FINAL PAPER WEEK 8

SUBMITTED TO PROFESSOR NATHANIEL WILSON, ED

FULFILLMENT OF

AST CHM5320 VISION, KNOWING THROUGH SEEING

BY

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INTRODUCTION

There is much to be gleaned from Moses’ leading God’s people Israel; out of Egypt in the mass exodus, after having been in bondage for many of the 430 years they lived there. Moses was God’s chosen man, imperfect and insecure, but none-the-less, a willing man. For Moses would become one of the world’s most significant profiles of managerial leadership, due to the shaping of the regimes he was required to manage through difficult circumstances and transitions. For great leaders know how to alter regimes (Wildavsky, 2005, p. 217). The trials encountered through Moses’ efforts to listen and obey God became the medium whereby his leadership capabilities would be formed. Like Wildavsky said “Leaders are shaped by (as they try to shape) particular regimes (Wildavsky, p. 22). What did not kill him, would shape him, and develop him into influential Godly character, with strong leadership capabilities (Wildavsky, 2005, p. 250). So is it with the leader of today, when one does not allow trying circumstances to derail one from staying on course, one will be strengthened. Each trial and tribulation one faces, work toward helping one to become the medium whereby others can be influenced. This will occur because one has stayed faithful to the course, faithful to the cause, and faithful to the God-given **vision**. In this case, Moses was given the **vision** of seeing God’s people delivered from captivity. He was born and rescued from pending murder by the Pharaoh’s midwives. He knew enough of his heritage, and valued being an Israelite by birth; that he **knew** his life was going to have significant meaning and purpose. This integrity of being determined to not spend the rest of his life serving false idols gave him the strength needed to heed the call of God. For the God of the Israelites was **his** God.

From the time when Moses began to lead the Hebrew nation out of Egypt, to his parting farewell just before their entry into the Promised land, the reader sees several regimes at play. These are; slavery, anarchy, equity and hierarchical (as identified by Wildavsky); and slavery, anarchy, national/corporate identity, identity as equals (individual identity), and all as leaders (as identified by Professor Wilson) (Wilson lecture). This paper will expound on each basic regime, and bring in New Testament hermeneutical insight, as well as give present day application. Also included will be the vinculum required for successful world-class leadership (Wilson, Lecture).

This chart signifies the summation of Moses’ path to the realization of becoming the God-chosen leader of His people to the promised land. Its interconnected, hierarchical relationships show that everything begins with Spiritual formation and builds/depends upon Spiritual formation for growth (Wilson, lecture, selected reading). There is a continued overlapping, and returning to previous levels, but there is always movement toward the apex of results; as one stays in tune with the vision, and the One who gave the vision, which began the process.

SPIRITUAL FORMATION AND VISION

It took a kairological/vertical encounter with God, that was earth shaking and life changing for Moses (Wilson, lecture). It was the “burning bush” experience that would set the whole course of change (for the Israelite nation) in motion. God met with Moses, here on the top of Mt. Horeb, in a theophany of a bush called the “burning bush”. Even though it was not really burning, it had the illusion of being on fire. God used it to get Moses’ attention, and indeed it did! God identified himself and placed the **vision** of what He intended to do before Moses:

“I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob” (Ex. 3:6a); “I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey” (Ex. 3: 7, 8a). He then gave Moses the **mission**: “Come now therefore, and I will send thee unto Pharoah, that thou mayest bring forth my people the children of Israel out of Egypt” (Ex. 3:10).

First, Moses had the “**vision of God**” (burning bush experience), then, he got the “**vision of self**” (Wilson, Selected Reading, Week 1). Moses, in his natural, finite, existential man, needed assurance that God would be with him through the mission: “Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?” (Ex. 3:11). Moses was given the instructions to declare the “I AM THAT I AM” as the One who had instructed Moses to generate the movement out of Egypt (Ex. 3:14). And he was also told by God to give the elders the **mission**, who would then pass it down to the others.

