God prepare a table in the wilderness?" <sup>20</sup> **Behold, He struck the rock, So that the waters gushed out**, And the streams overflowed. Can He give bread also? Can He provide meat for His people?" <sup>21</sup> Therefore the LORD heard *this* and was furious; So a fire was kindled against Jacob, And anger also came up against Israel, <sup>22</sup> Because they did not believe in God, And did not trust in His salvation. <sup>23</sup> Yet He had commanded the clouds above, And opened the doors of heaven, <sup>24</sup> **Had rained down manna on them to eat, And given them of the bread of heaven**. <sup>25</sup> Men ate angels' food; He sent them food to the full. <sup>26</sup> He caused an east wind to blow in the heavens; And by His power He brought in the south wind. <sup>27</sup> **He also rained meat on them like the dust, Feathered fowl like the sand of the seas**; <sup>28</sup> And He let them fall in the midst of their camp, All around their dwellings. <sup>29</sup> So they ate and were well filled, For He gave them their own desire. <sup>30</sup> They were not deprived of their craving; But while their food was still in their mouths, <sup>31</sup> The wrath of God came against them, And slew the stoutest of them, And struck down the choice men of Israel. <sup>32</sup> In spite of this they stil

sinned, And did not believe in His wondrous works. <sup>33</sup> Therefore their days He consumed in futility, And their years in fear. <sup>34</sup> When He slew them, then they sought Him; And they returned and sought earnestly for God. <sup>35</sup> **Then they remembered that God was their rock, And the Most High God their Redeemer.** <sup>36</sup> Nevertheless they flattered Him with their mouth, And they lied to Him with their tongue; <sup>37</sup> For their heart was not steadfast with Him, Nor were they faithful in **His covenant.**

We can see from the scriptures above that Psalms 78 identifies the God that performed all of these miracles for Israel as “the Most High”. This account tells us that “the Most High” is the One that parted the Red Sea, the One that provided Israel with water out of the rock, the One that fed them with manna and quail, and the One that led Israel with the cloud during the day and with the pillar of fire at night. We are also told that the covenant that Israel made at Mount Sinai was “His covenant”.

As the Psalms 78 account continues, it also gives us a graphic description of the plagues that were brought upon the Egyptians and again tells us that it was the Most High God who performed these miracles.

Ps 78:40-56

<sup>40</sup> How often they provoked Him in the wilderness, And grieved Him in the desert!  
<sup>41</sup> Yes, again and again they tempted God, And limited the Holy One of Israel.  
<sup>42</sup> They did not remember His power: The day when He redeemed them from the enemy, <sup>43</sup> When He worked His signs in Egypt, And His wonders in the field of Zoan; <sup>44</sup> **Turned their rivers into blood,** And their streams, that they could not drink. <sup>45</sup> **He sent swarms of flies among them,** which devoured them, **And frogs, which destroyed them.** <sup>46</sup> He also gave their crops to the caterpillar, And their labor to the locust. <sup>47</sup> **He destroyed their vines with hail,** And their sycamore trees with frost. <sup>48</sup> **He also gave up their cattle to the hail,** And their flocks to fiery lightning. <sup>49</sup> He cast on them the fierceness of His anger, Wrath, indignation, and trouble, By sending angels of destruction among them. <sup>50</sup> He made a path for His anger; He did not spare their soul from death, But gave their life over to the plague, <sup>51</sup> **And destroyed all the firstborn in Egypt,** The first of their strength in the tents of Ham. <sup>52</sup> But He made His own people go forth like sheep, And guided them in the wilderness like a flock; <sup>53</sup> And He led them on safely, so that they did not fear; **But the sea overwhelmed their enemies.**  
<sup>54</sup> And He brought them to His holy border, This mountain which His right hand had acquired. <sup>55</sup> He also drove out the nations before them, Allotted them an inheritance by survey, And made the tribes of Israel dwell in their tents. <sup>56</sup> **Yet they tested and provoked the Most High God,** And did not keep His testimonies,

This graphic description of the plagues that were brought on the Egyptians provides us with some more insight regarding the identity of the God that spoke the 10 Commandments and made the covenant at Mount Sinai. When the God at Mount Sinai first introduced the subject of entering into a covenant with Israel, He began His conversation with Moses by referencing how He had humbled the Egyptians.

Ex 19:3-4

<sup>3</sup> And Moses went up to God, and the LORD called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the children of Israel: <sup>4</sup> **'You have seen what I did to the Egyptians**, and *how* I bore you on eagles' wings and brought you to Myself.

