

THE DARK SIDE OF HUMAN PERSONALITY

Exodus 31:18–33:23

Dr. George O. Wood

God told the Israelites to prepare themselves for what would be revealed to them when Moses returned. Alas they used the time, which should have been to prepare for worship of God, to turn aside from God. It was the people who had twice before in the text of Exodus covenanted by saying “All that the Lord has spoken we will do.” Both before Moses went up into the mountain even after he had returned by indicating that God had given him the law, they had twice spoken “All that God says we will do.” Further they had continually in their visual eye the manifestation of the glory of God which rested upon Mount Sinai as a consuming flame. The fire of God’s presence which rested upon Mount Sinai had not gone out.

I. The revolt of the people becomes even more striking because of the fact that God’s visible presence in the form of fire was continually before them.

Further, the people had witnessed in their deliverance from Egypt many spectacular miracles, wonders, and signs which God had done in their midst. However, the presence of past affirmations, the presence of visible manifestations, and even the presence of past miracles is not necessarily for Israel or for us a guarantee that a mature faith will emerge which will resist temptation in the days ahead.

God could do all that He would do for Israel and if Israel decided in its own will to be unresponsive to God then you see the kind of tragedy occurring at the foot of Sinai which we see in the Scriptures. We sometimes, by the way, have mistaken notions ourselves that if only we saw more miracles there would be less people disbelieving. Such cannot be demonstrated from

THE DARK SIDE OF HUMAN PERSONALITY

Exodus 31:18–33:23

the text of Scripture either in the Old Testament or the New Testament. Many do have their hearts opened when they see God's signs accompanied with His word.

But on the other hand, for persons who choose to be rebellious toward God or have an unbelieving heart, the miracles go off their heart like water off duck's back. Israel's problem was it had grown tired waiting for the Lord and it had grown tired waiting for Moses. Thus they say "Come, make us gods who will go before us" (Exodus 32:1, NIV). It was God, Jehovah, who had kept them sitting in that place while Moses had been on the mount. They had a God who stayed with them, but they wanted a God who would, so to speak, get with it! They wanted a God who would go before them. They wanted a God who would get them out of the monotony of their routine. They wanted God to act. They were tired of hearing Him speak. They were tired of facing the prospect of having God speak. Let God *do* something. May He be a God of action rather than a God of word.

They also wanted a visible representation of God. They were not content to worship a God they could not see and who made spiritual and moral and ethical demands upon them. "Give us a visible God and when we see a visible God then we will worship." While we do not have the trappings of idolatry in our culture today that ancient culture had, we still nevertheless have the same spirit of idolatry, "If I cannot see God I will not worship." In our cities, our communities, the preponderant majority of people do not worship God because basically a spirit of idolatry grips them. An idolatry which says, "Unless I see God I will not believe. Unless I have some form of visible representation I cannot give my life to Him." Such is the kind of faith that Israel finds itself in at this particular moment. They also grew tired of waiting for Moses.

They say to Aaron, "As for this fellow Moses...we don't know what has happened to him" (Exodus 32:1, NIV). What a way to dismiss a man who had been the human figure most

THE DARK SIDE OF HUMAN PERSONALITY

Exodus 31:18–33:23

instrumental in their release—“this man Moses.” It springs contemptuously from their lips. You can feel the dripping satire in their comment. “We do not know what has become of him.” We find in their attitude towards Moses that the greatest merit toward a person does not make that person immune from criticism, from affront, and from indignity. If they had thought that Moses had been lost, then if they were grateful people the least they could have done was proclaim a time of mourning and fasting. At least let his memory be hallowed in their midst by a time of consecration. But no. “As for this man, we don’t know what’s happened to him.” They were suspicious of his delay. And they misinterpreted his delay as a sign of abandonment of them as well as God’s abandonment. How easy it is to mistake the delays of a redeemer and to suspect that he delays because he has some evil motive in mind.

In a sense Moses becomes a figure of our Lord, whom Peter talks of in 2 Peter 3 when he says, “In the last days scoffers will arise saying, ‘Where is the promise of his coming? For all things continue as they were.’” That same spirit was manifest in the people at the foot of the mountain in regard to the return of Moses. “Where is his coming?” That scoffing in regard to the return of Moses or in regard to the return of Christ leads to many temptations and wickedness.

