

# Dr. John Oswalt, Exodus, Session 9, Exodus 16-18

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This is Dr. John Oswalt in his teaching on the book of Exodus. This is session 8, Exodus 16-18.

Let's pray together. Father, we thank you for your care for us. We thank you for the promise in your book that you carry us. People who make idols have to carry their gods, but you made us and you carry us even to our gray hairs, your word says.

And so, we pray that you will indeed carry our sister Ruth tonight. Be very close to her. Thank you for her vibrant faith.

Thank you for her understanding of your word and her love for it. Please, Lord, you know her times. You know all things. We would like for her to be given more years simply as a blessing to us.

But we commit her into your hand and pray, oh Lord, that if indeed you would give her more years, that you will, in miraculous ways, this broken bone and help her for the years that may come yet. Thank you. Again, we thank you for your word.

Thank you for your miracle-working power. Thank you that you are here in this room wanting to apply your truth to our lives. Thank you, Lord, for the joy of learning.

But, oh, God, deliver us from merely a sterile learning where we amass more facts, but in fact, facts that make no difference in our lives. Let that not happen, Lord. Let your truth find the lodging in our hearts and change us to make us more like yourself. In your name, we pray, amen.

All right, we've got a lot of ground to cover tonight. We didn't get to chapter 16 last week, so that means we've got to do 16, 17, 18.

Some of you know that I'm a railroad nut. In the 1890s, a gentleman believed that he could pedal a bicycle at 90 miles an hour, so he made arrangements with a railroad, and they built a coach with a hood on the back of it, and they laid down boards in the middle of the track for a two-mile stretch, and lo and behold, he had a gear on the thing about that big round, and he did it. He rode the bicycle at 90 miles an hour.

At one point, and that's what I'm coming to right here, at one point, he sort of slowed down, and he was going to get out of the protection of that hood, and it would have been all over, but he really leaned on it and caught up and got back into that protection and did it. So we've got to pedal hard for these three hours tonight to

get back on track here. Chapter 15, verses 22 to 18:27, I've called a revelation of Yahweh's providence.

In chapters 1 through 15, we had a revelation of Yahweh's power, but now we have a revelation of his providence, and in chapter 15, verses 22 to 27, we saw the initial evidence of that providence as he provided water for his people at Marah and then again at Rephidim. Now, in chapter 16, once again, verse 2, the whole congregation of the people of Israel grumbled against Moses and Aaron in the wilderness. The people of Israel said to them, would that we had died by the hand of the Lord in the land of Egypt when we sat by the meat pots and ate bread to the full, for you've brought us out into this wilderness to kill this whole assembly with hunger.

I think if I were Moses at that point, I would have resigned. After all, I've done, after all, we've seen after all, God has demonstrated, you think you were in a wonderful place back in Egypt and that I brought you out here to kill you. So, it's a kind of testimony in my mind to Moses' faithfulness that he didn't just say, forget it, I'm going to go back and tend sheep.

They don't talk back, but he didn't do it. Notice verses 6, 8, and 12. Moses and Aaron said to all the people, what? In the evening you will know.

Here's another no for your list. And what will they know? It was the Lord who brought you out of Egypt, not me. I didn't bring you out of Egypt.

And that theme is going to run right through for several chapters here. Who brought them out of Egypt? Was it Moses, or was it the Lord? It is very easy for people to say it was Moses who did it. No, you'll know that it was the Lord.

Okay, verse 8. That's not the one I want. No, that's 12. This one's a little different.

Know what? That I am the Lord your God. And remember, what it literally says is, I am Yahweh, your God. Lord, it's so easy for us to slip into this idea of sovereignty or king or all of those things.

Yahweh is much more than that. You'll know that I am the I am. I am the one who exists, who brings all things into existence.

I'm the one upon whom everything depends. I was having a conversation today with a good friend, and he was talking about a book that he had read by a quantum physicist who is Jewish. And he was talking about the fact that energy, if sped up fast enough, becomes matter.

And this quantum physicist, MIT PhD, said love is the energy. And all this exists because God with his word speeded it up. That's fascinating to me.

Remember, John, God is love. How much energy is there in love? I am, and you'll know it. According to verse four, what was the purpose of the particular features of the giving

of the manna? We'll talk about those features in a minute.

But what is the purpose? Yes, I'm going to test them, whether they will walk in my Torah. Now, remember, we're headed toward Sinai. And at Sinai, God is going to give them his Torah, his instructions.

