Preaching Through The Bible **Michael Eaton** Exodus Part 51 An Invitation to Prayer (32:7-11) The people of Israel had sinned badly.¹¹ God tells Moses all about ¹¹ 32:7 it giving all the details. We see the reaction of God. 1. God puts the facts before Moses. They have corrupted

1. God puts the facts before Moses

themselves. They have turned aside very speedily after all that God has done for them. They have made idols and worshipped them. They have said, "These are your Gods...." Why is God telling all of this to Moses in such detail?

It is a hint to Moses that he should accept the responsibility of intercession. God says to Moses, "Your people, that you brought out of Egypt..."

2. In another word ("Yahweh also said"), God analyses the

^{□1} 32:8 **□**¹ 32:9 ¹ 32:10

¹ See 2:11-15

cause of the sin of the people. "I know them to be stiff-necked." \square^1 God has been looking at His people; He knows them to be unvielding and unsubmissive to Him. Their character is stiff and resistant to His will. 3. God tells of His reaction. God is angry. He puts to Moses the

possibility that He should wipe the Israelites out of existence and start a new people altogether with Moses.¹¹ A new people coming out of Moses' family will, God suggests become a great nation.

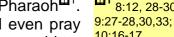
At this point we see the greatness of Moses. God is offering amazing glory and privilege for Moses. Israel will consist simply of the descendents of Moses. Here is an offer of great honour for Moses, but not for the people of Israel as a whole. But Moses is not interested in God's offer. Here we see the humility and the selfeffacing character of Moses. God is testing Moses. He is drawing out Moses' great love for his people, his sense of responsibility for them.

Instead of letting God destroy Israel, Moses begins to pray for Israel. He does not want God to disown Israel. He genuinely is burdened and grieved that they should fall into such a sin. Ever since Moses was a young man^{ú1} he had a great love for Israel and a great desire to rescue them and to care for them. Now he "sought the favour of Yahweh his God", on behalf of his people Israel. It is exactly like Jesus who ever lives to make intercession for us.

Moses has become self-effacing. He desires no glory for himself. He does not want that he should get honour but Israel be disgraced. He identifies with his people, and sympathizes for them, despite their very great rebelliousness.

We remember that Moses has not always been self-effacing. In the early chapters of Exodus we remember how proud he was. But now he has changed. Suffering and painful experience have humbled him. He no longer lives for his own glory. He no longer wishes to be at the centre of everything, with everything revolving around him.

¹8:12, 28-30; Moses has become an intercessor. He interceded for Pharaoh^{\square 1}. 3. An intercessor He intercedes for Aaron^{m^2} and for Miriam^{m^3}. He would even pray 10:16-17 for someone who had sinned against him. He did not become bitter against those who fell into sin. Here we see him zealously Deuteronomy interceding for the whole of God's people. God did not actually ask 9:20



The Reaction of God

2. God analyses the cause

3. God tells of His reaction

Moses' greatness

1. Moses' great love for Israel

2. A changed man

Moses to intercede. He simply put the facts before Moses. It is as if God is saying "Moses might want to handle this matter by prayer. I will see what he will do".

The Character of his praying

1. It is argumentative

2. He pleads the relationship between God and Israel

3. What is begun will be completed

This is the way for us to pray We must notice the **character of Moses' praying**. It is **argumentative** praying. He asks God questions. "Yahweh, why does your anger burn¹...?" It is very bold and daring. This is how the saints of God pray. They come to God boldly like a son giving his father his reasons for getting what he needs and what he wants. God does not mind. He is happy for His children to give Him reasons why they want what they want.

Moses pleads the **relationship that exists between God and Israel**. God has taken Israel as His people. We note that God says to Moses "**Your** people have corrupted themselves" $^{\square 1}$. But Moses says to God, "Why does your anger burn against **your** people $^{\square 2}$..." God wants Moses to take responsibility, but Moses in prayer takes the responsibility back to God again!

We can pray like this. The Christian is **related** to God. We are in covenant with Him, an even better covenant than the one that Israel had. So we can use this fact in prayer. It is not that God needs persuading. He is willing to bless us, and waiting to bless us. But he likes us to take His blessings from Him a piece at a time, for others and for ourselves. God likes the personal relationship between us and Him. And he likes us to make use of this personal relationship when we talk to Him in prayer.

Moses pleads the **fact that God has already started a work in these Israelites**. "Lord", says Moses, "You brought these people out of Egypt. How can you abandon them now?" God does not easily give up on something He started. "He who began a good work in you will go on performing it...", said Paul^{^{III}}. If God begins something, He has plans to carry it towards completion. This too can be used in prayer. We can say to God, "God You started this work. You were the One who called me.... You were the One who took hold of me...You did this and that.... Lord please continue with the work that You have already started...."

Do we pray like this? With boldness, confidence? With mighty pleadings that God will hear us? This is the way to pray. Somehow along the many years in the wilderness, Moses had learned how to be a great intercessor. To be an intercessor is being like Jesus, for He is a great intercessor too.

Dr Michael Eaton is highly respected internationally as a theologian, author, preacher and teacher. He lives in Kenya where he is one of the leaders of the Chrisco Fellowship. His *Preaching Through The Bible (PTTB)* books are highly popular worldwide. Michael Eaton

slices.org.uk puts the theological and practical meaning of the Bible in a clear and down-to-earth way so that what is written can be easily understood by the reader.		
These specially reformatted chapters "Sli	ices of Bread" produced by Sovereign World Trust are	available in three categories as set out below
Slices for the Nations	Slices for Sponsors	Slices for Everyone / Slice of the Week
 For pastors, libraries and colleges in thos parts of the world where resources are scarce and unaffordable In the fullness of time the whole series w be made available free of charge Weekly emailings of 3 - 4 Slices or available to download from the <i>Slices</i> web site 	 vill circumstances who can afford to contribute to the development of this material and its distribution with a small monthly donation The same material as Slices for the Nations 	 For those who wish to sample the material or dip into it from time to time, a proportion of the PTTB series is available free of charge Slices for Everyone (as a download) or Slice of the Week (attached to a weekly email) The remainder of the PTTB material is available to Sponsors and those eligible to receive Slices for the Nations
To subscribe please contact: slicesofbread@set	overeignworldtrust.org.uk stating which category fits your	situation. Further details are at <u>www.slices.org.uk</u>
Details of the availability of Prego	ching Through The Bible books and how they may be purchas	ed can be found on www.ibtr.org.uk

^{III3} Numbers 11:3

^{□1} 32:7

² 32:11

Philippians
1:6