

GOD SPOKE THESE DIVINE WORDS, part 3 quotes

1) If a follower of God decided not to worship God on His Sabbath day — being the seventh-day of the week or Saturday, then they would have clearly broken the 4th commandment. By choosing to do their own pleasure on God's rest day, then this follower of God would be making their own desires to be greater than following the will of God, thereby making their own desires into a god, and thus breaking the 2nd commandment. They would also be placing their own will as a supreme god before the Lord God, and thus would be breaking the 1st commandment.

As the Sabbath day itself is the day of the Lord God — His holy day, but this follower of God wanted to do their own thing upon this day, then they are actually coveting what belongs to God, and thus breaking the 10th commandment. Since they choose not to devote this day to worshipping God, then they have actually stolen time away from God that should have been given to Him, thus breaking the 8th commandment. Neither are they showing the honor and respect due to God who has manifested such fatherly love and care over them, thus breaking the 5th commandment.

By not keeping the seventh day as a holy worship day to God, yet they profess to be a follower of God, then they have broken the 9th commandment by falsely claiming to be something that they really are not. They have also taken God's name or character in vain and broken the 3rd commandment because they are not following God's example of resting upon this Sabbath day, and thus are not manifesting the same righteous character of God whom they profess to serve.

By choosing not to remember to keep the Sabbath day holy, thereby willing committing sin and deserving the penalty of death, then they have actually chosen death for themselves — or are committing suicide — which breaks the 6th commandment. And since they voluntarily chose to be a follower of God, and entered into a covenant relationship with God — they agreeing to remain faithful to Him as His bride, and God agreeing to remain faithful to them as their Husband, because they have now chosen to break the Sabbath, then they are no longer upholding their part of this marriage contract or covenant. As they are no longer faithful to their righteous God and loving Husband, but have committed sin, then they have actually left His side and united with another — who is the author of sin, and have thereby committed adultery and broken the 7th commandment.

2) By breaking one commandment all the other 9 commandments are broken as well. Thus “whosoever shall keep the whole law, and yet offend in one point, he is guilty of [breaking] all” the commandments (James 2:10).

This oneness of God’s law clearly reveals that it is a perfect law in all aspects. Anything that is perfect could only be created by someone else who was already perfect. This perfect law of God then proved that God was indeed perfect in all aspects, and that there was no imperfection in Him. As this perfect law of God dealt with all aspects of action and relationships towards God and others, thus dealing with character, then this law was seen to be a perfect reflection of the perfect character of God — just like a written transcript. As this is true, then anyone who would follow all ten commandments to the letter would thereby become perfect in character as God is. While anyone who chose not to keep all ten commandments of this perfect law would thereby not become perfect in character. Thus this perfect 10 commandment law of God is clearly seen to be the standard between what actions were perfect, versus what actions were imperfect. It is seen to be the deciding factor between righteousness and unrighteousness; between what is not sin versus what is sin, because “all thy commandments are righteousness” (Psalms 119:172), and “All unrighteousness is sin” (1 John 5:17).

3) As this perfect 10 commandment law is the standard of righteousness, and is also a perfect reflection of God in character, then this proves that God Himself is the Author and Originator of all righteousness. This then means that disobedience to this righteous law is a perfect reflection of the character of the one who first disobeyed God — or Lucifer, proving that he is the author and originator of all disobedience or sin. So if one chooses to keep all ten commandments in every aspect, then they would become just like God in character — perfectly righteous because “it shall be our righteousness, if we observe to do all these commandments” (Deuteronomy 6:25). But if one should instead choose to disobey one or all of the commandments in any aspect, then they would actually become just like Lucifer in character — perfectly sinful because “the devil sinneth from the beginning” (1 John 3:8).

So this perfect law of God is seen to be the deciding factor between those who serve God, versus those who serve Lucifer; it is seen to be the standard to judge between those who are the followers of God, versus those who are the followers of Lucifer. This means that no one ever needs to deceive themselves by hiding behind an empty name or profession alone, and also no one needs ever be deceived again by someone professing to be a follower of God when they are really a follower of Lucifer. All anyone needs do is to examine their own life and actions, or the life and actions of another, by this perfect law of God in order to clearly see whose follower they really are. Any disobedience of God’s great perfect law and standard is sin, and since “sin is the transgression of the law” (1 John 3:4), then anyone “that committeth sin is of the devil” (1 John 3:8) and is not a follower of God.

