

Exodus: Pardo's Push; Straight-Faced Liars, Exodus 14:12 cp.w Exodus 4:29-31

NOTE: No Bible classes Tuesday, 25 March and Thursday, 27 March 1997. Classes for Sunday A & B, 30 March, were an Easter special:

The Resurrection Assumption

Session Dates / Numbers: 03-30-97A / ES1 and 03-30-97B / ES2

Wilson, Tom. "When Push Comes to Shove: A Comrade's Gamble." The Retired Officer Magazine. March 1997, pp. 42-44:

As a result of Stage 1 of this sequence—claiming a promise—wheel-tracks of wickedness which produced fear and panic were habituated, their synaptic connections were disengaged, and tranquility was restored to the soul. With the soul stabilized for thought, concentration was focused on four major doctrinal rationales which renewed confidence in God and fostered courage towards life and circumstances.

With these doctrines circulating in the stream of consciousness and active in the neural network, a very simple logical conclusion was reached:

"I will stand fast and watch the deliverance of the Lord here today."

Before you can apply doctrine to life under pressure you must stabilize your situation by converting the complex into the simple. The stabilized and courageous believer can not only think under pressure but concentrate, rationalize, and draw logical conclusions.

Moses has complex problems: he has just been accused of conspiracy to commit genocide by his own people while at the same time Pharaoh's army prepares to attack from the rear. Moses must convert the complex to the simple and he must do it now.

Exodus 14:10 - Now when Pharaoh had caused his army to approach, the sons of Israel lifted up their eyes and behold, the Egyptians were advancing after them, consequently, they became afraid and screamed in panic to Jehovah.

Exodus 14:11 - And they said to Moses, "Is it because there were no graves in Egypt that you have taken us away to die in the desert? What is this you have done to us to cause us to leave Egypt?"

The Israelite Jornada: Between Little Bitter Lake and the Jordan River**I. Introduction: Historical Background**

(Genesis 17:5, Genesis 17:19; Genesis 26:4; Genesis 28:13, Genesis 28:14, Genesis 28:15; Genesis 32:28; Genesis 46:26, Genesis 46:27)

II. Forced March to Little Bitter Lake

(Exodus 13:17; Exodus 14:1, Exodus 14:2; Exodus 13:20; Exodus 14:3, Exodus 14:9)

III. Miracle at Little Bitter Lake

A. Wheel-tracks of Abuse Produce Fear & Panic

(Exodus 14:10; Exodus 1:11; Exodus 5:1, Exodus 5:4, Exodus 5:6, Exodus 5:7, Exodus 5:8)

B. Doctrine of Fear

Preface

1. The Sin-Emotion Vortex
2. Sin and Psychoses
3. Solution to Fear

(1 John 4:18; Ephesians 2:8, Ephesians 2:9; Matthew 6:31, Matthew 6:32, Matthew 6:33, Matthew 6:34; Romans 5:16; Psalm 91:11; Matthew 18:10; Zechariah 2:5; Lamentations 3:21, Lamentations 3:22, Lamentations 3:23, Lamentations 3:24)

4. Ramifications of Unrestrained Fear

5. Fear & Arrogance at Little Bitter Lake (Exodus 14:8)

6. Doctrinal Rational for Hopeless Situations

7. Right or Wrong, Leadership Always Takes the Blame

(Exodus 14:11; Exodus 6:6, Exodus 6:26; Exodus 7:2, Exodus 7:6; Exodus 12:28, Exodus 12:31, Exodus 12:37, Exodus 12:50, Exodus 12:51; Exodus 13:18, Exodus 13:20, Exodus 13:21, Exodus 13:22)

C. Problem Solving Involves Going from the Complex to the Simple (Exodus 3:12)

D. “Straight-face liars, bad-mouth talkers, and mean backbiters.”—John Stewart

“Where are You Going Little Boy?”

Exodus 14:12 – “Is this not the word which we spoke to you in Egypt, saying, ‘Why don’t you just leave us alone that we might be slaves to the Egyptians?’ Because to us the plan of God is serving the Egyptians rather than dying in this desert.”

The implication is that the people had always been opposed to the idea of freedom and had instead supported their status quo of slavery to the Egyptians. This is a straight-faced lie.

Cowards, in order to build their case, are very selective in their use of quotes. Keeping them in context is not a priority.

They did inform Moses that they wanted him to drop his campaign for Jewish freedom but not until after his first appointment with the Pharaoh. Beforehand, they were all for the idea.

Exodus 4:29 - Moses and Aaron went and assembled all the elders of the sons of Israel;

Exodus 4:30 - and Aaron spoke all the words which the Lord had spoken to Moses. He then performed the signs in the sight of the people.

Exodus 4:31 - So the people believed; and when they heard that the Lord was concerned about the sons of Israel and that He had seen their affliction, then they bowed low and worshiped.

Afterward, Moses and Aaron went to Pharaoh and made their request for freedom.

Exodus 5:1 - Afterward Moses and Aaron came and said to Pharaoh, "Thus says the Lord, the God of Israel, 'Let My people go that they may celebrate a feast to Me in the wilderness.'"

Not only did Pharaoh refuse the request but retaliated against the Jews by forcing them to meet their regular quota of brick production while also requiring them to gather their own straw.

The taskmasters became extremely harsh and unforgiving.

Exodus 5:14 - The foremen of the sons of Israel, whom the Pharaoh's taskmasters had set over them, were beaten and were asked, "Why have you not completed your required amount either yesterday or today in making brick as previously?"

It was under this pressure that the Jews changed their minds and appealed to Moses for him to drop the idea of freedom.

Exodus 5:21 - The foremen said to Moses and Aaron, "May the Lord look upon you and judge you, for you have made us odious in Pharaoh's sight and in the sight of his servants, to put a sword in their hand to kill us."

Now they are into bad mouthing and backbiting. They continue their diatribe with Moses in Exodus 14:12. They live on an emotional roller coaster. In periods of prosperity, they are all for freedom.

Before Moses and Aaron went to see the Pharaoh, they were in their freedom frame of mind.

Exodus 4:31 - Following the tenth plague, while the Egyptians were in shock over the sudden deaths of their firstborn children, the Jews marched out of Ramses with a high handed mental-attitude arrogance.

Exodus 14:8 - But when the price for freedom required them to meet their brick quota without straw they whined for a return to status quo slavery.

Exodus 5:21 - When they seemed trapped in a border cul-de-sac at the Bitter Lakes, they again yearned for the security of slavery.

Exodus 14:11, Exodus 14:12

No one can appreciate freedom until he has to fight for it. If you are not willing to fight for freedom you will either not have it or you will not long retain it.

It is interesting that under pressure they become theologians. Take a look at the last sentence of:

Exodus 14:12b - "... to us the plan of God is serving the Egyptians rather than dying in this Jornada."