So, when we compare the account in Psalms 78 to the statements that the God being at Mount Sinai makes in Exodus 19 and 20 we find that it was the Most High God who spoke the 10 Commandments at Mount Sinai and made the covenant with Israel.

### **The Most High God**

So, the question we need to ask is who does the Bible identify as "the Most High". To answer this question, we need to look at what the Bible tells us about "the Most High". In Mark 5 we find that Jesus Christ is referred to as the 'Son of the Most High God'.

Mark 5:6-7

<sup>6</sup> When he saw Jesus from afar, he ran and worshiped Him. <sup>7</sup> And he cried out with a loud voice and said, "What have I to do with You, **Jesus, Son of the Most High God**? I implore You by God that You do not torment me."

Christ is the Son of God the Father. So, it is clearly God the Father who is being referred to here as "the Most High God". We find similar references to "the Most High" in both the books of Genesis and Hebrews.

Gen 14:18-20

<sup>18</sup> Then Melchizedek king of Salem brought out bread and wine; **he was the priest of God Most High**. <sup>19</sup> And he blessed him and said: "Blessed be Abram of **God Most High**, Possessor of heaven and earth; <sup>20</sup> And blessed be **God Most High**, Who has delivered your enemies into your hand."



Heb 7:1-3

<sup>1</sup> For this Melchizedek, king of Salem, **priest of the Most High God**, who met Abraham returning from the slaughter of the kings and blessed him, <sup>2</sup> to whom also Abraham gave a tenth part of all, first being translated "king of righteousness," and then also king of Salem, meaning "king of peace," <sup>3</sup> without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.

In both of these scriptures, Jesus Christ, in His role as Melchizedek, is referred to as "priest of the Most High God". This again shows us that it is God the Father who is being referred to as "the Most High". Christ also told His disciples that the resurrected saints would be "sons of the Most High".

Luke 6:35-36

<sup>35</sup> But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and **you will be sons of the Most High**. For He is kind to the unthankful and evil. <sup>36</sup> Therefore be merciful, just as **your Father** also is merciful.

This once again shows us that "the Most High" is a title for God the Father and not a title for Jesus Christ. If we look at the Hebrew and Greek words that are translated as "Most High" in both the Old and New Testaments it further validates the conclusion that "Most High" is a title for God the Father and not a title for Jesus Christ.

The Hebrew word translated as Most High in the Old Testament is "elyon" (Strong's # 5945). The Complete Word Study Dictionary of the Old Testament by Warren Baker and Eugene Carpenter defines this word as "A masculine noun meaning Most High, the Highest". The Greek word translated as "Most High" in the New Testament is "hypsistos" (Strong's # 5310). The Complete Word Study Dictionary of the New Testament by Spiros Zodhiates defines this word as "Highest, most elevated, loftiest". So, both the Hebrew and Greek words for "Most High" tell us that the individual being referred to with this term is the One in the "highest" position. Jesus Christ clearly stated that His Father is superior to Himself.

John 14:28

<sup>28</sup> You have heard Me say to you, 'I am going away and coming back to you.' If you loved Me, you would rejoice because I said, 'I am going to the Father,' **for My Father is greater than I.**

In addition, Paul clearly tells us that God the Father is the head of Jesus Christ.

1 Cor 11:3

<sup>3</sup> But I want you to know that the head of every man is Christ, the head of woman is man, and **the head of Christ is God.**

It is God the Father that has the “highest” position and by definition there can only be one Most High. So, we can see that the Bible consistently uses “the Most High” as a title for God the Father and not as a title for Jesus Christ. Since Psalms 78 makes it very clear that it was the Most High God who brought the plagues on the Egyptians and who brought Israel out of the land of Egypt, we can see that it was God the Father that spoke the 10 Commandments at Mount Sinai and made the covenant with Israel.

### **I Will Dwell Among The Children Of Israel**

The God that made the covenant at Mount Sinai gave Moses detailed instructions to build a tabernacle where He would dwell among the people of Israel. In giving these instructions, He once again identifies Himself as the God that “brought them up out of the land of Egypt”.

Ex 29:42-46

<sup>42</sup> This shall be a continual burnt offering throughout your generations at the door of the tabernacle of meeting before the Lord, where I will meet you to speak with you. <sup>43</sup> And there I will meet with the children of Israel, and **the tabernacle shall be sanctified by My glory.** <sup>44</sup> So I will consecrate the tabernacle of meeting and the altar. I will also consecrate both Aaron and his sons to minister to Me as priests. <sup>45</sup> **I will dwell among the children of Israel and will be their God.** <sup>46</sup> And they shall know that I am the LORD their God, **who brought them up out of the land of Egypt,** that I may dwell among them. I am the LORD their God.