II. Aaron is confronted with this embryonic revolt of the people. How does he handle it?

He is to be the high priest of God. Verses 2–5 do not give us a great representation of his character. There are some who have sought to exonerate Aaron for his actions. For example, they have said that Aaron, when he required the people to give to God their earrings to make the idol, was actually betting that the people were so selfish that they would not want to give up their precious jewelry. Therefore he could squash idolatry by appealing to something he thought the people wouldn’t do.

THE DARK SIDE OF HUMAN PERSONALITY

Exodus 31:18–33:23

Others have suggested that when he saw they were going to go ahead and give their gold he tried to redeem the whole thing; when the idol was made he said, “Tomorrow there will be a festival to the LORD” (Exodus 32:5, NIV). So he was trying to say, “You did this but what it really means is this.” He was the first liberal theological person who tried to make truth out of something which was false.

Some have even suggested he used sarcastic humor when he indicated of the golden calf, “These are your gods, O Israel, who brought you up” (verse 4, NIV).

I don’t think any of these efforts to exonerate Aaron are acceptable, particularly when you compare what’s happening in verses 2–5 with Moses’ rebuke of Aaron in verses 21–24. What Aaron does is simply an act of omission. When the people come to him with their demands he does not rebuke. He does not stand in their way. He exemplifies leaders both religious and civil who have bent and buckled under the pressure of wrongdoers and evil thoughts. He violates the very thing which Moses had commanded in Exodus 23:2, “You shall not follow a multitude to do evil.”

We can identify with Aaron probably because there have been times most of us in this room have bent under the pressure of wrong opinion when we have felt ourselves outnumbered. We can feel the hot seat that he is on. But not only does he refuse to rebuke, he actively participates in the sin of the people. He gives directions on how it is that they can make the idol. He makes the idol himself. It’s very plain when it indicates that he took a tool and fashioned the idol. And he causes worship to the Lord to be associated with this worship of an idol. He is a person who says there may be more than one way of worshipping God. What we’ll do is take your way and another way and we’ll try to fit them together. The result in the people of this whole thing is that they seek to combine worship and orgy. They offered to God burnt offerings and peace offerings and

THE DARK SIDE OF HUMAN PERSONALITY

Exodus 31:18–33:23

then they rose up to play. Kind of a modern spirit here. An attempt to live in both worlds, to have it two ways. To do what God wants and to do what we want. To somehow bring to God an offering and to sit in worship before Him. Then, on the other hand, to turn around and walk in whatever kind of morality or way which we choose. The two cannot go together at Sinai and they cannot go together now in our own lives.

It's striking that the offerings which Israel brings on this occasion to the idol, and maybe they thought to God as well, were called burnt and peace offerings. We know from Leviticus 1–7 there were five different kinds of offerings which were possible in the ritual of worship for Israel. Without taking time to go into all of these five offerings I simply might note that the offerings which they bring are not offerings which are confession of sin. They omit sin offerings and trespass offerings. In the ritual of their worship there is no room for confession of sin, since there is nothing wrong which has been done, in their estimation. They want to worship and rise up to play without a sense of conviction, of conscience, of right or wrong.

III. The response to the revolt is spelled out to us in verses 7–35.

First is God's response in verses 7–10. God knows His people are sinning even though His appointed leaders do not know they are sinning. Thus God informed Moses of the revolt which is going on at the foot of the mountain. Sins which had been concealed before men are never concealed before God, in whose presence all of our lives are an open book. God evidently knew that this rebellion had been building. Yet that forty days that Moses was on the mount receiving the design for the tabernacle and the tablets of the law had not been interrupted by God at a particular point. God went ahead and finished what He wanted to say then He said to Moses, "You've got to get down to take care of things below."

THE DARK SIDE OF HUMAN PERSONALITY

Exodus 31:18–33:23

The prospect of judgment upon the people is spelled out by God. He indicates of them, for the first time, they are “stiff-necked” (Exodus 32:9, NIV). That’s a unique phrase that has a very simple meaning. It describes an animal, a beast of burden, a horse that is pulling a load. Reins are attached to his mouth. When the person is driving him wants the horse to turn to the right or to the left the reins are pulled in a particular way. A mule will have the tendency to stiffen his neck. He will not want to go the direction the reins are being pulled. That’s what it means to be stiff-necked. God is pulling you in a direction and you’re pulling the other way. That’s what Israel is becoming to God. Pulling away from God.