And the issue then is all the way through here, God is bringing them to the point where they will accept this. God is not just going to drop a bomb on them and say, boom, there it is, take it or leave it. He's going to invite them into a covenant.

The Torah, the instructions, will be part of that covenant. But they're accepting a relationship. We'll talk about this next week, Lord willing, and I go fast enough tonight.

So, the question is, are they going to accept the covenant in which these instructions will be found? And he's trying to get them ready for that. And the particular features of the manna are designed for that. What about obedience in smaller things, preparing us for obedience in larger things? Is that a valid principle? The intake of food.

Uh-huh, uh-huh. Yeah. Years ago, there was a movie called Karate Kid.

In the movie, this kid is being beaten up by people and kids in the community. So, he decides to take karate. And he gets a good deal more than he planned.

And the instructor sends him out to paint his back fence. And he said, now, when you paint, when you go up, breathe in. And when you go down, breathe out.

Well, the kid thinks this is crazy. And he just whips the paint on. And the instructor says, no, no, no, no, you must do it.

And the end, of course, is a particular karate move that involves that kind of breath control. And in the end, the kid, in fact, does beat up on the bully using that particular technique. To me, that's always been the example of these apparently pointless exercises that God may take us through.

And we say that's stupid. It's getting me nowhere. It accomplishes nothing.

And somewhere years down the road, we say, oh. For you see, God is very economical. He never loses anything.

And it will always have value. And so it is here. Here's an opportunity.

We're hungry. God says, OK. All right.

We're going to have a device here that will get you ready to say yes when the critical moment comes. OK. What lessons do we learn from the giving of the manna? Let's talk about the details.

Greed doesn't work. What's the detail there? All right. There is just enough for today.

I can never pray that prayer without guilt. We get enough food in our cupboard for a couple of weeks. Please give us our food for three weeks from now.

But there's the sense. OK. So, number one, and what happens if you collect too much? It rots, doesn't it? What's another feature of the manna? God provides.

Yes. Yes. It is.

And that's what I'm going after. How about on Friday? What happens on Friday? Uh-huh.

Double on Friday without decay. We'll talk about the Sabbath next week when we look at the Ten Commandments. But there's an important principle involved here in why God wants us to take a day off and what the lesson is that's involved there.

So that's the negative part. What's the positive aspect that comes out of these two? We're being taught trust, aren't we? Most of us don't want to be dependent on God. We want a little insurance.

I'm not opposed to insurance, but I am opposed to that instinct in our souls that says, just get me to a place where I don't have to depend on God. Just get me to a place where I'm in, and we've talked about this before: control. And so, God, for 40 years, I wonder if the manna will be there in the morning.

It's there. It's there. I wonder if there'll be a double today on Friday.

There's double. And again, you sort of say, 40 years of that, and they still were the kind of people they were. Wow.

Talk about dents. Verse 29, what does it say about the Sabbath? The Lord has given you the Sabbath. And we don't have time to look at Mark 2:27, but that's what Jesus says.

The Sabbath was made for man, not man for the Sabbath. Now, in what sense is the Sabbath a gift, a day of rest? Yes. Yes.

Again, I want to talk more about that next week. But that sense, not of you must keep Sabbath, but guess what? You get to have a Sabbath. It's been fascinating in various ways.

During the Second World War, people were working seven days straight, and there were severe psychological problems that began to show up with that kind of relentless, relentless pressure. God has given this to us, and what do we do with it? Again, I want to talk about that next week. Okay.

Now, look at the last part of chapter 16. What are they supposed to do with the manna? Verse 33, there's to put some in a jar and put it where? Before the Lord. Ultimately, it was actually put in the Ark of the Covenant.

Now, why? Okay, this is a reminder of what God had done for them. Why is that important? We are body and spirit, and that means we need visible clues. That's why I'm a firm believer in the altar.

Obviously, what has to take place between us and God is a spiritual matter. If that doesn't happen, nothing else matters. But on the other hand, if you can do something physical that represents what you're doing spiritually, something gets nailed down.

It's the same way here. God is faithful. God can be trusted.

I don't need to be in control of my life all the time. In fact, I better not be. A reminder, memory.

We've talked about this before. As long as I'm teaching you, we'll talk about it again. You cannot separate the spiritual and the physical.

They go together. Now, what's the danger of this? You start worshiping the object. You begin to invest it with magical power.

Because we've got this thing here, it's all right. Nothing bad can happen to us. Remember, that's exactly what happened when the Hebrews were afraid they were going to be beaten by the Philistines, and they took the ark out into battle.