God took time to prepare Moses with his **vision of self**, for the major role he was to play. He dealt with Moses’ insecurities by giving him three personal miracles; rod/serpent, leprous hand, and water to blood (Ex. 4:1-9). Moses’ speech was less than desirable, for he was “slow of speech”, and he tried using it for an excuse (Ex. 4:10). God, although impatient and angry with Moses, allowed Aaron (Moses’ brother) to help with the mission (Ex. 4:14-16). God equipped Moses for the job at hand; the **mission** inaugurated by the “I AM”, a rod, a leprosy miracle, the water to blood miracle, Aaron (for communicating), but required of him one more thing, circumcision. It was all a part of the **spiritual formation** and preparation for escape from bondage. When God asks one to be a leader today; through prayer, fasting, and study of the Word, one receives preparation needed to fulfill the role. As God provided Moses with the tools necessary to see the **mission** accomplished, so will He also be with oneself through the journey. As one looks to God for strength and direction, His Spirit is always there to bring assurance of His presence. He is always willing to take time with each individual, like He did with Moses, to build one’s confidence in Him; “Cast not away therefore your confidence, which hath great recompence of reward” (Heb. 10:35). This “matter of identity” comes through one’s intimate “union with the Chief Shepherd”; and confidence arises when a person has understood his “destiny to serve God by helping people” (Bealle, 1977, p. 141).

REGIME OF **SLAVERY**

Aaron Wildavsky, in his book, Moses as Political Leader, was thorough in his discussion of the schematic regimes that Moses had to face when fulfilling his God-given role to lead the Hebrew nation out of captivity. The first regime being **slavery** was not foreign to Moses, because of his time spent serving the Egyptians. This experience was beneficial in more than one way: 1. It gave him first-hand knowledge of the suffering being endured by his people; 2. The people would be more willing to believe what he was telling them (per God’s directives); and 3. as God’s intermediary, he was able to place himself in a strategic position to get the attention of the Pharaoh (for communicating God’s commands) (Wildavsky, 2005, p. 164). One’s personal testimony has power with others for these same reasons. One is not only able to connect better with the listener if one has experienced similar circumstances, but is able to demonstrate spiritual dominion over the evil forces one encounters. When another person sees the victory over battles that one has faced, they will be more likely to give credence to what one is saying, and then follow after the leader.

Wildavsky understood the **object-subject** relationship of slavery. He said, “under a regime of slavery, **subjects** become **objects”** (Wildavsky, p. 33). One’s identity is compromised when one does not understand one’s position of **being**. Professor Wilson has reiterated in our course lectures about the **being** of God. In His Supreme desire for relationship with mankind, He made man with a unique and unsurpassed ability to have intelligible, passionate and cognitive interactions with Him. No other creature has been able to reach this level of height when it comes to being a part of one’s community, the way mankind can. This, in effect, makes man responsible for grasping the purpose for life and seeking what direction to go when looking for the purpose. One can either ignore the possibility of a Higher Power (with that power being Jesus Christ), or justify one’s “meaningless existence” due to happenstance. Within the center of man’s **being**, is his soul which chooses how, when and where one will go out of this center to explore. What one brings back into oneself over time; will work together to formulate one’s personality and shape one’s character. This character may or may not have been exposed to Godly moral values in the process. Sometimes it is not one’s choice, but a choice placed upon one by another. This ‘other” now has inadvertently (or purposely), been done an injustice; for God does not intend for people to treat others like **objects**, but like **subject**s, or, as other **beings**. Just as the “Hebrew nation lost their national identity under this regime (of slavery) (Wildavsky, p. 33), one must cleave to God for identity. They had succumbed to being encumbered by their oppressors for over 400 years, and had to rely on the information passed down to them from their early fathers for the historic relevance of the situation. They had begun in Canaan land, where all was well and fine until the famine hit. It required that they go into Egypt for survival. Once there, they worked to earn their keep, but it turned into a nightmare of existence. For a Pharaoh rose up that did not know Joseph (who cared for them there), or treat them with favor. Joseph had now passed on, as well as his brothers. It would require a drastic political uprising that would secure their future as a nation. It would take Moses, used by Almighty God to see His intentions come to pass.

