



Foreign Faith | It's Never Too Late To Turn Back

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Well, Good Morning, Menlo Church. So glad to be with you. Welcome back to our series, "Foreign Faith," where we've been walking alongside God's people, Israel, in the wanderings after God delivered them from Egypt, where we started just a couple weeks ago, and we're kind of finishing up right here, sort of the last gasp of summer. Some of you have kids starting school back tomorrow, right?

So whether you're joining us like, eking out one last little drop of vacation this weekend somewhere else or you're at one of our Bay Area campuses in San Mateo, Mountain View, Menlo Park, or Saratoga, we're so glad that you are joining us today. I believe that there is something that is so universal about where we're headed today that we can apply this season in our lives. I think it's going to be hopefully very relevant.

Now, in our first week in the series, we dove into the bigger story of how Israel landed in this situation in the first place and how God delivered them over and over and over again, oftentimes in the face of Israel's doubt and delayed obedience, which of course none of us know anything about ourselves, right?

And last week, Matt did a great job giving us a warning about the consequences of placing our identity in the wrong place or maybe the wrong person in our lives. Today, we're exploring a moment that many of us can relate to, and that's really the question of what happens after we fail. What happens when you try and it doesn't work? Or you try to stop, but you just can't?

How does God respond when we let him down? We're going to explore that a little bit. The good news is that Israel is such an encouraging example because of how often they seem to mess up over and over and over again. And yet God continues to give Israel what they need. And as we see that, we're going to be introduced to something that we can carry with us into our week, into our day as a reminder of God's grace all the time.

But before we dive in, I'm going to pray for us. And if you've never been here before or never heard me speak, before I speak, I pray kneeling. And I do that really to remind myself and to remind us that we never outgrow the need for

God's grace, for the kind of grace that we're about to talk about together. Would you pray with me?

God, none of us are here today because we deserve it. None of us know you today because we figured you out. We have received your incredible, amazing grace. And so for some of us, God, that, that's a fresh reminder today. Thank you for that. Would you help us to walk into our week with that in mind? And for others that maybe feel like we don't get access to that anymore or we didn't know about that, God, would you invade the hearts and lives of those people with the powerful truth of your grace for them, too? It's in Jesus's name. Amen.

So, last week, I sent out our monthly newsletter here at Menlo. And if you didn't know that we had a monthly newsletter, you can find it, read it, and subscribe to it at menlo.church/connect. And in that update, I talked about family ministry across all of Menlo. Finding and retaining really good staff members in the space of kids and especially student ministry is harder across the country than it has ever been before. I know lots of pastors in lots of places, and I talk to them all the time and this is a conversation on repeat. It is just really difficult.

And as we were talking about this as a leadership team right here at Menlo in recent days, someone put it succinctly when they said, "Why do we think that we

are going to be exempt from this challenge? What makes us so special and unique?" And to be honest, it was a wake-up call. It was a wake-up call that we weren't one staff member at one campus away from fixing this problem and it all working, that we needed to pivot.

And so we prayed and we processed the challenge together. We explored potential solutions before implementing the changes that we talked about last week. And I shared with you this last week that really the major part of this adjustment is that we're going to place an associate campus pastor, associate family pastor at every campus across all of Menlo, to ensure that there is consistent presence and leadership across all ages from kids all the way through students regardless of what positions might be open on those teams.

Now, it would have been really easy to just try to do the new year the same way as last year with the same strategy, hoping that we'd get the staffing right finally and sort of everybody just keep doing their thing and doing well. And honestly, we knew it wasn't going to work because it hasn't worked and it was not going to serve you or honor God the way that we are called to.

And so, for that reason, I want to apologize. Our staff has been doing great. They've been working hard. They've been loving kids and students and families to the best of their ability. However, they needed support and they needed a new

strategy that we weren't providing. And ultimately, that's my responsibility. We will do better. I will do better. And that's not just a decision from an ivory tower about who's going to do what somewhere else on the team. As a matter of fact, it's about key leaders on our staff going above and beyond to offer immediate and direct support and care for students and kids this fall, including me.

See, what works for a time never works for all time. But the good news is that we can still learn. We can still grow. We are committed to that very reality right here at Menlo, even me. And what I've had to learn over and over again in my life, and maybe you have, too, is that failure isn't fatal until it's final. As long as we keep learning and keep growing, right? God is still growing you and me. As long as you have a pulse, God still has a plan. We are still learning and growing together. And even if there is a failure in your past, it doesn't have to define your future. There's still time on this side of eternity for everyone who is listening to my voice for the hope of heaven to invade the hurts that you have experienced or maybe even caused with the steady and kind reminder of a loving God.

Author C.S. Lewis beautifully captures this idea when he wrote this in a letter to a friend more than 80 years ago. He said, "No amount of falls will really undo us if we keep on picking ourselves up each time. We shall of course be very muddy and tattered children by the time we reach home, but the bathrooms are all ready. The towels put out and the clean clothes are in the airing cupboard. The only fatal

thing is to lose one's temper and give up. It is when we notice the dirt that God is most present to us. It is the very sign of his presence."