The Lord says to Moses, “I’m going to destroy them. I’m going to consume them. My anger burns hot against them and I’m going to make of you a great nation” (see verse 10). Strikingly, the Lord does one thing which Moses in his spiritual sensitivity is very alert to. The Lord leaves the door open for intercession to be made. Thus he says in verse 10, “Now leave me alone” (NIV). That is to say, God is by indirect means communicating to Moses, saying, “If you don’t leave me alone this is what I’m going to do. I’m going to consume this people and make of you a great nation. But on the other hand, if you don’t let me alone then I’ll listen to you.” God, by the way, when He wants to slam the door shut, can slam it tight. There’s no room at all for intercessions. We read of a passage in Ezekiel 14:12–14 God is pronouncing judgment on the people and he says in verse 14, “‘Even if these three men—Noah, Daniel, and Job—were in it they would deliver but their own lives by their righteousness,’ says the Lord.” That is, “Even if Daniel, Job and Noah were to intercede for the people I would accept only them. I slam the door shut. I would only save them.”

When Moses wanted to rescind God’s decision which disallowed him from going into the Promised Land, again God slammed the door shut against Moses and said, “Don’t speak to me

THE DARK SIDE OF HUMAN PERSONALITY

Exodus 31:18–33:23

again on this matter” (Deuteronomy 3:26). But when God keeps the door open for intercession then there is room to speak to Him. Thus Moses makes a response to the revolt and to God. His first response is one of intercession. He is going to take advantage of that “Let me alone,” by saying to God, “I will not let Thee alone. O Lord. Why does Thy wrath burn hot against Thy people?” (see Exodus 32:11). The first thing Moses does in the intercession is he reminds God they are His people. There’s tremendous play on words here. You find when the Lord was speaking to Moses He says to him in verse 7 “Go down, because your people, whom you brought up out of Egypt, have become corrupt” (NIV). Now Moses is saying, “I don’t claim them! They’re *Your* people whom *You* brought up. I remind You, God, whose people they are.”

Secondly, Moses reminded God of the fact that He had a reputation to be concerned about. If he lets Israel be consumed in the wilderness, then the Egyptians would say that God had brought them forth to sacrifice with evil intent or he simply hadn’t had the power to bring them all the way. God was either weak, and *could* not deliver His people completely, or He was fickle and *would* not complete the salvation which He had begun.

He brought them forth, Moses would be saying here. Moses is saying, “God, instead of letting the people come forth to sacrifice to you as I told Pharaoh, what You instead are allowing to happen is You have come and You’re going to sacrifice the people.” Then He reminds God of His covenant which He has made with Abraham. A covenant which God had sworn by His own nature that He would bring to pass, and that He would give the land to Abraham and His descendants. The result of Moses’ intercession is that God relents, verse 14. “Then the LORD relented and did not bring on his people the disaster he had threatened” (NIV). This word “relent”—what does that mean? Does He not know from one day to the next what He’s doing?

THE DARK SIDE OF HUMAN PERSONALITY

Exodus 31:18–33:23

Does it literally mean that God did not know that Moses would intercede for His people and He would therefore change direction?

I think when we come to the Scripture we recognize that the Scripture speaks to us the language of God in human terms, that there are in Scripture two technical terms which theologians use.

One, for example, is in the next chapter when it says Moses is hidden in the cleft of the rock. It says that God placed His hand over the rock. Does this mean that God's hand is six foot in diameter?

When the Scriptures say that God is a "high tower" does it mean that we expect Him to be like the Eiffel Tower or whatever? Not at all. It's the kind of a term we use all the time when communicating to children. We say "Jesus lives in your heart" to help them understand the nearness of God. It helps us understand God's tender compassion toward man. It communicates to us in symbolic form.

Two, a human emotion can be attributed to God. For example, in this case the word "relent" is not meant to take away the clear teaching of Scripture that God is omniscient and that His purposes are eternal and He knows what's going on. It's simply used to describe an attitude, which God has toward our intercessory prayers, that God can be moved with our prayers. We must not think of God in terms of an arbitrary will which can never be interceded with by our own prayers. Moses, on this occasion, becomes a co-author with God of His will. The Lord by relenting simply manifests on the human side that He is capable of persuasion. What is not being said is God had made no room to be persuaded.

2 Chronicles 7:14, although I realize refers to Judah, can also be adequately taken for us. "If my people which are called by my name will humble themselves and pray...then will I hear from heaven and forgive their sin and heal their land." There is a prevailing that the people of God can

THE DARK SIDE OF HUMAN PERSONALITY

Exodus 31:18–33:23

make in prayer to change the situation. There is a prevailing that you can make in prayer to change a situation in your own life or in your own family situation. God allows us to come to Him in intercession.