**PROCESS** OF BEING LED OUT OF SLAVERY - **ANARCHY**

God desires for one to know Him as a **being**, and to have personal identity as a child of His; to be able to call Him Father. 1 John says “Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not” (1 Jo. 3:1). The nation of Israel, who was in a position of non-identity, had to make the decision that an identity in God meant more to them than their present situation. They also had to decide to trust Moses, that he; knew what he was doing, knew in fact that he had heard from God, and was going to be dependable enough as a leader to help them make this big leap of faith. One who is has not yet received the born again experience of salvation has to come to grips with these same issues. One will not make the huge leap of faith into the arms of God, if one is distrusting of Him, and/or the leader God is using to lead them. Trust, paired with obedience is necessary for finding salvation as is taught in the Word (Acts 2:38). Just as Moses was up against slavery mindsets, so must a spiritual leader be equipped to lead sinners out of the snare of the enemy; “that they may recover themselves out of the snare of the devil, who are taken captive by him at his will” (2 Tim. 2;26). Ultimately, it is a matter of trust and obedience; the follower trusting the leader, and following the leader into new territory. It can either be looked at as terrifying, or as an adventure, it is up to each individual to decide. If it appears to be a scary proposition, the leader needs to calm the follower with his sound presence. The serious life or death proposition; must be weighed and a decision to bust out, come what may, has to be made. God helps one when in a situation like this, to make the best decision, to break out of a destructive lifestyle. His Spirit brings a satisfying reward of joy and peace that nothing else can supply. God was most assuredly with the Israelites when they made the mass exodus out of Egypt. The theophanies he supplied confounded the enemy, and left them helpless in their offense to recapture the Israelites. For personal application; Satan has no chance of survival in the life of one who has placed one’s life in complete trust of Almighty God, and demonstrates a lifestyle as such.

It took a **rebelling** against the present condition of slavery, for the nation of Israel to decide to escape their captors (Wilson, lecture). They had to decide that anything would be better than the torment they were facing daily, and that it would be worth the risking of their lives to take the chance. This is the regime of anarchy; that someone who is caught in a lifestyle of sin must recognize they are in slavery, before they are ready to **rebel** and break free from the forces that hold one captive.

ISRAEL GETTING OUT OF SLAVERY – MISSION

Moses was relentless in seeing the vision (of Israel’s deliverance) come to pass, for he valued his spiritual heritage above all forces of sabotage that might try to stand in his way. This is the same mindset a child of God needs to have when seeking a life of spiritual freedom. It must accompany the initial “jail-break” and it must continue to be the force-field with which one lives one’s life. An initial **rebelling** from the things that hold one captive is of utmost necessity (Wilson, lecture).

There was one last piece of spiritual formation that needed to take place before God felt ready to use Moses as the leader for the momentous task ahead. Moses’ son needed to be circumcised, as it was God’s law for all of the Hebrew males. The importance of this circumcision was that it represented God’s people being separated from the others. It is a covenantal token of one toward his God. The New Testament speaks of the circumcision of the heart, as a cutting away of one’s sinful past. It is the separation of oneself from the world of carnality and the Adamic nature (one was born into). Presently speaking, there is a new man, who now must deny “ungodliness and worldly lusts” living “soberly, righteously, and godly in this present world” (Tit. 2:12). This was all a part of the shaping of Moses, and God preparing him for the enormous task ahead. His wife Zipporah was not happy about the “rule” of circumcision, and called him a “bloody husband” because of it (Ex. 4:26). The importance of the rite signified what was to occur on a much grander scale. The Israelites leaving Egypt is seen to be a typologically (on a corporate level) of one leaving a sinful past (on an individual level). It was representative in the micro-level, of the future; kairological, eschatological event of “the Second Coming of Christ to the earth” (Wilson, Selected Reading).

PROCESS OF THE ESCAPE TO FREEDOM

Rod in hand, spoils of the Egyptians taken, and blood on the doorposts (to avoid the last plague of death of the firstborn); the Israelites began the process of haste. Also included in the preparation was; bread was made without leaven (representing the lack of time that would be needed for it to rise), lamb was to be eaten without breaking any of its bones (also representing the hasteful departure). The New Testament parallels this escape from bondage using terminology of “fleeing”: 2 Timothy 2:2 says to “Flee youthful lusts”; 1 Corinthians 6:18 says to “Flee fornication”; and 1 Corinthians 10:14b says to “flee from idolatry”. The Bible maintains the stand to flee from sinful behaviors, lest they over take you, and you become slaves to them. Romans 6:16 says “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness”.