I sort of hear God saying, you think that's magic, don't you? Well, watch this. Come on, Philistines. Take this box.

Yeah. Didn't help them. No, no.

Didn't help them at all. They thought it was a rabbit's foot. And there's always that terribly fine line between the reminder and the magic.

Exactly. Exactly. The bronze serpent is the reminder of God's gracious deliverance from the plague that came as a result of their sin, and they worship the thing.

We are inveterate idolaters. And that's why, over and over again in the Old Testament, you have these injunctions: don't make idols. And we think because we don't have any little statues in our houses, we don't have any idols.

But what we're talking about is the attempt to control the divine through the manipulation of this world. And that happens all the time. Precisely.

Yes. The golden calf is an example of this. And again, we'll have the opportunity to talk about that.

But there it is that fine, fine line. And this is, I have to tell you, it seems to me, and I'm a true Lutheran on this point, the Roman Catholic understanding of the Lord's Supper becomes magic. You've made your confession to the priest, and you've done your penance.

Now you take this, and magically, your sins are forgiven. I think Jesus said, do this in memory of me, not as a magic talisman. Okay.

Is there anything further you want to talk about on the 16? Yes. Yes. Yes.

Yeah, you're certainly right. Okay. Chapter 17, they camped at Rephidim, but there was no water for the people to drink.

Therefore, the people quarreled with Moses and said, give us water to drink. Why didn't they learn the lessons of Mara and then Elam? Really short memories. Inability to transfer knowledge.

Moses is the source. So, Moses has to do this. Moses has somehow failed us.

Yes, I think so. They have not learned the lesson that God can be trusted, but it is in his time, not ours.

That's the issue. Yes, I trust you, Lord, and I want it now. You haven't done it, Lord.

You haven't fulfilled my conditions. As we've talked before, weight is a fundamental part of trust in the Old Testament. Yes, Lord, I am confident you will meet my needs in your time, not mine.

And I'll wait in that confidence. That's what they haven't learned. Their needs and desires are driving them, and that undercuts trust.

So, what's the important principle that we learn in verse four? Moses has got a big problem. Why did you bring us up out of Egypt to kill us and our children and our livestock with thirst? What does Moses do? He goes to the Lord. He goes to the Lord.

For all too many of us, prayer is the last resort. Somebody said that when all else fails, try prayer. No, Moses tries prayer at the beginning.

Help me, Lord. Help me. Okay, our time is flying, and so I want to fly also, if I can.

Look at verse six. What is Moses to do? He strikes the rock with what? Verse five tells us. With the staff, the staff that he used to turn the Nile into blood, the staff that he used to fill the skies with locusts, the staff that he used to divide the sea.

That staff strikes the rock, and water comes out. Now, does anybody remember what happens in Numbers 20? Yes, they're in the same situation a generation later. The first generation has died in the wilderness, and they're on their way to the promised land, and the second generation has learned from its parents.

Things learned at my mother's knee and other joints, and they're complaining. And Moses does the same thing. He and Aaron go into the tabernacle.

They say, God, what should we do with these people? And God says, there's a rock out there. Just go out and speak to it. Many people will say to me at one point or another, did you know Moses was kept out of the promised land just because he hit a rock rather than spoke to it? And I have to say there's more to it than that.

Moses comes out of the tabernacle, and this is what he says. Here now, you rebels, must we produce water for you? Bang, splash, and a little voice out at the edge of the universe says, Moses, you didn't sanctify my name, which means what? Oh, Moses, you had a marvelous opportunity to make God look good.

And what did you do? You used it to make yourself look good. And you know, they worshipped the bronze serpent that Moses made. If Moses, this Moses who can produce water with his staff, had led them across Jordan, in six months they would have been worshipping the great God Moses.

Here again is this thing I've talked with you about before. God hates to do the same thing twice. See, Moses has figured it out.

Oh, yes, I know how to produce water. You hit the rock with your stick. That's just what we did here in chapter 17.

I can do it. Thanks, God. We've got the training wheels off now.

I'll take it from here. This is the damnable thing about the ministry. You learn how to do it.

I've said to many seminary students across these last four years that seminary can damn your soul because you learn how to do it. You learn how to appear prayerful without ever really praying. You learn how to give an invitation that'll get people out of their seats.

You learn how to preach a sermon that'll have the ladies reaching for their handkerchiefs. You learn how to do it. And one day, you discover there's a great empty void in here.

