

Conflict and Resolution



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MOSES AND AARON BEFORE PHARAOH.

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Jehovah and Pharaoh

The children of Israel, having come into the land of Egypt would in time be brought into bondage, and to cry out concerning their bondage.

The Conflict was stated by the actions of Moses, saying, "And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens: and he saw an Egyptian smiting a Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand. And he went out the second day, and, behold, two men of the Hebrews were striving together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? Thinkest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely the thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well." (Exodus 2:11-15). The Hebrew writer reveals the motivation that spurred Moses' actions, saying, "By faith Moses, when he was grown up, refused

to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward.” (Hebrews 11:24–27).

The extent of Pharaoh’s attempts to limit the growth of the children of Israel was expressed, saying, “And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive” (Exodus 1:22).

Ultimately, the Resolution begins to manifest itself, saying, “it came to pass in the course of those many days, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God saw the children of Israel, and God took knowledge of them.” (Exodus 2:23–25).

The resolution would take time, and divine intervention. When Moses comes to Pharaoh, and says, “Thus saith Jehovah, the God Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is Jehovah that I should hearken unto his voice to let Israel go?” (Exodus 5:1–3). The forthcoming events manifested to Pharaoh, and any future nation to come, saying, “Who is Jehovah, that I should hearken unto his voice,” was to be revealed with a resounding conclusion.

In this Conflict Jehovah offered Pharaoh a peaceful Resolution, albeit an expensive one. For Pharaoh to let the “people go, that they may hold a feast unto me in the wilderness” would be, in a practical sense, like telling the nations of our world to shut down their dynamos: shut down the machinery by which the nation is powered. The cost associated with the Resolution would be expensive, it would require a sacrifice to every individual in the nation that was not of Israel, and there were to be no negotiations.

Where there is Conflict there exists strife, and an offender. The Resolution is not within the purview of the offender, but in the hands of an unbiased, and faithful judge. The Resolution may, initially, require great sacrifice and restitution. However, when the Resolution is rejected by the offender, the consequences may be great indeed. For the people of Egypt, “And it came to pass at midnight, that Jehovah smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle” (Exodus 12:29). For the armies of Pharaoh, “And Jehovah said... I will harden the hearts of the Egyptians, and they shall go in after them: and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am Jehovah, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen” (Exodus 14:15, 17–18).

Jesus said, “If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou have paid the last farthing” (Matthew 5:23–26).