Where are you noticing the dirt of your decisions right now Menlo? Where is shame creeping in and tempting you to hide what God really already sees and has already provided grace for? We can trust God in the darkest times of our life, whether there are things that we have committed or things that have been committed against us, just like Israel had to.

See, for many of us, our lives are such that we don't actually have to trust or at least not very much or not very frequently. As a matter of fact, for many of us, even people that call ourselves Christians, if you were to look at our lives, we kind of look like kind atheists. Like, we're people trying to be good without God. And sometimes we do that with the very best of motives. We think to ourselves, "Well, God, I don't want to bother you. I know you're really busy, so you can just take today off. I've got it." But see, you're never a bother to God.

As a matter of fact, he wants to have that moment-to-moment relationship with each and every one of us. To avoid this tendency, by the way, which is a human tendency, it's universal. God made it impossible for Israel to live this way. God made it impossible for Israel in the wilderness to live in a way that God didn't

exist. And this became a really painful observation for God's people a couple of months into their wilderness experience. This was their complaint at the time.

They said, "If only we had died by the Lord's hand in Egypt. There we sat around pots of meat and ate all the food we wanted, but you have brought us out into this desert to starve this entire assembly to death." (Exodus 16:3)

Did you catch that? They are dreaming about going back to Egyptian slavery for the sake of a steady meal. In other words, they were saying they'd rather die full in slavery than hungry and free.

Now, before we get too judgmental, I wonder how long this service or message would have to go and how hungry you'd have to get to be willing to make the same kind of deal, right? We do desperate things when we're hungry. And the problem wasn't that they were hungry. And it wasn't even that they were crying out to God. It's that they weren't asking God to provide. They wanted to provide for themselves, even if it meant going back to a place that God had delivered them from and they knew was not God's best for them.

For some of us, that's an old job that we left for really good reasons, but now it feels like stability and we're thinking about why we did that and if we could go back. Similarly, maybe it's a dysfunctional relationship that now you look back on it and that dysfunctional relationship feels more comforting than the loneliness you're feeling right now.

However, God wants us to look to him first and foremost for our needs. He doesn't want to be our last resort. He wants to be the first place we turn. Notice how Israel is only remembering the best parts of a worst situation in Egypt and the worst part of the best season of freedom that God has just delivered. We often do that. And even with all that dysfunction, where God could be like, "Well, if that's what you want, let's try it out." Even with all that dysfunction, God still provides.

Israel would call this attribute of God Jehovah Jireh, the God who provides. Here's the beginning of God's message back to Moses. It says, "Behold, I am about to rain bread from heaven for you, and the people shall go out and gather a day's portion every day that I may test them whether they will walk in my law or not." (Exodus 16:4)

See, God knew that they were hungry. God knows what your needs are, just like he knew what their needs were. And while we don't test God, God regularly uses

tests to challenge and stretch us. And there's this important moment as they've escaped Egypt. About a month earlier, Israel had created a pattern with God at Marah where they grumbled and it seemed like God gave in. Now, Israel is in a spot where just about anyone would grumble. Like, it's hard to be too critical of them. But when they showed up at their best throughout the history of God's plan for them in the Hebrew scriptures, it wasn't when Israel was grumbling. It's when they were grateful. But they were still afraid.

God provided over and over and over again. And here's the picture of this provision. God provided, but not without purpose. He didn't drop Costco pallets of bread in the wilderness. This wasn't monthly bread. This was daily bread. He gave them just enough for each and every day. Why did he do it this way?

Because he wasn't just trying to fill their stomach. He was forming their faith. He was changing who they understood themselves to be after centuries in Egypt. So God said he would rain down bread from heaven. But with that provision came a limit. It came with a boundary. Gather only what you need for that day. No hoarding, no stockpiling. And that's really hard to do when you're afraid. When you're living in survival mode, more always feels safer. Remember toilet paper during COVID?

And it also gives us this sense of control over tomorrow or at least it feels like it does. We want DoorDash faith. We want on-demand faith satisfying my exact preferences with special requests delivered straight to my comfort zone. But God was teaching daily bread dependence, just enough, just in time in a way that you and I have to depend on him. We call it humble dependency and you were made for it because God wanted them to trust that his provision it didn't come from a warehouse. It came from a storehouse. It wasn't "let me hyper-focus on efficiency." It was "let me focus on proximity." It came from his presence. Not because God is stingy or he doesn't have the supply to give more, but because he's close and he doesn't want them to forget that or to get hurt trying to do life on their own like they saw patterned and let be patterned in them when they were in Egypt.

And here's what's wild for Israel. Even when they were remembering Egypt through rose-colored glasses and acting like freedom was worse than slavery, God still fed them. God still showed up, still was patient, still was generous. But he was also inviting them into a better way to live. A way that was no longer shaped by the fear that they had seen patterned and had been infused in them, but by a faith for the future. God was showing them provision even after they grumbled again. After failing again.

God wanted them to learn a different lesson than what they had seen in the Egyptian gods. In the Egyptian gods, when you did something wrong, you hid.

