

Dr. John Oswalt, Exodus, Session 6, Exodus 11-12

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This is Dr. John Oswalt in his teaching on the book of Exodus. This is session 6, Exodus 11-12.

Let's pray together. We rejoice in your presence, O Lord. Thank you. We know that you are present everywhere in your creation, but we also know that you are especially present when your people are gathered and when your word is opened.

We know it gives you special joy to be part of that kind of a gathering, and it gives us incredible joy to know that you are here and listening and involved in caring. Thank you, Lord. You know all the needs that we in this room bring, physical, spiritual, financial, emotional, concerns about the future, concerns about the past, all those things we lay at your feet, O Lord, and pray that you will take them and prevent any of them from distracting us from what you want to say through this study of your word tonight. Thank you. In your name, we pray. Amen.

All right. Tonight, we come to the last plague, plague number 10. One of the interesting things about this section is the way in which Passover is sort of interweaved through it.

I don't know whether you've looked ahead or not, but if you have, you know that at the end of chapter 12, after the people have gone out of the land, we have some more discussion of Passover. Then, we have a discussion of the consecration of the firstborn. So, I want you to think about why that might be so.

Why is this interwoven through these events? And we'll talk about that again in two weeks when we look at the end of chapter 12. I've said over and over again that the plagues are attacks on the gods of Egypt. In many ways, of all the things the Egyptians worshipped, life was at the top of the list.

Starting with the Nile, which made Egypt possible. It was coming right on up through the sun, as we saw last time. But here's the last one: life.

We've talked in various ways about how the Egyptians are so obsessive about preserving life for the next generation, for the next world. And so once again, it's not at all accidental that this last plague should, in fact, be aimed at life itself. Again, we've said all along that what God is saying is whatever you think gives life apart from me actually gives death.

And so, it is with life. Life as we now know it inevitably leads to death. And so, God is saying anything, anything that you put in place of me as a source of life is going to fail you.

And here it is in this instance. As I point out in the note there, the firstborn son is the guarantee that life will proceed from this generation to the next generation and that the family line will continue. And so that touch upon the firstborn is a touch upon the generation of life itself.

OK, I'm not going to say more about those background notes at this moment. I hope that you have had a chance to look at them since we've been away two weeks. But if you have questions on those, we'll come back to them.

In chapter 11, verse one, the Lord said to Moses, Yet one plague more I will bring upon Pharaoh and upon Egypt. Afterward, he will let you go from here. When he lets you go, he will drive you away completely.

Now, what's the significance of that statement, do you think? And as I say here, relate this to everything that's gone on before in the contest between Yahweh and Pharaoh. Yes. Yes.

Everything that I've said is going to happen, and he's not only going to let them go. What else is he going to do? He's going to drive them out. So, it's not merely a case of, well, OK, you can go.

It's get out, get out, get out. It's not merely a case of, well, OK, you can go. So, it's not merely a case of acquiescence in what God has been saying.

It's, in fact, forcefully driving them out. Yahweh has, in fact, been the victor in every sense of the word. That's right.

That's right. He's going to run you out. OK, now, verse two.

Speak now in the hearing of the people that they ask every man of his neighbor, every woman of her neighbor for silver and gold jewelry. Now. This, in fact, is one of three times that this is said.

Look back at chapter 3, verses 21 and 22. Somebody read that. The woman is the neighbor.

Yes. So that's the first time. And God tells that to Moses while Moses is still before the burning bush on the backside of the desert.

Now, here it is again. And then look ahead to Chapter 12, verses 35 and 36. And they had asked for gold and had given the people favor in the sight of the Egyptians.

So that they granted them what they requested. Thus, they plundered Egypt. Now, what have I said about repetition? Yes.

If something is repeated, it's significant. And God is trying to get our attention, and he's trying to make a point. Now, the question is, what point? Yes.

What a turn back now to Chapter thirty-five, verse 20; the golden calf is over. God has forgiven them. He has not wiped them out.

And now Moses says, now let's do it the way God planned. Huh? Then all the congregation of the people of Israel departed from the presence of Moses and they came. Everyone whose heart stirred him, everyone whose spirit moved him and brought the Lord's contribution to be used for the tent of meeting and for all its service and for all the holy garment.

So, they came, both men and women, all who were of a willing heart, brought brooches and earrings and signet rings and armlets, all sorts of gold objects. Every man dedicating an offering of gold to the Lord. Everyone who possessed blue or purple or scarlet yarn or fine linen or goat hair or tanned goatskins or goatskins brought them.