4) As “all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking” (Exodus 20:18), and knew that God Himself had “shewed us his glory and his greatness, and we have heard his voice” speaking His 10 commandment law out of the “midst” of this great weighty devouring and intense fire (Deuteronomy 5:24), they became afraid. They knew that they all were guilty of breaking God’s law and had thereby committed sin; they also realized that “the Lord thy God is a consuming fire” (Deuteronomy 4:24) towards sin, and knew they would all be instantly destroyed if God chose to come down into their midst and visit them at that instant, and so they were very fearful that “this great fire will consume us” (Deuteronomy 5:25).

Yet “Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not” (Exodus 20:20). The Hebrew word “fear” in “fear not” is “yare” which translates and means “to frighten, to be afraid” (Strong’s, word #3372). But the second word “fear” in “his fear” is “yirah” which translates and means “to reverence, dreadful, exceedingly” (Strong’s, word #3374), and “dread” or “dreadful” in this context means “fear mixed with awe, inspiring awe, awesome” (Webster’s New World Dictionary). So the Lord God Michael did not want the worship of His followers to be based solely upon fear, but wanted their worship to be founded upon reverence for Him because they recognized His exceeding awesomeness as a God.

5) Moses wrote down “all the words of the Lord” (Exodus 24:4) in a book called “the book of the covenant” (Exodus 24:7). The covenant spoken of here is the same covenant that the Lord God Michael had made with Adam, Seth, Enoch, Noah, Abraham, Isaac, Jacob and now with all their offspring in the children of Israel. The Hebrew word for “covenant” in all these instances is “beriyth”, and it translates and means “a compact, or league” (Strong’s, word #1285). All these patriarchs were faithful and obedient to God and His law, and now God made it very plain to all of their Israelite offspring gathered together before Mount Sinai that if they also wanted to enter into a covenant or compact or league with Him, then they also needed to be faithful and obedient to His law just as their patriarchal fathers were. Therefore promising to keep God’s 10 commandment law was the necessary requirement for entering into this compact or league or covenant with God. That is why the Lord God Michael referred to His law as a covenant.

6) After the Israelites had heard the 10 commandments spoken directly to them by the Lord God Michael Himself, and also had heard all the judgments and statutes that God had spoken to Moses, “all the people answered with one voice, and said, All the words which the Lord hath said will we do...and be obedient” (Exodus 24:3, 7). Moses then took sacrificial blood and “sprinkled it on the people” (Exodus 24:8) signifying that their covenant promise of faithfulness and obedience to the Lord God Michael was now ratified and binding.

By agreeing to obey and keep all the commandments and words of the Lord God Michael, the Israelites had bound and pledged themselves in a compact or league or covenant agreement with Him to be His faithful followers, and Michael in turn had bound and pledged Himself in this covenant agreement with them to be their faithful Lord God. Thus this binding covenant of pledging faithfulness to one another was just like a marriage contract between husband and wife. The Lord God Michael pledging Himself to be their faithful God/Husband, and they pledging themselves to be His faithful people/wife.

“...as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.”
Isaiah 62:5.

“For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.” 2 Corinthians 11:2.

This is why the mighty Lord God had said: “I am married unto you” Jeremiah 3:14.

This shows that the God that Israel was espoused and married to was not the Father, but was Michael who later became Jesus Christ the Son of God when born in human flesh.

Dear reader, will you also agree and pledge yourself to obey and keep all the commandments and words of the Lord God Michael? Will you covenant with the Lord God to love and remain faithful to Him as a bride would to her husband? If you do, then the Lord God Himself will agree and pledge Himself to be your God, and will also remain faithful to you as a husband would be to the one that He truly loves and adores above all others!

“I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love....My beloved is mine, and I am his”. Song of Solomon 2:1-4, 16.