That's what's going on here. God said, strike the rock with your staff, and Moses did it. And he's figured it out now.

This is how you produce water. Bang, bang. It worked.

That's the difficulty. It often works. You can build a great church and lose your soul in the process.

Well, you're not seminarians, but anyway, I hope you see an application in your own hearts and lives. Okay, let's rush on. Chapter 17, the Amalekites.

As I mentioned in the background notes, the Amalekites lived up on the northernmost edge of the Sinai Peninsula. So, they've come nearly 150 miles, a preemptive strike against this rabble of slaves that they obviously thought were going to be an easy mark. Now, why does it matter whether Moses' hands were raised or not? Remember, as long as his hands are raised, the Israelites are winning.

When he gets tired, and his hands begin to droop, the Israelites lose. Finally, Hur and Aaron prop his hands up. Now, why does that matter? What's the point? Okay, number one, winning depends on God's blessing.

Without the blessing of God, we lose. So that's the essential point that is being taught here. Now, what's the danger in that kind of thing? Here we are with magic again.



We depend on the sign and forget the principle. The principle is for every undertaking, and we must have the blessing of God. So, oh yeah, you got to have somebody's hands up.

That's the way you get the blessing. No, no. It's like all these other things we've been talking about.

The issue is the principle, and God will probably never do it that way again. God has the lowest boredom threshold in the whole universe. He hates doing things twice.

But we want him to. We want to get it down so we can figure out the mechanism, and we won't need to trust him anymore—the formula.

Yes, yes. Yeah, I don't know the answer, whether God indeed conveyed that to him or whether Moses simply sensed that we need God's blessing, and I'll represent God's blessing by raising my hands. We don't know the answer.

I think either one is possible. Yeah, yeah. Up to God and down to the world.

Yes, yeah, yeah. If they make the connection. I suspect when you're fighting for your life, you may not make the connection, but it's certainly possible.

And so. God says, verses 15 and 14, write this as a memorial in a book recited in the ears of Joshua, that I will utterly blot out the memory of Amalek from under heaven. Now, what's going on here? Uh, other people fought with Israel, and this wasn't said about them.

You have this statement: a hand against the throne of the Lord. Well, other people put their hands against the throne. What's going on here? Remember that they first attacked Israel, and this becomes a thing, not only between Israel and them, but it ultimately, as they have been carrying on.

Yeah, if that's the same Agag, big questions there. But anyway, yes, they have gone out of their way to attack the people of God. Suppose they had been successful.

We wouldn't have this. This is the critical point in the history. This is a critical point in the history of salvation.

These are not just any people, and this is not just any incident in history. This is God preparing the way for Jesus Christ through these people, and the Amalekites are doing their dead-level best to wipe it out. You don't want to do that.

You don't want to do that. So, this is a unique kind of situation. This isn't just a battle, as between the Moabites and Israel.

At various points, or the Ammonites and Israel, or the Syrians and Israel. No, no. This is an effort at extermination, and God says, no, you can't do that.

Okay. Let's push on to chapter 18. We're doing all right here.

So, to this point, what has God provided for his people? All right, food. What else? Water and victory in battle. He has provided protection.

He's provided food. He's provided water. Okay, now we come to chapter 18.

What about verse 1? Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel, his people, and how the Lord had brought Israel out of Egypt. Now, what are the implications of that statement? The word is spreading. They're hearing.

And what are they hearing? What God has done for Israel. Now, suppose that Israel had just walked out of Egypt. There'd be no story.

All the difficulties, all the stresses, all the anxiety, all the threats become opportunities for God to do something dramatic that the world will hear. Now again, if I point one finger at you, I've got three of them pointing at me. Do you ever wish for an easy life? Do you ever wish that God would simply wipe out all your problems? I do.

I do. But God says, maybe I allow those things to come into your path so that I can deliver you. And the world will hear.

But you got to trust. Exactly. But it's precisely because of their difficulties that the world hears, my goodness, what God has done for those people.

And so, the issue is, Lord, if you'll help me, I'll not ask for an easy road. But I do insist, Lord, that in the hardships, you'll help me to depend on you and allow you to do your work in my life so that the world may hear. No, it's not an easy road.

We're traveling to heaven. Yeah. Yeah.

Yeah. This, again, I'm prejudiced. But when I hear people saying that king's kids ought not to have any problem, I say, I guess Jesus wasn't a king's kid, was he? And Jesus says, if they do this to the master, what in the world do you think they're going to do to the servants? There simply are no guarantees of easy roads.