Everyone who could make a contribution of silver or bronze brought it to the Lord. Verse twenty-seven, the leaders brought onyx stones and stones to be set. Where did all that come from? Came from Egypt, didn't it? These people were slaves in the brickyards.

They didn't have any of that stuff. Now, what does that say? This careful preparation was done three times. Twice command do it, and once report they did it.

It's going to happen, going to happen. And what is the ultimate purpose of getting out of Egypt? Worship. Worship.

Remember, that's what Moses had said to Pharaoh again and again and again. Let us go so that we can worship the Lord in the desert.

Now, again, as I said weeks ago and we talked about this, there are people who say, well, that was deceptive. Really, they let us go so we can be free and leave here and never come back again and go to Canaan. So, that stuff about worshiping God in the desert was deceptive.

I don't believe that for a minute. The ultimate purpose is not Canaan. The ultimate purpose is God in their presence, and that relates squarely to the Christian life.

What is the ultimate goal of the Christian life? Not heaven. Now, thank God for heaven. Of course, they were going to Canaan.

God had promised it. But we're going to see in Chapter 33 where God says, now, look, Moses, you go ahead and go to Canaan. I'll send my angel, and he'll protect you, and you'll get there.

But I can't go with you. And Moses says, then we're not going. Canaan without Yahweh is not Canaan.

Better the desert with Yahweh than Canaan without him. So, nothing at all deceptive about what Moses was saying. In fact, he was being very upfront.

We're going out of here so that we can worship the God who is not one of the gods of Egypt but who is, in fact, the God over all things, including Egypt. Sure it is. No, that's an excellent question.

The question is, how do we define worship in that case? Is it act? Is it more relational? And the answer, as far as I'm concerned, is it's relational again, as I have said to you before and will say to you again because I'll forget that I said it to you this time. The Hebrew word is translated as worship in English.

It means to fall flat on your face. Every time you see them in your English Bible or the Old Testament, they worship the Lord. What it says is that they fell flat on their faces before God. So, I chuckle a bit when folks say, let's stand in the proper attitude of worship.

Nope. It's just hard to sing when you're lying flat on your face, isn't it? It was a young teenager who had come to the Lord in the church up in New York where he came from. And I remember, I forget now the full context of it, but he went up to the altar, and he fell flat on his face.

And a lot of us, probably including me, thought, oh, come on, you know, you're really pushing it, aren't you? But he had the right. Yeah. Yeah.

So, yes, now I think worship does involve actions because we are body and spirit. We have to do things with our bodies that testify to where our spirits are. But if you just do stuff with your body, and your spirit is somewhere else, God gets a pain in his stomach.

So then, when it was time for them, as shown here later on, to truly worship God, they had material gains that really looked as if it belonged to them because they just gave it to them, but they get to give it back to God. Exactly, exactly. And again, there's theology there.

What kind of a God is it who demands 10% of my money? What kind of a God is it who lets me spend 90% of his money? Okay, let's push on. Let me say one more word about worship as a relationship. Ultimately, what God wants is that relationship with us.

It's a relationship that can only be a valued relationship. It's a solid relationship if we truly understand that we're the creature and he's the creator. So that worship must flow through this relationship.

If I see God as my good buddy in heaven, that's not a worshipful relationship. If I see God as a little prayer machine who lives under my bed to be cranked regularly to get my prayers answered, that's not a worshipful relationship. But if I truly know who he is who I Am, and what he has done for me, then that relationship will be a worshipful one.

Okay, let's push on. 11:4-10, thinking about this plague, consider chapter one, verses 16 and 22:22. What does God say? Chapter one, verse 16.

Or what does the Bible say? And he said, when you do the duties of a midwife for the evil women and see them on the birth stool if it is a son, then you shall kill him, but if it's a daughter, then she shall live. Yes, verse 22. So, who's more cruel, Pharaoh or Yahweh? Yahweh only took the firstborn sons.

Pharaoh was taking all the sons. Again and again, when we see things in the Bible that trouble us, we need to put them in context and think about everything that relates to it. It's very easy, I think, to think it's certainly easy for me to read this 11th and say, God, how cruel of you to kill these firstborn sons.

And it's a sense in which God says, hey, they've had nine chances. They killed my children, all of them, all the boy children. Okay, you haven't gotten it yet.