The instructions Moses received for constructing this tabernacle included instructions to build the Ark of the Covenant (Exodus 25:10-22). The description we are given in Exodus 25 shows us that the Ark included what our English Bibles refer to as a “mercy seat”. This is actually a poor English translation of the Hebrew because the term “mercy seat” creates the picture for the English reader that Moses is referring to some kind of chair and this is not the meaning conveyed by the Hebrew.

The Hebrew word that is translated in our English Bibles as “mercy seat” is the Hebrew word “kalpporet” (Strong’s # 3727). The Complete Word Study Dictionary of the Old Testament by Warren Baker and Eugene Carpenter defines this word as “A noun meaning a lid, propitiation. This word refers to the lid that covered the ark of the testimony. It was made of gold and was decorated with two cherubim.” So, the “mercy



seat” was really just the lid that covered the Ark of the Covenant, and it is not any type of chair. Symbolically this lid represented the footstool of the God of Israel. The symbolic picture created by this lid was one of the God of Israel sitting on His throne in heaven and the Ark of Covenant on earth being His footstool before His throne.

1 Chr 28:2

<sup>2</sup> Then King David rose to his feet and said, “Hear me, my brethren and my people: I had it in my heart to build a house of **rest for the ark of the covenant of the LORD, and for the footstool of our God**, and had made preparations to build it.

Ps 132:7-8

<sup>7</sup> Let us go into His tabernacle; **Let us worship at His footstool**. <sup>8</sup> Arise, O LORD, to Your resting place, **You and the ark of Your strength**.

Is 66:1

<sup>1</sup> Thus says the LORD: “Heaven is My throne, **And earth is My footstool**. Where is the house that you will build Me? And where is the place of My rest?

This “mercy seat” was flanked by cherubim on each side. So, it was literally “between the cherubim”. The Ark of Covenant was then placed in the Most Holy Place in the tabernacle (Exodus 26:31-35). The Most Holy Place was separated from the rest of the tabernacle by a veil and could only be accessed by the High Priest once a year on the Day of Atonement while performing the ceremony we find recorded in Leviticus 16. The meaning of this ceremony is explained in Hebrews 9.

In Hebrews 9, we find that the High Priest symbolically represented Jesus Christ going before the throne of God the Father to be accepted as the sacrifice for mankind. This symbolism shows us that the “mercy seat” that sat “between the cherubim” pictured the footstool before the throne of God the Father. In addition, the entire point of the Most Holy Place being separated from the rest of the tabernacle by a veil was to teach us that access to the Father is only possible through the sacrifice of Christ. The point is that Christ has to remove this veil for us to have access to the Father (Heb 10:19-22). So, we see that all of the symbolism of the “mercy seat” that sat “between the cherubim” as well as the Most Holy Place in general all pointed specifically to God the Father. Given this fact, we can see that it was God the Father whose presence dwelt in the tabernacle above the mercy seat.

For illustration purposes let’s consider the effect it would have had on the meaning of the Leviticus 16 ceremony if it were the presence of the One that later became Jesus Christ that dwelt in the Most Holy Place in the tabernacle. Hebrews 9

tells us the meaning of this ceremony is picturing Jesus Christ going before the throne of God the Father to be accepted as the sacrifice for mankind. If it was the presence of the One that later became Jesus Christ that dwelt in the tabernacle, then the picture that would have resulted from this ceremony each year on Atonement would be a symbolic picture of Christ going before Himself so that He could accept Himself as the sacrifice for mankind and then ask Himself to sit at His own right hand. Clearly this is absurd, and it would undermine the entire meaning of the Atonement ceremony.

During Christ's ministry on earth, He also indicated that it was His Father that dwelt in the tabernacle and later the temple.

John 2:14-16

<sup>14</sup> And He found in the temple those who sold oxen and sheep and doves, and the money changers doing business. <sup>15</sup> When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables. <sup>16</sup> And He said to those who sold doves, "Take these things away! Do not make **My Father's house** a house of merchandise!"

Notice Christ referred to the temple as "My Father's house". He did not refer to it as "My house". He used this terminology because the temple was the house where His Father dwelt among the children of Israel.

