

Exodus: Fear: Ramifications, 10-22; Arrogant Israelites; Rationales, 1-8

The soul's stream of consciousness coordinates rational thought, motivation, decision, and action in the cerebral cortex.

Normal emotion responds to outside adversity by submitting to the doctrinal content of the stream of consciousness brought into the conscious mind in the cerebral cortex. When emotions react to outside adversity it is nothing more than a biochemical, physiological process in the brain which causes irrational decision making.

Sudden disaster can cause the believer to move into a mental state of panic where concentration on doctrine is impossible. The arrogant believer has been exposed as a coward under pressure. Exposure of the coward occurs when outside adversity causes stress in the soul and emotion begins to dominate the life.

Unchecked, the reversionistic spiral begins. Human viewpoint solutions are frantically applied as problem-solving devices. Any existing wheel-tracks of righteousness are habituated since wheel-tracks of wickedness are being facilitated.

Consequently, when the believer functions under the control of his emotions his rate of forgetting exceeds his rate of learning. Further, the power of emotion to control the life overwhelms the ability of doctrine to restrain it. The result is that erroneous behavior patterns begin to develop causing the reversionist to take the road of the loser believer.

The reversionistic spiral enters into a vortex of sin and emotion which causes doctrinal content of the stream of the consciousness to be blacked out. The scar tissue which develops on the soul is reflected in the cerebral cortex where thought is dominated by the emotion and wheel-tracks of righteousness are habituated by nonuse.

5. Fear & Arrogance at Little Bitter Lake

It is important to know that although the Jews who left Ramses and headed for the Sinai Journey were all believers, they were also arrogant.

Exodus 14:8 [NAS] - The Lord hardened the heart of Pharaoh, king of Egypt, and he chased after the sons of Israel as the sons of Israel were going out boldly.

The word "*boldly*" is actually two words in the Hebrew and is used in a figurative sense in this verse. The original is *yad rûm* and means literally "*a high hand.*" This is idiomatic for obstinacy, arrogance, and pride.

When leaving Ramses in the wake of the tenth plague, the Jews, suddenly free of Pharaoh's authority, considered themselves to be in status quo prosperity and thus became arrogant.

On arrival at Little Bitter Lake and upon seeing Pharaoh's army advancing towards them, arrogance turned to cowardice and fear became the controlling emotion. Instead of reacting to the crisis through the three arrogant skills, the Jews should have relied on recall of doctrine.

For example, it should have been obvious to them that God had a plan for their lives. The Shekinah Glory was leading them. He had done the things necessary to free them. But to rely on God requires faith. Faith is a transitive verb and thus emphasizes the object toward Whom the faith is directed, not the subject who has the faith.

Unfortunately, the Jews had not developed a confidence in God's essence, His immutability to do what He said He would do, His omnipotent power to get it done, and His infinite love for them as a motivation.

Faith must have an object and the subject must have unwavering confidence in the object of his faith. If you do not have confidence in God then you will not be able to consistently place your faith in Him in times of stress. Lack of confidence in God means vulnerability in the face of outside adversity.

Vulnerability in the face of outside adversity means susceptibility to stress in the soul. Stress in the soul means the probability of a volitional reaction to the source of the stress. When volition reacts to stress it relies on emotional impulses rather than rationalized doctrinal analysis. Emotional reaction turns high-handed arrogance into cowardice.

The Jews saw the problem whereas Moses saw the solution. The people were afraid while Moses was confident. The people opted for the three arrogant skills and were motivated by the emotion of fear. Moses opted for the major problem-solving device of his dispensation and was motivated by a confident faith-rest in Jehovah.

From this emerges a principle: Outside adversity is inevitable and even necessary for spiritual growth. Internal stress is optional and always detrimental to spiritual growth.

The people's reaction to the advancing army of Pharaoh is the first to be noted in the context of our passage.

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.

6. Doctrinal Rationale for Hopeless Situations

Outside adversities often present situations which, from the human viewpoint, appear hopeless. But in the lifetime of the believer there must appear periodic times of adversity so that doctrine can be proved as more real than the reality you face.

It is in circumstances of apparent hopelessness that God is able to work on our behalf through His power, His justice, His love, and His logistics. No problem caused by human volition is greater than God's ability to solve the problem. In eternity past, God knew of this entire sequence of events in Egypt. He functioned as an advocate, an advisor, a guide, a source of supply, and a means of problem-solving.

Jehovah had already delivered the Jewish firstborn at the first Passover. Where all other firstborn died, those who placed their faith in the Passover lamb saw their children delivered.

The Passover was an event by which the Jewish people were permitted the opportunity to express their faith in Jehovah and demonstrate the fact that they were believers. If God did the most for the Jewish people at the Passover, will He not also do the less for them at the Bitter Lakes?