

## ואתם תהיו-לי ממלכת כהנים וגוי קדוש

“And you shall be to me a Kingdom of Priests and a Holy Nation”

By Duane D. Miller

I am subscribed to “Read through the Bible in a Year via Email”<sup>1</sup> and am presently reading through parshat yitro (פרשת יתרו) as I make my way through the Bible. At this point thus far, God has delivered Israel from bondage bringing them out of Egypt. However, Israel had fallen into the depths of sin while in bondage thus coming vexed with sin out of Egypt. Though Moshe (Moses) told the children of Israel “the Lord shall fight for you” (Exo. 14:14) the children of Israel constantly murmured; (i) about food, God answered by providing manna (bread from heaven) and meat (quails) (Exodus 16), (ii) about thirst, God provided water for Israel to drink (Exodus 17). Finally, Israel reaches the Sinai desert where they will receive the Torah (instruction) of God. Nevertheless, the primary focus of God’s message to Israel is that of their redemption. We can see this beginning in chapter 19 of Exodus. While I read through this portion of scripture Exodus 19:6 specifically spoke to my heart.

### Exodus<sup>2</sup>

[19:1] In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. [19:2] For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. [19:3] And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; [19:4] Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. [19:5] Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: [19:6] And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. (KJV)

God told Moshe to tell the Children of Israel that he will make them to be a kingdom of priests, and an holy nation in Exodus 19:6. To appreciate this statement better, I find it more informative to look closely at the Hebrew text which will show why this verse is so important having great significance.

### Shmot<sup>3</sup>

[19:6] ואתם תהיו-לי ממלכת כהנים וגוי קדוש אלה הדברים אשר תדבר אל-בני ישראל

While writing the Torah, Moshe chose to use the words “goy kadosh” for “holy nation.” The interesting part is the Hebrew words “goy kadosh.” You may be wondering what is so interesting, or why should this be of so much concern? The interesting thing has to do with the translation of the phrase “kingdom of priests and a Holy nation.” Usually this phrase is written in Hebrew as the following:

However, it appears Moshe chose a different spelling for the word nation when he wrote this verse. My question is “why” Moshe would spell nation using “goy” rather than “am” (nation/people). The word “goy” (גוי) means “Gentile or non-Jewish.” I believe there is great significance that is found in these few words. I propose that Moshe was making a statement of messianic proportions while he penned these words. I also believe this gives a picture of the future redemption of the world through Messiah Yeshua (Jesus).

## **Moshe was making a statement of Messianic proportions.**

Let’s begin by looking at the children of Israel which came out of Egypt. There are two groups of people which came out of Egypt:

1. Natural Born (Children of Israel), i.e. generations of Abraham, Isaac, and Jacob (Israel)
2. Mixed Multitude (Exo12:38), i.e. born a gentile but married to someone from group one.

While the children of Israel were in bondage they intermarried with the gentile nations. This is clearly demonstrated by Joseph marrying a daughter from the priest of On (Gen41:50, Gen46:20) even before Israel was placed into bondage. The redemption of Israel, though they are a mixed multitude, directly relates to the primary theme of sefer Bereishit (book of Genesis) and God’s covenant with Abraham. God is in the process of establishing a model nation to be his representatives to all mankind. God created each of us for relationship, not only physical relationships in this world, but also spiritual relationship with the Lord. The model nation which God is creating has a specific purpose. The purpose as his representatives is designed to bring glory to God and his Holy Name. The nations will see and desire the kind of relationship we demonstrate in our lives as a congregation of believers as well as our spiritual relationship with God (Matt5:16). This is why it is important that we live our lives in a consistent manner, one which brings glory to God. In the Torah, this was difficult for the children of Israel because of the numerous short comings and sin in their lives leading to constant doubt. The Children of Israel did not have the helper, God’s Holy Spirit, dwelling within to help them to live obedient lives giving them assurance of their salvation. Reading further in Exodus 19, God’s plan was to directly reveal himself to the children of Israel, but because of their sin, they could not directly confront the “Shekhina”<sup>d</sup> (שאקינה) Glory of God. Therefore God intended on using Moshe as an intermediary to prevent the people from dying by directly encountering God’s Shekhina (שאקינה).