## **Christ Said His Father Spoke The Commandments At Mount Sinai**

During His human ministry on earth, Christ Himself stated that it was His Father that spoke the commandments at Mount Sinai.

Matt 15:4

<sup>4</sup> For **God commanded, saying**, 'Honor your father and your mother'; and, 'He who curses father or mother, let him be put to death.'

The statements that Christ is quoting from here are found in Exodus 20:12 and Exodus 21:17. Both of these statements were made at Mount Sinai by the God that made the covenant with Israel. Notice Christ stated "God commanded saying..." He did not say "I commanded saying..." Christ's terminology in this verse makes it clear that it was the Father that spoke the commandments at Mount Sinai and not Christ Himself.

Many people dismiss Christ's use of third person terminology in this verse by saying that Christ was actually referring to Himself but just chose to refer to Himself using third person terminology. However, if we look at Christ's use of the title "God" in

the Gospels (Matthew, Mark, Luke, and John) we see that Christ never refers to Himself using the title “God”. Multiple times He refers to Himself as the “Son of God” (John 3:18; 5:25; 9:35; 10:36; 11:4) but He never refers to Himself with the title “God”. Every time He uses the title “God” in the Gospels He is referring to God the Father. Here are just a few examples of Christ using the title “God”:

Matt 19:17

<sup>17</sup> So He said to him, "Why do you call Me good? **No one is good but One, that is, God.** But if you want to enter into life, keep the commandments."

John 3:16-17

<sup>16</sup> For **God so loved the world that He gave His only begotten Son,** that whoever believes in Him should not perish but have everlasting life. <sup>17</sup> **For God did not send His Son into the world to condemn the world,** but that the world through Him might be saved.

John 7:16-17

<sup>16</sup> Jesus answered them and said, "My doctrine is not Mine, but **His who sent Me.** <sup>17</sup> If anyone wills to do His will, he shall know concerning the doctrine, **whether it is from God** or whether I speak on My own authority.

John 8:42

<sup>42</sup> Jesus said to them, "**If God were your Father,** you would love Me, **for I proceeded forth and came from God;** nor have I come of Myself, but He sent Me.

John 17:3

<sup>3</sup> And this is eternal life, that they may know You, **the only true God,** and Jesus Christ whom You have sent.

In these scriptures, (and in every other scripture where He used the title “God” in the Gospels), Christ clearly differentiates between Himself and God the Father by never referring to Himself using the title “God”. Given His consistent use of the title “God” as a term to refer to God the Father, we can clearly see that this is the same meaning He was expressing in Matthew 15:4 when He stated that it was God that spoke the commandments at Mount Sinai.

For the sake of clarity, pointing out that Christ never referred to Himself with the title “God” in the Gospels is not intended in any way to deny that Christ is a God being

and worthy of worship. He is definitely an eternal God being and worthy of worship. The point is simply to clarify that Christ used the title “God” in the Gospels exclusively as a title for God the Father to clearly differentiate His role from the role of God the Father.

## The God That Made The Covenants

The book of Hebrews tells us that the God that led Israel out of Egypt and made a covenant with them at Mount Sinai is the same God being that will make the New Covenant with them as well.

Heb 8:7-10

<sup>7</sup> For if that first covenant had been faultless, then no place would have been sought for a second. <sup>8</sup> Because finding fault with them, He says: "Behold, the days are coming, says the Lord, when **I will make a new covenant** with the house of Israel and with the house of Judah — <sup>9</sup> not according to **the covenant that I made** with their fathers in the day **when I took them by the hand to lead them out of the land of Egypt**; because they did not continue in **My covenant**, and I disregarded them, says the Lord. <sup>10</sup> For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.

Notice the clear statements made in this verse. The God who states “I took them by the hand and lead them out of the land of Egypt” and who refers to the Mount Sinai covenant as “My covenant” and “the covenant that I made with their fathers” also states “I will make a new covenant with the house of Israel”. Clearly it is the same God being in both instances. The Bible is very clear that Christians make the New Covenant with God the Father. Jesus Christ is the “Mediator” of the New Covenant (Hebrews 8:6; 9:15; 12:24). A mediator of a covenant is the individual who mediates between the two parties that are entering into the covenant with one another. The mediator helps facilitate the covenant but is not one of the parties entering into the covenant. Christ (through His sacrifice) mediates the covenant that Christians make with God the Father.

Since the Bible is very clear that God the Father is the Being that the New Covenant is made with then we can see that Hebrews 8 is clearly telling us that God the Father is also the One who made the Old Covenant with Israel at Mount Sinai. God the Father is also the God being that made the covenant with Abraham as well.