Here it comes. Now then, oh, let's look at chapter four, verses 22 and 23. Then you shall say to Pharaoh, thus says the Lord, Israel is my son, my firstborn.

So, I say to you, let my son go, and he may serve me, that he may serve me. But if you refuse to let him go, indeed, I will kill your son, your firstborn. Yes, all the way back there in chapter four, God says, here's where we're headed, you Pharaoh.

That's getting really personal. I mean, he's, I think, Pharaoh; if God were to say, well, I'm going to kill all his sons, yeah, Israel is saying it's mine. Your firstborn, yes, yes.

Now, then, let's go to the New Testament. Matthew chapter two, verse 16. Matthew 2, 16.

Then Herod, when he saw it, became furious, and he said he killed all the male children of Bethlehem and in all the regions who were two years old or under, according to the time that he had ascertained from the wise men. Yes, yes. And then John 3, 16.

For God so loved the world, that He gave His only begotten Son, that whosoever believes on Him should not perish, but have eternal life. So, this firstborn son thing is running through here, and in the end, for the sins of the world, God is going to give His firstborn son. So, all of these themes have to be understood together.

When we try to say, well, it was immoral of God to do this. Was it? All right, back to Exodus chapter 11, verse seven. What's the message here? Not a dog shall growl against any of the people of Israel, either man or beast, that you may know that Yahweh makes a distinction between Egypt and Israel.

We've seen that a couple of times already, and this, in my mind, raises a question. Why is it important to know that? Mm-hmm, mm-hmm, that's a part of it. Mm-hmm, and remember what we said about identifying miracles.

So, all the firstborn children die. What can you say? It was an accident, it was a virus. But the firstborn children of the Egyptians die, and the firstborn children of the Hebrews don't die.

That's not just a virus. So, it is a way of identifying the miracle and demonstrating that this is truly a miraculous event and not just a natural event gone wild. But that takes us on then to chapter 12.

Remember that this is not the first time God made a distinction. Do you remember what the other ones were? Darkness. Yes, there was light in Israel and darkness in Egypt.

Any others? That's right, hail fell on the Egyptians but not on the Israelites. So, God has already demonstrated this. Why couldn't he just do that again, okay? The Egyptian firstborn sons are going to die, but the Hebrew firstborn sons are not going to die.

Why this ritual? Okay, but again, if making a distinction is the important thing, why doesn't God just do that? Why did they have to do this ritual for that exemption to

work? It's not about the Egyptians at all, and it's about God. Okay. This God is above all the other gods of Egypt; if only this God could make this miracle happen.

Okay, okay. This God is the Hebrew Israel. Yes, but couldn't he have done that just by exempting them? What's this stuff about the lamb and the blood and all of that? Why do they have to do that in order to get the exemption? To establish a memorial.

To establish a memorial. Now, why is that important? Well, they still do it. It worked.

Okay. For generations. Okay, it's for teaching, yes.

For showering with Christ, right? Yes, yes, yes. What are we talking about here? We're talking about the last great enemy. Why is death in the world? If you eat from that fruit, you will die.

And the devil says, no, you won't—wonder who's right on that score. So, we're not talking about natural disasters.

We're not talking about hail. We're not talking about an eclipse of the sun. We're not talking about a plague on the animals.

We're talking about the issue in all of life. How is this exemption going to be realized? Now, this is fairly deep theology here. Why can't God just say, well, let's get rid of death? Now obviously, God could in terms of his having all power, but he can't.

Why can't he? Okay, the issue of justice, cause, and effect. I've used this illustration before. I step off a tall building because I want to fly.

What's going to happen? Splat, yes. The body has not yet been made that can stand the sudden stop at the bottom. Now, is that an evil God doing that? No, it's cause and effect.

It's the way the world is made. So, the soul that sins shall, if God were to simply by fiat intervene in the world of cause and effect, the world would fly to pieces. You could walk out that door and be in the Atlantic Ocean.

Whoop, let's try that again. Oh, the Alps. So, I say from the point of view of God's ability, yes, he could have simply declared, we're just going to forget that people are not going to die.

But if he did, the creation he made would fly to pieces. So, what's to be done? What's to be done about death in the world? Pharaoh's firstborn son dies. And God's firstborn son dies.

And God's firstborn son dies. Let's go back to Mount Moriah with Abraham and Isaac in order to do that. In order that I and my firstborn son don't need to die.

Okay, so this ritual, as has been said, is pointing forward to Christ. And I would argue, I guess, as I have been, pretty forcefully. I don't think there's another explanation for it.

