

Deuteronomy 9:26

Authorized King James Version (KJV)

I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

Analysis

I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand. Moses' prayer appeals to God's character, His past acts, and His covenant promises - employing arguments that demonstrate theological sophistication in intercession.

The address Lord GOD (Adonai Yahweh) combines divine titles emphasizing both sovereignty and covenant faithfulness. Moses grounds his appeal in who God is, not in any merit Israel possesses. This is essential Reformed understanding - prayer appeals to God's character and promises, not human worthiness.

Moses argues that Israel is thy people and thine inheritance - they belong to God by His own choice. This covenantal ownership creates obligation not based on Israel's performance but on God's character. Would God destroy His own possession?

The phrase which thou hast redeemed recalls the exodus deliverance. Moses argues from God's invested interest - having redeemed Israel at great display of power, would God now undo His own work? The appeal is to God's consistency and the purpose behind His mighty acts.

Historical Context

Moses' prayer follows classic covenant lawsuit pattern, appealing to the relationship between parties and the treaty's terms. Ancient Near Eastern prayers similarly appealed to deity's past acts and established relationships.

The exodus redemption was the defining event of Israel's national existence, establishing them as God's treasured possession (Exodus 19:5). Moses leverages this covenant status in his intercession.

Related Passages

Ephesians 2:8 — Salvation by grace through faith

Romans 10:9 — Confession and belief for salvation

Study Questions

1. How does Moses' prayer demonstrate proper theological foundation for intercession?
2. Why does effective prayer appeal to God's character and promises rather than human merit?
3. What does it mean that believers are God's 'inheritance' and possession?
4. How should God's past acts of redemption shape our confidence in prayer?
5. What can we learn from Moses' argumentation about how to pray for others?

Interlinear Text

אֲדַבֵּר יְיָ וְאָתַתְפִּיל לְ	אֵל	יְהוָה	וְאָמַר	אֲדַבֵּר יְיָ
I prayed	H413	therefore unto the LORD	and said	O Lord
H6419		H3068	H559	H136
וְנָחַל תְּבָרָה	עַמְּךָ	תַּשְׁחֵת אֶת	יְהוָה	
and thine inheritance	not thy people	destroy	therefore unto the LORD	
H5159	H5971	H7843	H3068	
אֲשֶׁר	בְּגִדְלֶךָ	פָּדָה יְיָ	אֲשֶׁר	
H834	through thy greatness	which thou hast redeemed	H834	
	H1433	H6299		
חֲזָקָה:	בְּיָד	מִמִּצְרַיִם	הוֹצֵאתָ	
with a mighty	hand	out of Egypt	which thou hast brought forth	
H2389	H3027	H4714	H3318	

Additional Cross-References

Revelation 5:9 (Redemption): And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

Psalms 107:2 (Redemption): Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy;

Jeremiah 14:21 (Parallel theme): Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

Exodus 15:13 (Redemption): Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

Titus 2:14 (Redemption): Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

