

עושה את אלוהים צריך להיות מוזכר?

Does God need to be reminded?

By Duane D. Miller

Reading through Parashat Ki-Tisa (פרשת כי תשא)¹ we find Chet Ha'Egel (the sin of the golden calf). After Moshe (Moses) spent 40 days on the Har-Sinai (mountain of Sinai) the children of Israel began to doubt whether he was coming back and asked Aaron to make for them a molten calf to be their god (Exo.32:1). After this event, the Lord tells Moshe to get down to the people for they have corrupted themselves. The Lord further says he wants to consume them which means to destroy them for the sin they have committed.

Exodus²

[32:7] And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves [32:8] They have turned aside quickly out of the way which I commanded them they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. [32:9] And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people [32:10] Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them and I will make of thee a great nation. [32:11] And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? [32:12] Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. [32:13] Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. [32:14] And the LORD repented of the evil which he thought to do unto his people. (KJV)

When the Lord speaks to Moshe about consuming the people because of their sin, Moshe proceeds to speak to the Lord that he should consider the consequences of destroying the children of Israel. The consequences Moshe speaks about are summarized in the following list.

Consequences

1. The Egyptians would speak badly about the name of God because he took them into the desert to destroy them.

2. To remember the fathers; Abraham, Isaac, and Israel (Jacob) thy servants.
3. To remember the covenant to multiply their seed as the stars of heaven.
4. To remember the covenant of the land which they were to inherit.

It appears like the Lord needs to be reminded to keep his name Holy before the gentile nations (Egypt) and also reminded of his covenantal relationship and promise to Abraham, Isaac, and Israel (Jacob). Do you think God really needs reminded to keep his name Holy and that he has made a covenantal relationship with his people? I don't believe God really needed reminding, however I believe there is a deeper meaning in these scriptures which points to two purposes.

Purposes

1. Pointing to Messiah Yeshua and his role as intermediary on our behalf before the Father.
2. Though God does not need reminding, we do need reminding.

Before we continue, I think it is important to discuss a little bit about the “deeper meaning of scripture.” Scripture may also have a deeper spiritual meaning than what the words indicate by simply and quickly reading over them. There is a need to study the meaning of Scripture because I feel that the Lord has a way of speaking new things to us through his Word. That is why every time I read through the bible I am always gleaning something new; some new revelation the Lord has for me in the particular point in my life and walk with Yeshua.

Something else to think about which necessitates the need for studying the meaning of scripture has to do with the inequalities which we find exists among the saints of Moshiakh (Christ). God endows some with unusual insights into the basic truths of the Word of God pertaining to the implications and applications of Scripture for thought and life. Examples of such people are the Apostle Paul³, Augustine⁴, Luther⁵, Calvin⁶, and John Bunyan⁷, where God used them to play an influential role in the history of the congregation of God. There are two fundamental reasons why Believers need to remain in the Word of God, (i) in order to stand upon God's truth and (ii) to help our brothers and sisters in Yeshua. The New Testament (ברית החדשה) recognizes the concept of brotherly instruction. (i.e. 1 Cor. 3:2, 2 Tim. 2:2, Gal. 2:11, Heb. 5:11-12) The books and letters of the New Testament give testimony of the necessity for reading the Word of God for the purpose of helping our brothers and sisters in Yeshua in admonition and instruction. By studying the Word of God, we not only grow closer to the Lord remaining in his truth, but also we have the tools which God can use to help our brothers and sisters in faith, as well as ministering to those who do not believe on Yeshua

Getting back to the scriptures for this study, I feel there are two purposes why it appears the Lord uses Moshe to remind him of the covenantal promises he made with Abraham, Isaac, and Israel (Jacob).

Purpose #1: “Pointing to Messiah Yeshua and his role as intermediary on our behalf before the Father.”

All of Torah points to Yeshua as the Messiah savior. In a previous article⁸ I wrote about how the Torah speaks of Yeshua. All of Torah points to the messiah, from the text as a whole down to one word as demonstrated in Exodus 19:6. I feel Moshe reveals to us from the Hebrew Scriptures the promise of Messiah Yeshua in the fulfillment of the Abrahamic covenant.

Purpose #2: “Though God does not need reminding, we do need reminding.”

These verses (Exodus 32) demonstrate what happens when we remain outside of God’s word for any extended period of time. In the Torah, Moshe was the one who disseminated (spread, circulated, distributed, publicized, communicated, passed on) the Word of God to the children of Israel. It had been 40 days since they had heard the Word of God. By not keeping the Word of God in their hearts doubt took over. As a result, the people turned to the sin of the golden calf (Chet Ha'Egel).

Though we have read the Word before, though we have heard the message before, we still need reminding to remember the promises of God and salvation in Yeshua.

Even though we have heard the message of salvation before, we need to be reminded of the wonderful grace God has given to us. Feeding the spirit is the primary purpose and to grow closer to the Lord and remaining in God’s truth. Not only does this touch our spiritual lives, it also works its way into the daily physical lives we live, God’s spirit takes what we have fed to our own spirit and enables us to make the right decisions in our lives. With this world’s troubles and difficulties this gives all the reason more why we need to stay in the word of God! HaSatan wants to get us down and to steal our joy. I know that sometimes it is difficult to “**rejoice with all our heart**” however, it becomes easier when we remain in God’s word ... his joy fills our heart so no matter what circumstance we find ourselves we can still “rejoice with all our hearts.”