God supplied a cloud to hide the Jewish nation from the Egyptian army in hot pursuit. God told Moses to; lift up his rod, and the Red Sea parted and a strong East wind blew, so that the Israelites were able to cross over on dry ground. Once they made it over to the other side, God closed the sea walls in on the encroaching army of Egypt, killing those who were caught in the waves. The momentous obstacle and victory at the Red Sea was what the Hebrew nation needed to remember. For when they found themselves wandering in the wilderness for 40 years, they would question whether or not they had it better back in Egypt. Numerous times, this was the case, and God would have to remind them of how he came to their rescue. Wildavsky speaks to this bent: “Israel is endlessly exhorted to remember, to make present choices in awareness of past experiences” (Wildavsky, 2005, p. 77). His signs/theophanies, were to be taught to future generations: “tell in the ears of thy son, and of thy son’s son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord” (Ex. 10:2), (Wildavsky, 2005, p. 77).

EQUITY, ALL AS EQUALS – LAND OF PROMISE - FREEDOM

The culmination of battles won, enemies defeated and lands conquered; became the fulfillment of the vision given to Moses by God in the **mission**. This “**mission**” is seen to have implications far beyond Egypt and the promised land. For the promised land of the Old Testament, becomes fulfilled in the New Testament, when one has received the promise of the Holy Spirit. The Egypt of one’s past is the bondage to a sinful nature that can be exchanged for a place of rest. In Stephen’s last message before his stoning, he spoke of Moses’ leadership role, the physical tabernacle of Solomon, and this place of rest. With profundity he stated; “Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? Saith the Lord: or what is the place of my **rest**?” (Acts. 7,8); “For with stammering lips and another tongue will he speak to this people. To whom he said, This is the **rest** wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear” (Is. 28:11,12). Ephesians says it this way: “In Him the whole building is fitted together and grows into a holy temple in the Lord. And in Him you too are being built together into a dwelling place for God in His Spirit” (Eph. 2:22-23). Other verses that speak of the place of spiritual rest are; Isaiah 66:1, Hebrews 3:11,18, and Hebrews 4: 1,3, 9-11. Some speak of this resting place as a place of comfort: Jo. 14:16, 26; 15:26 and John 16:7.

This process is all about coming out of spiritual slavery to sin; to a new place of freedom that God has available to each person willing to make Jesus Christ one’s Lord and Savior. As Moses was the intermediary for the people of God in the Old Testament, Jesus Christ is the intermediary now. One must understand that “the mission of God is comprised of establishing God’s kingdom in the earth” (Wilson, Selected Reading, Week 1). This is the role everyone who is in God’s church must participate in, somehow. One must discover where one fits in the body, and maximize one’s potential in helping to see God’s kingdom come.

HIERARCHY- STRUCTURE

God has blessed his people with an opportunity to be a part of the grand body of Christ, the Church. The local level, smaller bodies are also a part of the Church, given the mission to reproduce by spreading the Gospel message. This includes discipling souls into the salvation plan and maturing them into fruitful saints (Bealle,1977, p. 194). The five-fold ministry includes; “Apostles; and some, prophets; and some, evangelists; and some pastors and teachers” (Eph. 4:11). This is still God’s pattern as each one of these represents structure God intends to use for the church to operate at its maximum efficiency (Bealle, 1977, p. 134). They are responsible for the “perfecting of the saints”, and should never be viewed with disdain (Eph. 4:11-13).

Moses was the hierarchal head of the Israelites, but was not permitted to enter into the Promised land due to his failure earlier in his ministry. It must be noted however, of the teaching he had prepared the nation with. Once God felt they were ready, they no longer needed to wander in the wilderness, but with the notable battle of Jericho, their entrance was secured. They were able to go into the Promised Land of Canaan with the memory of Moses’ leadership, and all that God did through him in leading the nation of Israel out of Egyptian bondage. This included the proper way to approach God and to serve God in the “pack and go” tabernacle. It was the pattern for the future Solomon’s Temple, and the pattern for the New Testament approach to God, Jew and/or Gentile. On a theological and eschatological level, this same principle must be enacted in a born-again child of God. The process of coming to God, must stay in a perpetual state of becoming. To have one’s place of heaven secured, one must continually seek God’s face with all of one’s heart and soul (2 Chron. 15:12); one must serve God with all of one’s heart and soul (Josh. 22:5) and love him with all of one’s heart, soul, mind and strength (Mk 12:30). Understanding the Tabernacle plan and how it relates to the New Testament salvation is extremely beneficial.