And when we preachers say to people, you ought to accept Jesus because then you won't have any more problems, we lie. The problems usually start when you accept Jesus because then you're a threat to the enemy. All right.

Eliezer was evidently born after they got to Egypt. It appears that the only one, the only child that Moses and Zipporah had when they went was Gershom. But now there's another, and he's named my God is a helper.

During the middle of the plagues, they named the child that. An important expression of faith, I think. As I say in the background notes, apparently, Moses sent Zipporah and the two boys back to her father sometime in the middle of this.

We don't know the details of that, whether there maybe were threats against them. I don't know. Some people would say, well, that was a lack of faith on Moses' part if he sent his family back.

We simply don't have any evidence one way or the other. So, Jethro comes, bringing Zipporah and the two boys. And what does Moses tell him? Moses went out to meet his father-in-law and bowed down and kissed him.

They asked each other of their welfare and went into the tent. That little verse is so interesting. You see the conventions in that kind of setting.

And it's very difficult for me because I'm sort of the cut to the chase person. Karen says that God left out of my makeup the gift of small talk. But in that kind of a setting, yes, you don't cut to the chase.

You talk about the weather and how the flocks are doing and everything else. And finally, finally, you get around to what you came for. Exactly.

Oh, exactly. It's very rude if you go right to the point of what you wanted to talk about. I think that's exactly right.

That's exactly right. All that the Lord had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had come upon them in the way and how the Lord had delivered them. Yeah.

And Jethro rejoiced for all the good that the Lord had done to Israel in that he had delivered them out of the hand of the Egyptians. Now, verse 10, Jethro said, Blessed be Yahweh, who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh has delivered the people from under the hand of the Egyptians. Verse 11, one of the most significant verses.

Why is this verse significant? Now, I know. How does Jethro know? Yes, he wasn't there, though. How does he know? Testimony.

This is the first example in the Bible of somebody being converted, converted through a testimony. Jesus said to Thomas, Thomas, put your hand in here. And Thomas falls on his face and says, my Lord and my God.

And Jesus says, do you believe because you've seen? Blessed are those who have not seen and still believe. Here is the impact of history.

It's not just that Moses says, you know what? I was sitting up on the mountain one day, and I got to thinking about God, and I decided that God is love, that God is very, very trustworthy, and that if we trust him, he'll take care of us. What do you think about that, dad? And I think dad would say, good for you. But this is God, who has done something in time and space, and the evidence in your report is convincing to me.

Moses knows because he's seen God do this. The people ought to know because they've seen God do it. Pharaoh knows because he's seen his whole army destroyed.

Jethro hasn't seen any of this, but the historical witness is convincing. Now, I say to you, if there was no accident, if there was no conquest, if there was no David, if there was no Solomon, if there was no Isaiah, you're wasting your time here. You ought to be home burning out your mind in front of the tube and maybe taking a little bit of a controlled substance because when you die, as the man said, you die like Rover.

He died at once, and he died all over. And that's the end of the story, folks. So, the historical witness of the text is the basis upon which we believe it's theology.

Now, what is being taught today is that they just dreamed up this theology out of thin air and made up a story to support it. Well, good for them. I think maybe I like the Buddhist story better.

So, that verse is terribly important. Now, I know that the Lord is greater than all gods because in this affair, they dealt arrogantly with the people. And Jethro, Moses' father-in-law, brought a burnt offering and sacrifices to God.

And Aaron came with all the elders of Israel to eat bread with Moses' father-in-law before God. What a moment. What a moment.

The first fruits of that promise to Abraham, in you, all the nations of the world will be blessed. Here's the first fruit. And we're some of the last fruits or maybe middle fruits or whatever God is doing along the way these days.

So, okay, we've got to push on here. Verses 13 to 27. Now, I've got a background note there about the Egyptians.

To date, there are no Egyptian law codes. There are at least five Mesopotamian law codes. The most famous for us is Hammurabi.

But there are four and probably a fifth one, excuse me, three and probably a fourth one before Hammurabi in Mesopotamia where there is the law code. There are no law codes in Egypt. And the probable reason is that the Pharaoh is God, and he can change his mind.

What he says today is law, but what he says tomorrow is going to be law and they don't have to agree. Now, Moses studied in Egypt, didn't he? So, what's he doing here? Verse 13. The next day, Moses sat to judge the people, and the people stood around Moses from morning till evening.