Moses, in addition to intercession which kept the Lord from consuming the people, goes on in response to the revolt to take some symbolic action. There's a heightened sense of suspense as Moses comes down the mountain. Moses does not spill the beans to Joshua telling him what's happening. As they come near the camp, Joshua, who is a military man, picks up noise. And the military man that he was says, "It's the sound of battle I hear!" And then Moses says, "It's singing I hear." When Moses comes down on the situation and saw what was happening which God had revealed to him, he takes the tablets of the law, smashes them in two, and then he does another symbolic action—he takes the calf and hacks it up and throws the remains of it in the water and makes the people drink of the water.

What is revealed in these two actions? When the tablets of the law are destroyed, it is a manifestation of the fact that, of course, God's law has been grievously broken. But when those tablets are destroyed, something else is happening too. All of that forty days on the mount which Moses had just spent are worthless. The very thing which God has been revealing to him, the plan for the construction of the tabernacle, had revolved around the fact that the tablets of the law were to be placed centrally in the tabernacle. They were in the Holy of Holies. The whole tabernacle was to be built around the ark of the covenant, which contained the tablets of the law. So with the tablets of the law go all of God's plans for the worship center and everything. Everything is going to have to start all over. Then he takes the calf and grinds it up and makes the people drink from the water. Symbolically, Moses is saying, "Here's how strong your gods are. They're so strong they can't even defend themselves. You'll have to drink them."

THE DARK SIDE OF HUMAN PERSONALITY

Exodus 31:18–33:23

Moses then comes to Aaron. In Exodus 32:21 he asks Aaron a question. He does not fly into judgment. He first seeks to find out. “What did these people do to you, that you led them into such great sin?” (NIV). Then Aaron responds; verse 23 is verbatim what was said of the people in verse 1: “Make us gods who will go before us. As for this Moses, this man who brought us up out of the land of Egypt, we do not know what has become of him.” Notice what Aaron says, “I told them, ‘Whoever has any gold jewelry, take it off.’ Then they gave me the gold, and I threw it into the fire, and out came this calf!” (verse 24, NIV) How like us when we are caught in wrong to not accept responsibility.

The battle is won if a person makes the admission, “I have sinned.” But the battle is never won as long as the person is blaming, saying, “I was pushed into this,” or “If you knew the pressures that were on me.” It’s when we take responsibility that God can bring healing. Aaron just flat out escapes any kind of responsibility. He’s acting as insincerely toward God as he did toward his own brother Moses. He tries to defend himself with this lame excuse mentioning not at all the fact that it was he who had taken the engraving tool and he that had been in the lead of the revolt. The high priest of the Old Testament—Aaron—the first of the high priests, was to become a high priest only by the sheer grace of God. It was not going to be of his own merit. He is not like Christ, able to offer himself as a sacrifice without sin. He first would have to atone for his own sin.

In verses 25–29 the text spells out for us the judgment of those who had been particularly instrumental in the rebellion. The sons of Levi gather around Moses and pass through the camp as executioners. In our culture from today this is somewhat a text which raises questions. I’d remind us all that the administration of loyalty to God is different in the Old Testament covenant than it is in the New Testament covenant; the principles, however, remain the same. The

THE DARK SIDE OF HUMAN PERSONALITY

Exodus 31:18–33:23

principle of 1 Timothy 5:24 is that the sins of some persons are conspicuous, pointing to judgment. God in that case simply moves His judgment of the future age into the present moment. This happens in the Book of Acts with Ananias and Sapphira. It happens here with the rebels. Instead of waiting for the future judgment of God in some age after death, the judgment of God is moved into the present context. There is also an enduring principle which Jesus states, although the administration of the principle differs in His covenant. In Matthew 10:37, the primary loyalty is, of course, always to God. Searching scriptures, particularly for us where we live in kind of an easy Christian commitment where we have trouble in divided loyalty between things and God. If we have trouble in that loyalty, how much more does the loyalty between family and God seem like a remote conflict.

Yet precisely the first commandment is to love the Lord our God. Only when that is done can we properly then exist in relationship to others.

Moses, after the judgment of the rebels, returns to God for a time of further intercession. He had staved off momentarily the judgment of God against the people. But nothing has been said about forgiveness toward the people. Thus, in verse 30, Moses goes up and tells the people, “You have committed a great sin. But now I will go up to the LORD; perhaps I can make atonement for your sin” (NIV). He cries out to God. Previously he’d reminded God to spare the people because of the fact that they were God’s people. Egypt would remember what God did and would be a discredit to God. Also God had promised Himself to Abraham. Now Moses reminds the Lord of known reasons. Moses simply says if God will not forgive the peoples’ sin, then he prays that he would be blotted out of the book which God has written.

