

• *A special 'tent of meeting'*

1. Moses started a prayer-movement

• *Gets others to join him*

• *A picture of Jesus our heavenly intercessor*

• *Intercession with Him*

2. The praying people met 'outside the camp'

• *Separate for prayer*

• *Rejecting the idolatry and compromise of much that is called 'Christian'*

3. The praying people are few

• *Most people respect and admire but do not get involved*

• *Pray for them!*

Moses gets ready to pray again. He now makes a special 'tent of meeting'^{□1}. It is not the tabernacle, which has not been built yet. It is a place of prayer for Moses and those who will join him in praying.

□1 33:7

1. Moses started a prayer-movement. He now is setting himself to pray that God will go with the people. God has 'changed his mind' about exterminating the people^{□1}. He has forgiven them, although chastening action might still be needed^{□2}. Moses has been re-commissioned to lead them to Canaan^{□3}; and he had brought the people to repentance^{□4}. But now there is more praying to be done. He gets others to join him in this work of intercession.

□1 32:4

□2 32:33-35

□3 33:1-3

□4 33:4-6

It is a model of how to pray for revival or for spiritual restoration. It is a perfect picture of how to seek God. He mixes prayer and action; and he keeps on coming back to intercede. A forward step in the kingdom of God may take place when one person starts to pray and gets others praying. It is a picture of what Jesus is doing in heaven at this very moment. The welfare of the kingdom of God depends on the intercession of Jesus. He is always before the throne of God, protecting His church by His intercession. At the same time, by His Spirit, He gets others praying as well. We become intercessors with Him.

2. The praying people met 'outside the camp'. The camp was the place which had been defiled with idolatry. God had said He would not be in their midst. God was threatening that the tabernacle would never be built, and that His glory would never come down upon a 'tent of meeting' within the camp of Israel. So Moses went 'outside the camp' and built a temporary 'tent of meeting' for those who would pray with him.

Anyone who wishes to be an 'intercessor' will have to go 'outside the camp' of compromising worldly religion. 'Let us go forth to him, outside the camp...', says Hebrews 13:13. It means that we reject the idolatry and compromise that is to be found in much that is called 'Christian'. It is not that we are to be proud and separate. Moses went 'out of the camp' in order to pray, but then he would go back again! He still loved the people and spent time with them. His separating himself was not proud exclusiveness. He turned aside to pray, but then he would go back to them. Those who prayed with him deeply regretted what they had been involved in. Now they distanced themselves from what they had done, and began to seek God, asking Him to come with them on their journey into Canaan.

3. The praying people are few. It is not that the whole nation are involved in this intercession. Most of the people have great respect for Moses and his intercessors. When Moses goes out to intercede, the people stand in respect and admiration as he goes^{□1}. They know that their entire future depends on whether Moses gets his prayers answered. But most of the people do not go outside the camp. They watch what is happening but do not personally get involved in this prayer-movement.

□1 33:8

Seek the Lord for yourself! Others may not come with you. 'Few there be that find it.' Others may be complacent. But you intercede for them until they start seeking God as well.

4. Outside the camp, Moses experiences the glory of God

• On his small tent – not the whole camp

4. **Outside the camp, Moses experiences the glory of God.** The pillar of cloud would descend from the top of Sinai and come down to Moses' small tent of meeting^{□1}. This is what God had intended to do inside the camp! God had given instructions about the building of the tabernacle and had promised that He would come and dwell in the midst of His people. But the sin of Israel has spoiled God's intention. Now the glory of God is not coming down in the midst of the camp; it is coming down upon Moses' small tent. He only prays, it seems, during the day. The pillar of cloud comes down; it would be the pillar of fire if Moses prayed at night. God was not blessing the camp, but He was blessing Moses outside the camp. Upon the little tent that Moses built comes a visible sign of the presence of God.

□1 33:9

5. What happens to Moses gets others praying also

5. **What happens to Moses gets others praying also.** The experience of the glory of God coming down to meet with Moses leads all of the people to pray. Nothing makes others want God's blessing more than seeing God blessing us. The people also start praying. In hundreds of the tents of the camp of Israel, the people would be praying at the door of the tent^{□1}. Moses' experience has an effect upon the people. When he prays, they worship. The sin of the people began with their despising Moses^{□2}, but now they show him the greatest respect.

□1 33:10

□2 see 32:1

6. Seeking God leads to intimacy with God

• A picture of restoration in the church



6. **Seeking God leads to intimacy with God.** Moses and God developed an intimate friendship. They get so close and talk 'face to face'^{□1}. Could there be anything more wonderful?

□1 33:11

All of this is a wonderful picture of how restoration takes place in the story of the church. At one point the people are sinning and are far from God. Then someone begins to pray. Then there are more who are praying. Then the whole people of God have a hunger that God should return to them. They separate themselves from the corruption of the church, and yet at the same time they love the people of God and are praying for them.

• Spiritual revival is drawing near

Then something begins to happen. The glory of God comes down, maybe not upon the church as a whole, maybe only upon some little section of the church 'outside the camp'. When that happens spiritual revival is drawing near.

	<p>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 <i>Preaching Through The Bible (PTTB)</i> books are highly popular worldwide. Michael Eaton 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.</p>	
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