Why does God do this with this one and not with any of the others? And the answer is because of where we're headed here. It's not just that they should remember what God has done. It's remembered every year with a dead lamb whose blood is put on the doorpost.

What's God saying here, folks? Look, behold the lamb of God who takes away the sin of the world. I tell you what, that rough old guy living on dried locusts and wearing a camel hair shirt, he was a pretty serious theologian. There's my cousin.

My cousin is what Passover was all about. Wow, wow. All right, the lamb, verse five, has to be perfect.

Now my translation here says without blemish. What do some of yours say? Without defect, any others? This is an important word in the Old Testament. And from its translation into the Greek version, the Septuagint, it becomes important in the New Testament.

It's the word tamim. The basic root is tam, which is to be whole, to be complete, all that is expected. It's used more than 50 times of sacrificial animals.

You cannot sacrifice a three-legged lamb. You cannot sacrifice a bald goat. Now it's interesting, this is not necessarily a show lamb, but it's a lamb that is all that a lamb can reasonably be expected to be.

King James translated this word perfectly. And that has given heartburn to people for the last hundred years. Before that, it didn't.

For us, perfect means show. It means infallible on a whole bunch of other stuff that is not legitimate.

So because of that, the modern versions, as we've seen here, have moved away from that idea of perfect. And that's unfortunate. If perfect has problems, whole and unblemished have problems too.

They let us off the hook. This word is translated with a couple of Greek words, and our time is going, so I'm not going to take time to work on that. But they come right into the New Testament.

This word comes right into the New Testament through the Greek, and it talks about a Christian who is all that could be expected of a Christian. Infallible, no. Show, no.

But everything that could be expected. Now, why shouldn't we believe God for that? I'm probably going to give away a sermon that I'll be preaching in a couple of weeks, but that's all right. Repetition is the soul of education.

I'm troubled by the confession form that is used in many of our churches. Yes, this past week, I have broken your heart, I've broken your law, I've done things I shouldn't have done, I've really messed up, I'm a terrible person, but God, if you'll forgive me, I'm not going to do it again until next week when I come back and make the same confession.

There's something wrong with that. Something badly wrong with that. If I said that to Karen every week, I hoped she would pitch me out on the street after about a two-week repetition.

No. Does that mean I'm a perfect husband? She's here? I can't say that. Perfect in the sense of infallible? No, but I'll tell you this, I'll tell you this.

In honesty and in humility, I am perfectly hers. I know that gives a lot of you ladies a cause for relief. I'm hers all the way.

No ifs, no ands, no buts. Do I do things that upset her? Yes, I'm sorry to say I do. Because I intend to? No, no.

So, is there a place for confession in the church? Yes, there is. Lord, if there are things I have done this week that have hurt you, that have brought despite to your name, have mercy on me, forgive me. If I need to make restitution, let me know and I will.

Yes, for unintentional sin, yes, we ought to confess. And as long as we live in these bodies, we will commit unintentional sin. Now, hopefully, it's not the same one every time.

Hopefully, we're going to learn and gain and grow. But if I have to say to Jesus every Sunday, hey Jesus, I slapped you in the face this week, sorry. See you next week.

Something is badly wrong. So, this lamb is all that could be expected of a lamb. Again, it may not be the prettiest one in the flock.

It may not be the biggest one in the flock. But it is all that a lamb could be expected to be. Can you and I live that? I think that's what the Bible says.

I think some of the Catholic liturgy talks about a sufficient lamb. I think that's a good word. Yeah, yeah, yeah, yeah, it's all that is necessary.

And so, I'd urge you sometime in your New Testament reading to keep a King James alongside of you. The King James has the word perfect, as I recall, 58 times. The NIV has it 21 times, almost all in reference to God.

But the strange thing is, the Psalm, says, God, whose way is perfect, makes my way. NIV, blameless, same word, same word. Is our perfection equal in quality to God's? Of course not.

But in totality, in quantity, why not? Why not? Why not believe that my relationship with Christ could be at least as good as my relationship with Karen? Okay, I'll get down off my soapbox. 12, one to 11, number three, why are all the members of the household required to participate in the slaughter? What do you think? Because everybody is implicated in this death. I can't say, well, Dad killed the lamb.

Ha, ha, ha, too bad for Dad. No, sir, son, come here. You hold his head. Why, Dad? Because the lamb is dying for you as well as for me.