Acts 3:13-26

<sup>13</sup> The **God of Abraham, Isaac, and Jacob, the God of our fathers**, glorified **His Servant Jesus**, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go. <sup>14</sup> But you denied the Holy One and the Just, and asked for a murderer to be granted to you, <sup>15</sup> and killed the Prince of life, whom God raised from the dead, of which we are witnesses.....<sup>25</sup> You are sons of the prophets, and of the **covenant which God made with our fathers**, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.' <sup>26</sup> To you first, **God, having raised up His Servant Jesus**, sent Him to bless you, in turning away every one of you from your iniquities."

Notice that the God that made the covenant with Abraham "raised up" Jesus. This makes it very clear that God the Father is being referred to here. Christ certainly didn't resurrect Himself nor did He by His own power do any of the works He performed during His physical life (John 5:30). It was clearly God the Father who "raised up" Christ in every way that statement can be interpreted. So, it is clear that God the Father is the God Being that made the covenant with Abraham.

## **The Angel of The LORD**

One of the titles used for Jesus Christ in the Old Testament is "the Angel of the LORD" or "the Angel of God". A good example of this can be found in Judges 6 where "the Angel of the LORD" appears to Gideon. In verses 22-23 Gideon expresses his fear of dying as a result of him having seen the Angel of the LORD. This makes it clear that the "Angel" spoken of here is a God being and not a created angelic being. Clearly, the One that later became Jesus Christ is the One being referred to here. (The title "Angel of the LORD" does NOT imply that He is a created angelic being. He is clearly an eternal God being. The Hebrew word for Angel in the Old Testament is "malak" and it simply means "messenger". This title indicates He is acting as the Messenger of God the Father.) On two different occasions during the Mount Sinai story in the book of Exodus, the One that later became Jesus Christ is referred to with the name "My Angel".

Ex 23:20-23

<sup>20</sup> "Behold, **I send an Angel before you** to keep you in the way and to bring you into the place which I have prepared. <sup>21</sup> Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; for **My name is in Him**. <sup>22</sup> But if you indeed obey His voice and do all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries. <sup>23</sup> For **My Angel will go before you** and bring you in to the Amorites and the

Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites; and I will cut them off.

Ex 32:33-33:3

<sup>33</sup> And the LORD said to Moses, "Whoever has sinned against Me, I will blot him out of My book. <sup>34</sup> Now therefore, go, lead the people to *the place* of which I have spoken to you. Behold, **My Angel shall go before you**. Nevertheless, in the day when I visit for punishment, I will visit punishment upon them for their sin." <sup>35</sup> So the LORD plagued the people because of what they did with the calf which Aaron made. <sup>33:1</sup> Then the LORD said to Moses, "Depart and go up from here, you and the people whom you have brought out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your descendants I will give it.' <sup>2</sup> **And I will send My Angel before you**, and I will drive out the Canaanite and the Amorite and the Hittite and the Perizzite and the Hivite and the Jebusite. <sup>3</sup> Go up to a land flowing with milk and honey; for I will not go up in your midst, lest I consume you on the way, for you are a stiff-necked people."

In both of these accounts the translators capitalize "Angel" as they recognize that it is a God being that is being spoken of in these verses. In addition, the Church of God has always agreed with this interpretation as well. However, please note that in both of these accounts we have the God that made the covenant with Israel speaking to Moses and referring to "My Angel". He is speaking about the One that later became Jesus Christ using third person terminology. Logically, it is God the Father that is speaking to Moses. So, once again we see that it was God the Father that spoke the 10 Commandments and made the covenant with Israel at Mount Sinai.

## **You Shall Have No Other Gods Before Me**

We can see from the numerous scriptural proofs presented that the God that spoke the 10 Commandments and made the covenant with Israel at Mount Sinai was God the Father. Jesus Christ is certainly a God being and worthy of worship but Christ Himself stated that His Father is greater than Him (John 10:29; 14:28; 17:3). This was not just true while He was a human on earth but also after He was resurrected and returned to His prior glory (John 17:5; 1 Corinthians 11:3; 1 Corinthians 15:27-28). God the Father is the Most High God and He has no equals. Realizing this important truth, we can now fully appreciate the first commandment that the Father spoke to Israel at Mount Sinai.



Ex 20:1-3

<sup>1</sup> And God spoke all these words, saying: <sup>2</sup> "I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. <sup>3</sup> "**You shall have no other gods before Me.**