God desires a relationship with his people where he would show himself to them, and also God uses an intermediary which would convey his words so the people would not die by attempting to approach his shekhina on their own. All of these things point to what God designed as his ultimate plan of redemption and which is alluded to in parshat lech-lecha (פרשת לך-לך) that all the nations of the earth would be blessed.

## **All of the nations being blessed are fulfilled in Yeshua Hamoshiakh.**

I feel this portion of scripture demonstrates the dialectic nature of our relationship with God. The Torah which presents God's plan of redemption can be summarized as the following:

### **Summary**

1. God has a plan for the redemption of his people by freeing them from bondage.
2. Though the Children of Israel sin, God still has a plan for redemption to make them a holy nation (goy kadosh) even being a mixed multitude.
3. God uses Moshe as an intermediary between the people.
4. God establishes a model nation by the giving of his Torah (instruction) and by showing that faith in the korban/קרבתן (sacrifice, draw near) their sins are forgiven.
5. Blessing comes by obeying God and his commandments and bringing the children of Israel into the Promised Land.

Moshe was showing us God's plan to redeem mankind by using the words "goy kadosh" in Exodus 19:6 and its relationship/connection with the promise to Abraham that all the nations would be blessed (:משפחת האדמה: ... Shmot 12:3). God is our redeemer, from since the fall of man into sin; God had a plan for our redemption. Truly God is Holy and Righteous showing us how much he loves us.

### **All of Torah points to the messiah, from the text as a whole down to one word as demonstrated in Exodus 19:6**

Now you may be asking the question "How do these things point to Yeshua?" Well, let me explain: Yeshua laid down his life for our sins demonstrating the love of God to redeem his people (John10:15, John10:17, John 15:13). By Faith in Yeshua, even the gentile "goy" nations may become children of God. By Faith in Yeshua the gentile nations can receive the blessings of God becoming a model nation along with the Children of Israel. I say again, a kingdom of priests and holy nation even from among the gentiles (goyim) thus God is redeeming a mixed multitude even today. Yeshua is our intermediary between man and God (1 Timothy 2:5). Yeshua offered himself as a sacrifice for our sins, in doing so he becomes the perfect substitutionary atonement for sin, literally removing our sins from before a Holy God (John1:29 John1:36). By faith in Yeshua as our korban/קרבתן both the Jew and Gentile can have their sins forgiven. The fulfilment of God's plan comes in Yeshua for once we place our faith in him he sends us

his Holy Spirit to dwell within us thus enabling us to live obedient lives and taking us into his Promised Land free from the bondage of sin.

## **What an awesome picture the Torah gives of the Messiah Yeshua!**

In Yeshua by faith both Jew and gentile are part of the family of God, becoming the model nation which is God's ultimate plan of redemption. Even today God continues to redeem a mixed multitude, not from the "literal" Egypt (i.e. country in the continent of Africa) as described in the bible, but from the Egypt of sin in our lives fulfilling his promise to Abraham.

**Indeed, all the nations are blessed in Abraham's seed!**

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**Baruch HaShem**

**הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:**

### References and Notes

1. Read the Bible in a Year in Email. <http://www.bibleinayear.org/> . 6-23-2006.
2. C. I. Scofield, *Scofield Study Bible, KJV* (Oxford University Press, New York, 2003), pp. 1-1048.
3. Christian D.Ginsburg, *Tanach* (תנ"ך), *Torah, Neviim, Catuvim* (Trinitarian Bible Society, London, 1894), pp. 1-1807.
4. Britannica Concise Encyclopedia. Shekhina: The worldly presence of God, sometimes conceived of as a divine light. The word means the glory or radiance of God or God's presence. 2005.