The Lord takes this deep intercession where a man is willing to trade his own life for the life of his people. Here Moses really serves as a beautiful example of our Lord, and an example of the

THE DARK SIDE OF HUMAN PERSONALITY

Exodus 31:18–33:23

apostle Paul as well who indicates in Romans that he would trade his life for the life of his people. We see of those who walk deeply with God how intercessory they are toward other people, how merciful they are, how they do not become judgmental in saying “God, kill everybody else but leave me alive.” But it is “Oh, Lord. If it is necessary in order to save these people, take me.”

The Lord in response to Moses simply indicates that only those who have sinned would be taken from His book and blotted. That is to say, Moses has not sinned therefore God is not going to remove his name from the book and He indicates furthermore that Moses was to go back to the people and lead them, but an angel would go before them. Later God will amplify this to indicate that His presence will not go up, He will send an angel instead. As a judgment of example the Lord sends a plague upon them. He has heard Moses’ prayer not to blot out their name from the book, but there is still an ounce of punishment in the idolatry, which is practiced here.

IV. Moses is now kind of on the limb as Exodus 33 shows us. He doesn’t quite know for sure where God stands.

God has agreed not to consume the people. God has agreed not to blot out their names. But God has said something like, “I’ll have an angel go before you.” It’s as if God is withdrawing His presence from the people. Moses is concerned about what the future holds. So he comes to God again in prayer. The Lord spells out specifically for Him what He means. In verses 1–6, God indicates to him that from now on His presence is going to be absent. He will allow Moses to go up. He will allow the people to take the land. But an angel would go before the people. God would not come down and take up residence with them. When the people hear this word, they strip themselves of their ornaments as a mark of their contrition before God. But God’s heart again is made up. He is going to withdraw his presence. This was more than Moses could take.

THE DARK SIDE OF HUMAN PERSONALITY

Exodus 31:18–33:23

In verses 7–11 Moses commences a meeting with God. He meets with God in a tent pitched outside the camp. Last week when we looked at the tabernacle we indicated that one of the purposes for building the tabernacle was that it should be located right in the center of the camp to symbolize that God's presence is in the center of His people. Now God has said, "My presence isn't going to be with the people." And God will not come down in the midst of his people. Therefore Moses has to go out to a camp pitched. In verses 12–23 Moses prays one of the most beautiful prayers of intercession in all of Scripture. Moses first of all asks for God's presence. Moses is saying, "You've indicated this in the past to me, you've given me these assurances that you would help me bring these people up and that you know me by name. Now I ask you to act on these assurances. I pray if I've found favor in thy sight, show me now thy ways that I may know you and find favor in thy sight. Consider too that this nation is thy people." Moses is being very discrete with God. He's not coming head on and saying, "God rescind your word that your presence would not go up among the people." Instead, simply "Show me your ways and consider too that this is Your people." The Lord responds to him: "My Presence will go with you, and I will give you rest" (Exodus 33:14, NIV). God's ignoring his prayer for the people. "I'll go with you." Moses is still unsettled however. He wants more from God in terms of assurance. He says "If your Presence does not go with us, do not send us up from here. How will anyone know that you are pleased with me and with your people unless you go with us? What else will distinguish me and your people from all the other people on the face of the earth?" (verses 15-16, NIV). He starts up with "I know You'll show me Your presence but it's crucial that you show Your presence among the people. That you take away this promise that You'll only go with an angel before the people."

THE DARK SIDE OF HUMAN PERSONALITY

Exodus 31:18–33:23

So the Lord responds, verse 17: “I will do the very thing you have asked, because I am pleased with you and I know you by name” (NIV). In other words, ok Moses, “I’ll be persuaded by your intercession. I will go up with the people.” As we read on in the Pentateuch we find that indeed God did this very thing. Again He encamped among His people.

But Moses, now having asked for the people, finally comes around to asking for himself; this is a beautiful pattern in prayer—first asking for others and then for himself. He begs of God, “Now show me your glory” (verse 18, NIV). What Moses is praying to see is something of the essence of God. He wants a direct manifestation of God. Not because Moses is weak in faith and needs to see God, but because continually he’s been so close to God that it has flamed a hunger in his heart to see more of God. So the Lord indicates that He will cause His glory or His goodness, His beauty to pass before Moses. Yet Moses is not of the kind (since no mortal can do this) who can see God face to face and live.

