

Exodus: The Miracle: Phase 3, 14-23, Art of War, Christ & Sun-tzu, 11-15**Sun-tzu. The Art of War. Edited by James Clavell. New York: Delacorte Press,1983, passim:**

11. In war the victorious strategist only seeks battle after the victory has been won (once in the breach, Pharaoh's soldiers were already defeated).
12. What ancients called a clever fighter is one who not only wins, but excels in winning with ease (for the Lord this was a mundane assignment).
13. We are not fit to lead an army on the march unless we are familiar with the face of the country-its mountains and forests, its pitfalls and precipices, its marshes and swamps (Jesus Christ Who personally restored the earth's topography following Satan's grant of an appeal trial, had perfect knowledge of the terrain).
14. The natural formation of the country is the soldier's best ally; but a power ... of shrewdly calculating difficulties, dangers, and distances, constitutes the test of a great general. (The Lord used His infinite knowledge of the terrain to both free the Israelites and destroy Pharaoh's army. He did so by leading the enemy to the exact geologic location where both objectives could be accomplished).
15. *"The onrush of a conquering force is like the bursting of pent-up waters into a chasm a thousand fathoms deep."* One final principle from Sun-tzu must be noted as we prepare to move into the next paragraph of our study:

"The good general controls his soldiers by his authority, knits them together by good faith, and by rewards makes them serviceable. If faith decays, there will be disruption."

Through enforced humility, the Jews have been brought, kicking and screaming, to the safety of the *Jornada's* western edge.

In the aftermath of the miracle at Little Bitter Lake, they view the remains of Pharaoh's soldiers, bobbing as flotsam on the lake's surface and strewn as jetsam on its shores.

The events of the past night are fresh in their minds as they behold the awesome power the God of Israel was willing to expend on their behalf. For a moment they are *"knit together by good faith"* as they enjoy the *"reward"* of a newly-won freedom and client-nation status. For the moment, the Lord has won their *"reverence and respect,"* an indication of their gratitude for *"the Lord who delivered them that day from the hands of the Egyptians."*

The questions to consider now are:

1. Do the Jews have the genuine humility to sustain their faith in response to the Lord who delivered them?
2. Or is their humility still enforced and thus only an emotional reaction to being miraculously rescued from certain defeat?
3. They believe in Jehovah Elohim's logistical provisions now, but can they sustain that faith when faced with the challenges that await them in the *Jornada*?
4. The key to successes and failures during the Israelite *Jornada* is found in the depth of gratitude facilitated in each individual's soul.
5. Zero gratitude is the result of a false humility which only in times of prosperity camouflages an arrogant, self-centered soul.

6. Maximum gratitude is the result of a genuine humility which even in times of adversity sustains a grateful, Christ-centered soul.

Who dies in the *Jornada* and who makes it to the land of milk and honey will be determined by the Lord's inventory of each believer's gratitude gauge.

Those with a zero reading will die the sin unto death; those who achieve a maximum reading will cross the Jordan and enter into their own Santa Fé.