Oh, the whole family, yeah. The whole family has to do something. That's what it says.

12, six. All right, and this particular version says the whole assembly of the congregation, but in fact, it's the whole, every household of the congregation. Okay, now, what's the importance of the blood? Put the blood on the doorpost.

It is the life, the expression of the life. Is there something magic about Jesus' blood? No, I think we can say that his blood makeup was the same as ours, but it is the life of God. And this is where, again and again, theologians try to get away from the blood.

They don't like it because it's messy. And it's Jesus' death. The life of the soul is in the blood.

And so, in Revelation, we have that awful, awful picture of a lamb slain from the foundation of the earth sitting on the throne. What does that mean? That means that this lamb has a slit throat with blood pouring out of it. Talk about an ugly picture, but that's the whole point.

It's the whole point. The surrender of the very life force. And what about the doorposts? Why put it on the doorposts? And I ask you to look at Deuteronomy 6:9. What do we have there, anyone? Is anybody doing any homework? Deuteronomy 6, 9. What goes on the doorposts? There in Deuteronomy 6, 9. The scriptures.

You've got a little opening in the doorpost with a door on it. There is a copy of this portion of Deuteronomy 6. You go in the door, you touch that. You come out the door, you touch that.

The word, the word. The psalmist says he knows when you go in and when you come out. Surely, this is representative of life.

The business of living. So that as you and I go in and out the doorway of our life, the blood, the blood. As you and I go in and out the doorway of our life, the word, the word.

So, I'm confident that the doorpost here is symbolic of the business of living. It's going in and going out. And it's not only the blood but the word.

Okay, chapter 12, verse 12. We've talked about this before, but this nails it down. Someone read it for us.

No, men and beast. Unleavened animals. That's an idea.

And I will bring judgment on all the gods of Egypt. I am the Lord. Yes, yes.

This will be the climax of the judgment on all the gods of Egypt. I am the I am. None of those are.

We've talked about the blood. One reason for unleavened bread is historical, and remember, Passover is the first day of a week-long feast. The week-long feast is the feast of unleavened bread, and one of the reasons is historical.

The word came in the night. Get out! Get out of this land! Their bread hadn't risen yet. They had to go with unleavened bread for the journey.

But verses 14 through 20 seem to make more of it than that. Verse 13, seven days you shall eat unleavened bread. On the first day, you shall remove leaven out of your houses.

And in Israel today, that's a family ritual. The mother hides some yeast at various places in the house, and the children have to go find it. And so, it's sort of their version of the Easter egg hunt.

The yeast hunt. On the first day you shall hold a holy assembly. No work should be done on these days but what everyone needs to eat that alone may be prepared by you.

You shall observe the feast of unleavened bread. Verse 18, in the first month, from the 14th day of the month that evening, you shall eat unleavened bread until the 21st day of the month that evening. For seven days, no leaven is to be found in your house.

If anyone eats what is leavened, that person will be cut off from the congregation of Israel. Whether he's a sojourner or native, you shall eat nothing leavened. In all your dwelling places, you shall eat unleavened bread.

I think he's trying to make a point. So, what's the issue? Yes, throughout the Bible, leaven represents unrighteousness. It represents sin.

Remember when Jesus said to the disciples, beware the leaven of the Pharisees and they thought, are the Pharisees baking bread? And you sort of see Jesus going, aye, aye. God, are you sure these are the right ones? Now, why would leaven be representative of sin? Exactly. It spreads through everything, all that it touches.

There's no way you can say, okay, leaven, you stay here in this corner of the dough. It's going to go right through the dough. And how often we forget that.

I can keep this little sin over here and live my life. It affects every part of the life. What else is it about leaven? Why did they eat unleavened bread on the journey? Because yeast promotes decay.

We like risen bread because we have a taste for decayed flour. So yes, those two reasons. It goes through, it affects, it infects every part of what it touches, and it promotes decay.

That's kind of mold. I have a friend who doesn't eat mushrooms. He said I have no interest in consuming fungi.

You know, it's sort of the same way. Shall we eat mold? Yes, it appears so. But that's what's going on, and in the context of Passover, that is so significant because it is a sin that produced the death that caused the death of the Lamb.

Here again, it seems to me that we disconnect this. I'm forgiven so I can go on sinning. I think that the connection of Passover and the feast of unleavened bread is making a point.

No. As one membership ritual that I'm familiar with says, I renounce all sin. If God keeps track of that, I think some people may have a problem when we get to the last judgment.