When Moses' father-in-law saw all that he was doing for the people, he said, what is this that you're doing for the people? Why do you sit alone and all the people stand around you from morning till evening? Moses told his father-in-law that because the people came to him to inquire about God when they had a dispute, they came to him and I decided between one person and the other. I make them know the statutes of God and his laws.

He is doing what he learned in Egypt. That's the way you do it. So, what's the problem that Jethro sees with that? Everybody's going to get worn out.

Yes, Moses is going to get worn out, the people are going to get worn out, and in fact, they're looking to him as God. Again, it's very easy when you're in a position of authority to say, oh, this is really hard. It's killing me. But in fact, in fact, it's kind of nice.

Everything depends on me. So, what does Jethro tell him to do? Delegate. Delegate.

Delegate. Yes, there is the sense in which Moses has to go to God. I think there's a clear sense of lines of authority here.

If the guy with 10 has got a problem he can't handle, he gives it to the guy with 50. And if he can't handle it, he gives it to the guy with 100. He can't handle it, he gives it to the guy with thousands.

He can't handle it, he gives it to Moses, and Moses takes it to God. Yes, in a real sense. So, I think clearly there are lines of authority, but the issue is Moses, there are thousands of issues you don't have to deal with.

They can be dealt with on a very personal face-to-face where this guy knows this situation in ways that Moses could never know it. He knows these two families have been picking on each other, and he's in a position to deal with it at that point. So, Moses only gets the insoluble problems.

When I was president of the college, I was talking to one of the board members about my need to solve every problem. He laughed. He said, John, you only get the problems that can't be solved.

Okay, that puts another light on it. What are to be the four characteristics of the officials? Verse 21. I think this is quite significant.

Yes, number one, capable. Do not appoint any doofuses. If they're not capable, they're out of here.

Number two, who fear God, and those two are just absolutely interdependent. If my capability is simply in me and my ability to handle the situation, we're in trouble. Constantly have to be shaped by there is a God who holds me accountable for what he's given me.

If you fear God and are not capable, never mind. But if you're capable and don't fear God, never mind. Okay, third, honest.

And it's even stated stronger than that, isn't it? They hate bribes. Precisely. This is remarkable.

Now, it's fascinating. Some years, many years ago, some of us were involved in a Bible study, and I discovered that in the Proverbs, giving someone a gift to do what they should do is considered to be wise. Giving them a gift to do what they shouldn't do, that's evil.

And that was interesting to me, that in that situation, in that world, giving somebody a gift to help do what they should do is not a bad thing. But the point here is you can't buy them. Yep, yep.

No, I'm not. That's a, that's a pretty good list. I'd like that to be said of me.

And I think if someone can say those things about us, that's a high commendation. Yeah, that's a fair point. I think I would say wise and humble.

They are able to recognize a situation that is beyond them and then be able to say, hey, this is out of my league. Yeah, good, good. Okay, so now we've got four things that God provided for the people in the wilderness.

Water, food, protection, and organization. The first three he provided miraculously. The fourth one he provided through Jethro's wisdom.

And I think, personally, that's very important. I'm glad they weren't all miraculous, because God does work in a variety of ways. We often tend to say, if it wasn't miraculous, God didn't do it.

No, no. No, no. Particularly, I think of the area of healing.

What a day in which we live. The capacity that God has given us to heal. And that's from God.

The tragedy is when we say, oh, we need God less and less because we're so smart now we can do it all ourselves. And the issue is, where do you think you got that? It was God at work. So Yahweh is the miracle worker, but at the same time, He is the one who works through His human children to accomplish His good purposes.

Again, He is infinitely creative in His working. So, does God care? Yes, He cares. He cares about our physical needs.

He cares about our relationship situations where we need protection. He also cares about the ordinary workings of life and human relationships within them. Does God care? Yes, He cares.

So, we're ready to come to the foot of Sinai. We know His power. We know His providence.

What we don't know at this point is His nature and character. Powerful, yes. Caring, yes.

But what sort of a God is He? So, as we talked at the beginning of the course, this book is the way out. The way out of what? The way out of Egypt? They're out of Egypt by chapter 15. The way out of what? The way out of theological darkness.

They don't know who God is, and they're learning. Yes? I've always seen this as they had never had a God. And there were times when He said, I will kill them all.

Yep. Well, I'm not sure I'd say it quite like that, but in the business of relationship, there were things to be learned. That's for certain.

Okay. Thanks so much. Next week, chapters 19 and 20.

This is Dr. John Oswalt in his teaching on the book of Exodus. This is session 8, Exodus 16-18.