That term “face to face” is used sometimes to describe conversation with God—“He spoke with God face to face.” Yet at other times, the Scripture says no man can see the face of God and live. When the term is used that you communicate with God face to face it means that there’s a directness in communication. But in terms of seeing the essence of God himself, no man has seen the essence of God. Whatever one may know and experience about God, there is always more to be experienced and known about God. There is an essence of God’s nature which is always a hidden glory. For this reason our quest for God is always unending. We never come to a point where we are full and never want any more of God. There is more of God yet to know. Moses has this feeling towards God. To behold God face to face would be to know Him absolutely, to have exhausted the depth of His being, and to remove the last vestige of mystery from the being of God. God says to Moses, “On this side of life you cannot know Me in that directness. You can

THE DARK SIDE OF HUMAN PERSONALITY

Exodus 31:18–33:23

simply see the back of Me. (Whatever that means!) You cannot strip me of My mystery, of My hiddenness, of the essence of what it means to be God, for no man can see that and live.”

We need to recognize that even though in the person of Jesus Christ we have seen God, yet (as Paul indicates) there’s an aspect of the nature of God which is so awesome that we have not seen. Thus Paul can describe himself as being caught up in the third heaven and seeing mysteries which are unlawful for a person to utter. Can you imagine what it would be like to be in the very presence of God? I can only imagine partway. I cannot imagine the splendor of it.

V. When we kind of apply this to our whole life the thing over and over in Exodus is if there is any man in the Old Testament who knew God, it was Moses.

He knew God better. When Moses died, the Lord communicates concerning his death, “There’s been no one like Moses, who knew Me and communed with Me face to face” (see Deuteronomy 34). There’s never been a prophet like him. Indeed he was the prophet in Israel’s history, a head above all of the other prophets. He knew God. When you know God is it a place you arrive at that’s kind of stationary? Do you know God like you know a theological textbook and when you know it you know it? Do you know God like you do a mathematical equation—and when you know it you know it?

Or is knowing God something like no matter how much you know there is that insatiable thirst to know more of Him? The thing that strikes me about Moses’ personality, as mature as he was, he was still a growing person.

God wants us all to be growing people. To not settle down on a level of knowledge experientially, biblically, or whatever, that we’ve had for the last month or years but to grow.

Moses was hungry for God. Therefore, God accorded him the pleasure of seeing more of himself than any man had seen.

THE DARK SIDE OF HUMAN PERSONALITY

Exodus 31:18–33:23

God will do the same for your hunger. Blessed are those who hunger and thirst for they shall be satisfied.

Closing Prayer

There's so many things, Lord, we see today as we look at Your Word. We see our tragic failure. The history of Israel is not that of simply an ancient people. It is our personal history. There have been times when we have gone out from Your presence and we've done incredible things that are unlike You. We also know in our life what it is to make gods for ourselves and to rise up and play, to go more on the fact that you have revealed Yourself to us. In mercy and because of the intercession of our high priest our Lord Jesus Christ, we have been spared the fierceness of Your judgment. For our high priest ever lives to make intercession for us. We have been declared welcome in the beloved. Our sins also have been washed away. Our names also have been written in the Book of Life. We praise You for your great intercession. We praise You too, Lord, for something we learn from Your Word today that it is possible for us to be given an open door to intercede for others. In this moment, Lord, we think of those whom we are to be interceding for, for those particular situations where You've left the door open for us to intercede. We cry out, Lord, to be men and women of prayer. To just have even an ounce of the spiritual vitality of a Moses. To prevail to thee in prayer. That those doors which are shut will be open. And that we will discover You as a God who really answers our prayers. Then, Lord, for the hunger in us, I pray, Lord Jesus, that we'll be a hungry people. Not that we hunger from the standpoint of emptiness. Because once we've come to You, You've fed us and You've satisfied our heart. But we hunger from the standpoint of we want more and more of You in our lives. May we, Lord, like Jacob wrestle with Thee and prevail with Thee that we may see more of Thy glory. May we, like Moses, prevail with Thee that we may see dimensions to Thy life that have never been open

THE DARK SIDE OF HUMAN PERSONALITY

Exodus 31:18–33:23

to us before. Fill us with Thy fullness. Fill us with Thy Spirit, that we might be full of You, complete, joyous, satisfied, available to let something of the fullness of our life spill over to others. We ask these things in Your name. Amen.