7) Immediately after their covenant contract and pledging agreement had been ratified and binding between the Lord God Michael and His people, then Michael asked Moses, his brother Aaron, Aaron's two sons, "and seventy of the elders of Israel" to "Come up unto the Lord" apart from the rest of the camp of the Israelites (Exodus 24:1, 9). One of the main reasons for this special private meeting was because the Israelites had not seen the Lord God Michael Himself speaking to them, but had only heard His great voice coming out of the weighty devouring fire. And so to prevent them all from believing that the Lord God Himself was just fire itself and not an actual Divine Being with a form and shape, Michael was going to reveal Himself to all these 74 leaders of the Israelites at the same time!

Once these leaders had come apart, then the Lord God Michael appeared unto them all "and they saw the God of Israel" (Exodus 24:10). Although most of the Lord God Michael's form and features were not clearly revealed and distinguishable to their sight, yet they all were clearly able to make out "his feet", and also saw beneath His feet "as it were a paved work of a sapphire stone" that was clear like the blue sky of the "body of heaven" (Exodus 24:10). So even though they did not clearly see all of the personal form or Divine features of the Lord God Michael, yet they all knew that "they saw God", that He was not fire itself but an actual living Being, and yet they were all still alive and able to "eat and drink" (Exodus 24:11).

8) While still before Mount Sinai, Moses asked the Lord God Michael to reveal more of Himself to him, saying "if I have found grace in thy sight, shew me now thy way, that I may know thee...And he [also] said, I beseech thee, shew me thy glory" (Exodus 33:13, 18).

This was not a presumptuous request on Moses' part, neither was he just curious what the other form and features of the Lord God Michael looked like above His feet. The Hebrew word for "way" used here is "derek", and it translates and means "a course of life or mode of action" (Strong's, word #1870). The Hebrew word for "know" used here is "yada", and in this context translates and means "to know by recognition, to comprehend, discern, discover, perceive, understand" (Strong's, word #3045). And we already saw that the Hebrew word for "glory" means more than just weighty and splendid devouring fire, but it also means "honor". So Moses wanted God to shew him His way or course of life and action so that he could discover, discern, perceive, understand and comprehend what He was like in character, and thus be able to recognize the glory of the Lord God Himself.

Moses realized that he still had all the work ahead of him in following God's command to "Bring up this people" into the promised land (Exodus 33:12), and with at least 3 million Israelites all watching him in every move he made, Moses wanted to make sure that he gave glory and honor to the Lord God and thus did not want to make any mistakes and misrepresent God in character and thus dishonor Him. So if Moses could gain this extra knowledge of the true character of the Lord God Michael Himself, then he would be able to more completely pattern his life after the divine model of character of His Lord God, would thus help all the Israelites to know more about their Creator God, and Moses would also be able, with the Lord's continued help, to then successfully carry out his mission to completion.

9) The Lord God Michael said to Moses “I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee” (Exodus 33:19). The Hebrew word for “goodness” used here is “tuwb”, and it translates and means “goodness, beauty” (Strong’s, word #2898). So Michael was going to allow Moses to see His goodness or beauty and to hear His name. But granting this request was not going to be as easy as it might seem.

The Lord God Michael informed Moses that “Thou canst not see my face: for there shall no man see me, and live” (Exodus 33:20). So even though Moses was so closely connected in co-partnership with the Lord God Himself that he could be directly spoken to, yet Moses was still of a fallen nature, and thus unable to physically endure the full splendor and glory of the Lord God Michael’s divine radiant face. But instead of using this problem as an excuse for denying Moses’ request, the Lord God Michael mercifully worked out a solution so that Moses could indeed know more about the way of the Lord, could then know Him more fully, and could see God’s glory.

The Lord God Michael said to Moses, “Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen” (Exodus 33:21-23). Michael then told Moses that He would reveal Himself to him early the next day, and he alone was to “come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount” (Exodus 34:2).

10) The mighty Lord God Michael “descended in the cloud, and stood with him there” (Exodus 34:5), He then gently picked up Moses with His divine hand and placed him in the cleft of the rock and covered his sight with His hand. Then as “the Lord” (Exodus 34:6), His “glory” (Exodus 33:22), and His “goodness” or beauty (Exodus 33:19) “passed by before him” (Exodus 34:6) Moses heard the Lord God proclaim “the name of the Lord” (Exodus 34:5) stating “The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation” (Exodus 34:6-7). The Lord God Michael then removed His hand so that Moses could see the divine features and form of His head, shoulders, back, hips, legs and feet as He continued walking by.