One of the main issues Moses had to deal with in leading the people out of Egypt was rebellion, his, as well as the rebellion of his people. His rebellion was evident when he struck the rock at Meribah out of his frustration and importunity. It was obvious that there were authority issues as stake here that needed to be dealt with. He ended up distancing “himself from the people” by this act of insubordination; for he “assumed power that was Gods”, a “form of idolatry – self-worship” (Wildavsky, 2005, p. 176). Authority, this day in age is also a real obstacle in one humbling oneself in servitude to God Almighty. Self has become an idol, worshipping self, adoring self, loving self (Wildavsky, 2005, p. 176). It all becomes a major stumbling block when God is asking for and requiring this worship, adoration and love. One will never truly know the love of God, until one is willing to come to God on God’s terms. Humility first, then obedience, then the blessings of God will come (Ja. 4:7-10).

CONCLUSION

A clear focus of where one is headed (heaven and an eternity with Jesus), along with staying in close communication with God can only happen with a devoted prayer life and continual application of the Word. Like Moses, one must value one’s relationship with God above all of the world’s trappings and allurements. One must appreciate the freedom initially given to one when one was born again of water and Spirit; and covet to keep one’s heart pure and blameless, in order to secure and maintain the freedom on a daily basis. This puts one in a position to be a leader in God’s kingdom; it is not something to be taken lightly. For one is serving the King of Kings, the Lord God Almighty!

God is able to take all of one’s sense of well-being, (or insecurities from damage inflicted by others) and use it all for good (Ro. 8:28). Coming to God as an adult usually means one has had years to experience the process of going out of oneself. One may have been treated as an **object** by others. There may be more grace needed to accept the love and mercy of God for a life that has been mistreated, or has lived outside of His will. No matter how old one is when one finds God, there will always be enough grace to help one find His present-day; forgiveness, love and mercy.

As Moses chose to “suffer affliction with the people of God” rather “than to enjoy the pleasures of sin for a season” (Heb. 11:5); so must we, as the present-day people of God, choose righteousness over sin, holiness over impurity, sanctification over carnality. Like God’s presence (through Moses), assurance was brought to the Hebrew nation during their time of Exodus; God’s Spirit has an assuring presence to those hoping to escape the spiritual bondage from sin. Like Moses, there will be times when one’s presence is compromised through one’s faults and failures, and one’s integrity will be questioned by others. It will not be easy, but every trial will be well worth the pain and effort it takes to overcome them. As a leader, one has an opportunity to rely on God, the vision he has laid, and learn how to self-differentiate oneself to lead successfully. This is not something one is typically adept at doing. Moses had to learn through trial and error how to lead; so must a leader in today’s society struggle with learning curve to lead. Wildavky said it like this; Moses’ “task, in common with all founders, is to act, to err, to learn, then to teach” (Wildavsky, 2005, p. 80). It is all right to make mistakes, as long as one learns from mistakes and does not let them keep one from continuing the journey toward the actualization of the vision. One’s presence is much more effective than catering to every whim and desire of the followers; so one will not be as likely to make rash decisions. Many times, the minor issues have a way of working themselves out. What has been found to work best is for a leader to have a “regulation through his or her non-anxious, self-defined presence” (Friedman, p. 2683). For an organism, or institution to have integrity that is non-susceptible to sabotage, one must have this type of position. It separates itself from empathetic solutions which become distractions from the mission of the vision (Friedman, 2694). Moses had to separate himself from the opinions of those who thought that “they had it better back in Egypt”. He also had to forge ahead with the Godly principles God was trying to instill in the nation of Israel in their new-found identity; in spite of idolatrous distractions. As Moses had to have a firm determination that nothing would stand in his way of accomplishing the mission; so must a Godly leader be one who has set one’s “face like a flint” (Is. 50:7). Jesus Christ had to have the same resolve with His mission of Calvary, and so must a child of God resolve to set one’s “face like a flint”, in the presence of one’s enemies (Is. 50:7). Just as Moses had his challenges in leading the Israelites from one regime to the next, so a Pastor-leader must accept the fact that there will be challenges in leading sinners to saint-hood. In order to address congregations that have every regime represented, and everything in between (due to transition), a Pastor must be led of the Spirit for meeting all of the needs of the people. The Word of God has always been good “manna from heaven” and always will be. The Spirit of God will always put in the mouth of the Pastor what needs to be said. Moses found that out, and Matthew concurs (Ex. 4:12, Mt. 10:20).

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