No, not all feasts, all sin. Yes. I'm not going to live in what killed the Lamb.

I'm not going to go on. Now again, does he forgive us when we fall short of our best intentions? Yes, he does. But should we live in that assurance that I can live like hell and just confess and repent? It'll be all right.

Yes. And again, as I say, that concerns me when Sunday after Sunday, we say, I repent, but I'm going to be back next Sunday confessing the same things. Yes, yes, it may well be.

But again, I'd like to say they're new unintentional sins. I say again, could a marriage relationship last where every week, one of the partners intentionally does what the other partner hates? And I think the answer is, of course, not. What things are you talking about? Put up for you to read.

Oh, oh, yeah. Me either. Yep, yep.

In some cases, it's a very ancient liturgy, which the church has been saying wrongly, as far as I'm concerned, for a long time. In other cases, it's something that somebody wrote yesterday. Yeah, yeah, yeah.

OK. 21 to 42. Now, notice God doesn't hide behind things here.

Verse 23, the Lord will pass through to strike the Egyptians. And when he sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and not allow the destroyer to enter your houses to strike you. Again, we've talked about this a bit in the past, and I think it's important for our own thinking if I can get through to you.

Does the Lord cause the death? And the answer is yes. But he is not the immediate cause. So, if I'm sick, who caused it? The Lord.

What? The Lord sat in heaven and said, hmm, I think Oswald would profit from a good case of the flu today. No. But he made a world in which, gone astray through sin, these things happen, and he could prevent it if he chose.

The technical term here is primary cause and secondary cause. Now, as far as the Hebrews are concerned, they would say, huh, as my Jewish professor said in graduate school, you're slicing the bologna too thin. But I think it's helpful to recognize that God does not immediately cause everything that happens in the world.

That's Islam. Allah chooses to make everything happen, and therefore, it's right, of course. I think the Bible backs off from that.

It says, yes, yes, Yahweh is ultimately the cause of everything that is. There are no causes in opposition to his will. If Satan is allowed to tempt Job, it's only because God permitted it.

It's not that Satan says, I'm going to tempt Job. And God says, oh, Satan, I wish you wouldn't do that. And Satan says, I don't care what you want.

I'm going to tempt him. Not a bit of it. Hey, Satan, have you seen Job? Yeah, what of it? It's a perfect man, isn't he? Tammim.

Noah is a Tammim man as well. Yes, because you pay him. Oh, you think that's why it is? Sure.

Why else would anybody serve you? Okay. Take away his paycheck. You mean it? I can do that? Yeah, sure.

Oh, watch this, God. He'll curse you to your face. And when Job's wife says, you fool, curse God and die.

He says, Honey, should we accept good from his hand and not bad? And Satan is grinding his teeth in the background. What about Job, Satan? You haven't let me touch his skin. Oh, you think that'll make a difference? Yes.

A man will do anything for physical health. Look at our country, and you understand what Satan's talking about. He'll sell his soul for physical health.

Go ahead. Take it away. What? I can do that. Uh-huh.

Nothing happens in this world without God's permission. And that means, that means what Paul says in Corinthians. There is no trial.

We think of temptation as the temptation to do evil, but the word is bigger than that. There is no trial that has come upon you that God has not made a way of escape from. If he lets it come, then there's a way through it.

Now, I have to say to you that in my life, I have been delivered from so much of that. But I say it in faith and I say it with the example of many others who have gone through terrible trials and yet have found a way in God to triumph through it. Okay.

Oh, before I let you go, Ruth asked that last week, I had a question: what's the difference between faith and belief? And I want to talk about that before I let you go. I don't think there's anything else on here that I have to talk about. I would say it just very, very briefly.

Belief is intellectual assent. The devils believe in Jesus. They know who he is.

And Jesus kept telling them to shut up. I don't want you to say it. Why? Because he's not after belief.

What's faith? Faith is risking everything on the basis of certain convictions about truth. Now, the Bible doesn't always distinguish this. There are times when the Bible will use the word belief in this sense.

And you've just got to be alert to the context to see what's going on there. But in technical terms, that's the difference. So, you believe in God, so do the devils.

But what the devils won't do is give up their own personal power and control to God. What they have done, of course, is to give it up to Satan—bad, bad choice.

But that's the difference. Okay. Thanks so much.

This is Dr. John Oswalt in his teaching on the book of Exodus. This is session 6, Exodus 11-12.