Psalms

[13:5] But I have trusted in thy mercy; my heart shall rejoice in thy salvation.
(KJV)

[6:9] Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. (KJV)

[32:11] Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart. (KJV)

[33:21] For our heart shall rejoice in him, because we have trusted in his holy name. (KJV)

I want to leave you with these verses because it is important that we remain in the joy of the Lord always. The Lord does not want us to be depressed, heavy hearted, or void of love in our lives. The Lord wants us to have a heart of Love for him and for others around us. When we do not have the joy of the Lord in our hearts, it is difficult to love others in the way we really should be doing. I certainly have a lot of problems going on in my own life which kind of zaps and drains the love out of me. I become hardened and mean and then the spirit of God gives me a good slap and says hey what are you doing, this is not what I have taught you to be like according to the Scriptures. It is then that I feel the word of God becomes alive in my own heart, a living and burning ember which sparks the newness of life which I am supposed to have but this world wants so desperately to take away. It is only by remaining in the Word of God daily feeding my spirit that I overcome the things in my life which drain the love from me. And I know if you would do the same, getting upon a daily bible reading schedule, all of the despairs, hopelessness and worries of this life can be given over to the Lord, and his love can begin to flow outward to all you come in contact with. Only then do we become the salt of the earth letting our light shine before men for the Glory of God's Holy Name!

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. Apostle Paul, 2006, Paul of Tarsus, Saul, also known as Paul, Paulus, and Saint Paul the Apostle, (AD 3 - 67) is widely considered to be central to the early development and spread of Christianity, particularly westward from Judea. Many

Christians view him as an important interpreter of the teachings of Jesus. Paul is described in the New Testament as a Hellenized Jew and Roman citizen from Tarsus (in present-day Turkey). He was a persistent persecutor of early Christians, almost all of whom were Jewish. Then came his "Road to Damascus" experience, which brought about his conversion to faith in Jesus as the Messiah.

4. Augustine, 2006, n. Saint Augustine (AD 354-430), one of the four Latin fathers of the early Christian Church, author, bishop of Hippo; Saint Augustine (died AD 604), Roman monk and first archbishop of Canterbury
5. Martin Luther, 2006, born Nov. 10, 1483, Eisleben, Saxony; died Feb. 18, 1546, Eisleben German priest who sparked the Reformation. The son of a miner, he studied philosophy and law before entering an Augustinian monastery in 1505. He was ordained two years later and continued his theological studies at the University of Wittenberg, where he became a professor of biblical studies. He was shocked by the corruption of the clergy on a trip to Rome in 1510 and was later troubled by doubts centring on fear of divine retributive justice. His spiritual crisis was resolved when he hit on the idea of justification by faith, the doctrine that salvation is granted as a gift through God's grace. He urged reform of the Roman Catholic church, protesting the sale of indulgences and other abuses, and in 1517 he distributed to the archbishop of Mainz and several friends his Ninety-Five Theses (according to legend, Luther nailed the theses to the door of the castle church in Wittenberg); the theses questioned Roman Catholic teaching and called for reform. In 1521 he was excommunicated by Pope Leo IX and declared an outlaw at the Diet of Worms.
6. John Calvin, 2006, born July 10, 1509, Noyon, Picardy, France; died May 27, 1564, Geneva, Switz. French Protestant theologian and major figure of the Reformation. He studied religion at the University of Paris and law in Orleans and Bourges. When he returned to Paris in 1531 he studied the Bible and became part of a movement that emphasized salvation by grace rather than by works. Government intolerance prompted him to move to Basel, Switz., where he wrote the first edition of *Institutes of the Christian Religion* (1536). Gaining a reputation among Protestant leaders, he went to Geneva to help establish Protestantism in that city. He was expelled by city fathers in 1538 but returned in 1541, when the town council instituted the church order outlined in his *Ecclesiastical Ordinances*, including enforcement of sexual morality and abolition of Catholic "superstition." He approved the arrest and conviction for heresy of Michael Servetus. By 1555 Calvin had succeeded in establishing a theocracy in Geneva, where he served as pastor and head of the Genevan Academy and wrote the sermons, biblical commentaries, and letters that form the basis of Calvinism
7. John Bunyan, 2006, born November 1628, Elstow, Bedfordshire, Eng.; died Aug. 31, 1688, London English minister and author. Bunyan encountered the seething religious life of various left-wing sects while serving in Oliver Cromwell's army in the English Civil Wars. He underwent a period of spiritual crisis, converted to Puritanism, and became a preacher. After the Restoration, he was jailed as a

Nonconformist for 12 years, during which he wrote his spiritual autobiography, *Grace Abounding* (1666). He is best known for *The Pilgrim's Progress* (1678-84), a religious allegory expressing the Puritan religious outlook. A symbolic vision of the character Christian's pilgrimage through life, it was at one time second only to the Bible in popularity among ordinary readers. Despite his ministerial responsibilities, he published numerous works in his last 10 years.

8. Duane D. Miller. Kingdom of Priests and a Holy Nation.
http://www.matsati.com/Kingdom_of_priests_and_a_Holy_nation.pdf . 2006.