

Fear: Rationales, 9-13; Leadership Takes Blame

Total depravity is indeed a hopeless situation in which no human solution is possible. But with God nothing is impossible. Outside adversities may appear hopeless to you because your human viewpoint solutions are ineffectual. But with God nothing is impossible.

Principle: If God did the most for you at salvation, will He not also do the less for you as a believer?

Faith takes doctrine, applies it to the situation, and trusts in God to take care of the details. Unfortunately, the Jews were unwilling to exercise their faith and instead opted for fear.

7. Right or Wrong, Leadership Always Takes the Blame

The Jews' internal stress is verified when they project their fear upon Moses and Aaron in:

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?"

Because the Jews are locked into arrogance their self-centeredness and self-absorption resort to self-justification in finding someone to blame for their troubles. In such cases, blame is inevitably assigned to those in positions of leadership.

The fact of the matter, however, is that Moses and Aaron had done their duty. They did what Jehovah commanded him to do.

Exodus 6:6 - Say to the sons of Israel, 'I am the Lord, and I will bring you out from under the burdens of the Egyptians. I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments.'

Exodus 6:26 - It was the same Aaron and Moses to whom the Lord said, "Bring the Israelites out of Egypt by their divisions.

Exodus 7:2 - You are to speak all that I command you and your brother Aaron shall speak to Pharaoh that he let the sons of Israel go out of his land."

Exodus 7:6 - Moses and Aaron did just as the Lord commanded them.

When the tenth plague was about to eliminate all the first-born children in Egypt, the Lord informed Moses and Aaron on precisely how the Israelites could protect their first born from it.

Jehovah issued instructions to Moses and Aaron on preparation for the first Passover in Exodus 12:1-Exodus 12:11. Moses did as he was ordered in Exodus 12:21-Exodus 12:27. The people followed Moses' leadership to a successful conclusion.

Exodus 12:28 - The Israelites did just what the Lord commanded Moses and Aaron.

Pharaoh in shock and grief relented and not only let the Israelites go, he ordered Moses and Aaron to take them out of the land.

Exodus 12:31 - During the night Pharaoh summoned Moses and Aaron and said, “Up! Leave my people, you and the Israelites!” This command initiated the Exodus.

Exodus 12:37 - The Israelites journeyed from Ramses to Succoth. There were about six hundred thousand men on foot, besides women and children.

Exodus 12:50 - All the Israelites did just what the Lord had commanded Moses and Aaron.

Exodus 12:51 - And on that very day the Lord brought the Israelites out of Egypt by their divisions.

At this point we learn that the route of the Exodus was not determined by Moses and Aaron, nor were they instructed to inform the people of the Lord's selected way of escape.

Exodus 13:18a - So God led the people around the desert road toward the Sea of Reeds [*Yam Sûp: the Bitter Lakes*].

Incidentally, don't let the NIV translation of the second sentence of verse 18 confuse you. Remember, the Lord ordered Moses and Aaron to organize the people by their divisions. The divisions are the twelve tribes. Their exit was an orderly arrangement of twelve divisions moving out in columns as per a military march formation. They were unarmed but they were organized by divisions in a military-style marching order. Thus:

Exodus 13:18b - The Israelites went up out of Egypt in martial array.

The word is *hamushim*. The King James Version translates the word “*harnessed*.” Its literal meaning is to be in ranks of five. Problem is, we don't know the size of a rank. But we do know it refers to an orderly formation typical of a military maneuver and not to the fact they were “*armed for battle*.”

God is the one who led them from Succoth to Etham. At that point, their journey was directed by the guidance of the Shekinah Glory, the visible presence of Jesus Christ, the God of Israel.

Exodus 13:20 - After leaving Succoth they camped at Etham on the edge of the desert.

Exodus 13:21 - By day the Lord went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so that they could travel by day or night.

Exodus 13:22 - Neither the pillar of cloud by day nor the pillar of fire by night left its place in front of the people.

Through all of this, the Jews knew that YHWH Elohim was calling the shots, performing the miracles, winning their emancipation, and guiding them towards freedom. They also knew that Moses and Aaron were simply following orders issued to them by the Lord. Therefore, it was tantamount to blasphemy for them to project blame for their circumstances upon Moses and Aaron.

Moses had kept the people completely informed. But he was unable to make them concentrate or follow procedure under pressure. They were on the border of Egypt, Jehovah was in their camp but instead of having faith, they blamed Moses for attempted genocide.

The prospect of freedom is not nearly as important to them as the maintenance of security and safety. It is obvious that the Israelites were still in mental slavery which means that the fear of physical slavery is still on their minds. Their mental attitude assured that, sooner or later, Moses and Aaron, right or wrong, are going to take the blame.

Exodus 14:11 - And they said to Moses, “Is it because there are 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?”

C. Problem Solving Involves Going from the Complex to the Simple

Development of the third spiritual skill involves proficiency in the access of three categories of information:

- a. An inventory of promises. A promise is a pledge made by God through His word that He will perform, or cause to be performed, that which He mentions. Promises are backed by divine veracity. For example, the Jews are aware of the following promise given to Moses by God:

Exodus 3:12 - Certainly I shall be with you and this shall be the sign to you that it is I who have sent you: when you have brought the people out of Egypt, you shall worship God at this mountain [Sinai].

- b. An inventory of doctrinal rationales. We have illustrated several so far in this study: (1) essence of God; (2) the plan of God; (3) eternal security; and (4) logistical grace support.
- c. Development of Doctrinal Conclusions. Associations of doctrinal principles are synaptically interlocked into a constellation from which logical conclusions are drawn.