

Exodus: Equation of Hope, Z Radical; Exodus 14:13a, Do Not Fear!

There two imputations in the **Z** radical, both are real, and they are imputed at the close of the **X** and **Y** radicals respectively and combine for the third hope.

$$\mathbf{Z} [\mathbf{EL} + \mathbf{EBT} = \mathbf{P3} + \mathbf{BD} = \mathbf{H3}] = \mathbf{EBE}$$

Z: The believer's life in spiritual maturity between arrival in Santa Fé and physical death.

EL: Eternal life was imputed at the moment of salvation to the believer's human spirit and established for him his eternal security.

EBT: Escrow blessings were conveyed to the believer upon his arrival in Santa Fé signifying experiential sanctification.

P3: These two combine to establish a third potential, the conveyance of escrow blessings in eternity.

BD: As the mature believer continues his advance, he concentrates on doctrines of eschatology which illustrate blessings in the eternal state which are unique to the mature believer.

H3: The potential of escrow blessings in time plus knowledge of escrow blessings in eternity develop an absolute confidence that at the Rapture of the church the mature believer will be receive the latter at the Judgment Seat of Christ.

]: The close radical is the point of the mature believer's physical death.

=: The equal sign is the point at which the first six imputations culminate in the conveyance of the seventh at the Judgment Seat of Christ.

EBE: The distribution of the Seven Nike Awards at the Royal Award Ceremonies of the Judgment Seat of Christ: escrow blessing for all eternity.

For the Jews, **X** radical occurred in Egypt which is symbolic of their time of unbelief. Salvation, or arrival in Kansas City, is symbolized by the Passover and the start of the Exodus from Ramses.

Y radical, or the spiritual life, is developed under the pressures and challenges of the Sinai, symbolic of the *Jornada del Muerto* between the Arkansas and Cimarron Rivers. Crossing the Jordan River into Canaan, the Land of Promise, and the victory at Jericho symbolize arrival in Santa Fé or spiritual maturity.

Z radical is the life of the mature believer enjoying the benefits of a land of milk and honey. Although great challenges still confront the mature believer, these testing's only serve to additionally advance his spiritual growth. Physical death in the land is the transfer of the believer's soul from time into eternity and reception of the Nike Awards.

For this first generation of Israelites, Ramses is Kansas City, the Sinai is the Jornada, and Jericho is Santa Fé.

Unfortunately for the first generation, only their children, plus Caleb and Joshua, manage to arrive at Jericho and establish Israel as God's first Client Nation. Their failure to successfully cross their Jornada was predictable at the beginning of the Exodus. They didn't have the stomach for testing which requires an unwavering faith in the God of Israel, His Word, His Plan, and His guaranteed provisions.

F. Moses Restores Order, Issues a Mandate, Offers Hope, and Makes a Promise, Exodus 14:13

This verse begins with Moses expressing a thought which offers a simple solution to the people. It begins with the qal infinitive of *amal*:

“Moses said to the people ...”

The people have been saying things to Moses but it has been in the form of straight-faced lying, bad-mouth talking, and mean backbiting. Moses does not whine and accuse; He offers a solution. Moses is not afraid. He speaks clearly from a secure faith that the God of Israel is in control of the situation. But even Jesus Christ will be unable to lead the people to safety if they cannot be organized.

Moses' duty is to organize them so that the Exodus can commence. In order to do so he must take them from the complex to the simple. Getting there means that fear must be flushed from their souls. Therefore, Moses begins to shout his first mandate to the people, the qal imperfect of *jare* + the negative *ale* - “*Do not fear!*”

The imperfect tense carries the same impact as the imperative except the imperfect plus the negative recognizes the option of human volition. In other words, Moses knows they are afraid and some will remain so. But he must offer leadership and keep insisting they get control of their emotions.

Leadership's primary duty is to challenge people to be courageous, to forget the past and keep moving. Fear is normal in the human race. It only becomes a weakness when a person fails to handle it immediately through thought. Neutralizing fear will stimulate concentration which will restore confidence and muster courage. Thus, we see from the imperfect tense that Moses kept shouting the order,

“Do not fear! Do not fear! Do not fear! Do not fear!”

In order to calm two million people, Moses no doubt had to move throughout the divisions, constantly repeating his admonition, “*Do not fear!*” It is hard to realize the range of voice that Moses must have had, but we can get a gist of what it must have been like from the outdoor ministry of colonial evangelist George Whitefield.