You hoped that they didn't notice. You hoped that you could avoid the consequences that they would bring. But actually with God, with the God of Israel, he already knew all of it anyway. And he had already provided the grace anyway. He wanted them to come to him, not hide from him, just like he does with you and me.

See, God knew the whole story for the people of Israel. That 40 years were still in front of them in the wilderness and that they would fail over and over and over again. But their failure wasn't fatal because the story wasn't final. He was still working. God knew about their failures before they committed them, and he stayed committed to them just like he does for you and me.

Now, there are two aspects of God's provision for Israel that I believe we can directly apply to our lives today. Offering insights as we prepare for the year ahead or the season you're about to step into. Maybe it's a new semester. Maybe it's a new season at work. Maybe it's a new relationship. And the first one is this.

Daily provision can feel like delayed provision. When we get what we need and not what we want, that can feel like scarcity in our moment. National Geographic published an article last year about urgency culture where they spotlighted the cycle of urgency, multitasking, and anxiety and that those three things just feed

each other over and over again. We are increasingly finding it normal for the algorithms to serve us things that we want to see before we even know we want to see them. That has become normal.

The article cautions this approach this way. It says, "Over time, urgency culture can also be detrimental to physical health. A false sense of urgency tricks the body into reacting as if it's in a threatening situation, activating the fight-or-flight response. Your breathing becomes faster, your blood pressure and heart rate go up, and you lose the ability to regulate emotions." Some of you, you're like, "You just read my life."

So, what did God do? What did he do with Israel? In a version of their own urgency culture, he made them wait. Every day they traveled around in the wilderness led by God to a new place with only enough supplies for that day. The good news was they could travel light. The bad news was trusting God was their only option. Their own effort was obviously not going to make it work.

Israel wasn't just living from their past pain of Egypt, but out of their own grumbling for their expectations in the present. And God was going to slowly give them a different vision for the future that he had for them.

When they saw the manna, God gave specific instructions with it. He says, "This is what the Lord has commanded. Gather of it each one of you as much as he can eat. You shall each take an omer according to the number of the person that each of you has in his tent." And the people of Israel did so. They gathered some more, some less. But when they measured it with an omer, whoever gathered much had nothing left over, and whoever gathered little had no lack. Each of them gathered as much as they could eat. And Moses said to them, "Let no one leave any of it over till the morning." (Exodus 16:16-19)

So basically, each person was allowed to take two quarts of this flaky flatbread per person in their family. Now, you're going to see a pattern here. Do you think Israel perfectly obeyed God? No. But here's what happened. It was amazing. The people that took too much had just enough. And the people that didn't seem to take enough always had enough. God was showing them over and over and over again, I have your needs figured out more than you do.

God was graciously giving them exactly what they needed for the day. When they were told not to keep it overnight, trusting that God would show up and provide more for the next day, do you think that Israel succeeded in that request or failed? Failed. You're getting it, right? They failed again.

Some people kept it overnight because they're like, "Well, what if he doesn't show up tomorrow?" They didn't want daily bread. They wanted weekly bread. They wanted monthly bread. But in the morning, that bread that they'd saved, it smelled terrible and it had worms in it.

So, the lesson got taught pretty quick. God was teaching an entire generation in Israel that they could trust him every day. As a matter of fact, that they would need to trust him every single day. Every time they tried to hoard control, it backfired. Every time they tried to get another pallet of toilet paper, God just kept lovingly showing up and providing in the way that actually would help them.

How about you? If you're honest, how often do you live in a way where God doesn't have to show up tomorrow for your plans to keep going? How often do you let the culture around you shape what is enough rather than trusting God to provide in your life more regularly? See, part of the challenge for us is that we end up in this weird world where what the world has shown us we need actually is what we want. If you just spent time even today cataloging or thinking about what are my actual needs, God, I'm going to trust you for these.

What we do is we let our needs become conflated with our wants and then we stay at work or we stay at a job or we keep striving in our life because we have

inflated our sense of need to something that is eating us alive. That's urgency culture in your soul.

But God's provision, it isn't built for panic. It's built for trust. It's built for peace. Just enough for today, just enough to remind you that you're not the source of your own provision or strength. Israel, they had to learn it over and over again. And honestly, so do we.

This is why followers of Jesus for thousands of years have often started their day with a moment with God. Prayer, Bible study, quiet, worshipful times with coffee before the day begins. In a way, we are following this pattern of daily provision from manna for Egypt in the wilderness.

Maybe for you this summer, you've gotten out of those rhythms. Or maybe you've never tried that, going through a Bible app or some sort of guided meditation in the morning. It's not too late to start or to start again. Maybe you failed at trusting God every day. Join the club. We have a God that extends grace so that our failure isn't fatal as long as we turn back to him. And he's always waiting for us to turn back.

Now, there's another practice in the passage that we talked about a couple of weeks ago, but I want to build on, and that is that rest requires readiness. We can't take time, especially with something like weekly rest in what the Jewish people call Sabbath, without work beforehand to get ready.

See, God wanted to model this for the Jewish people in the wilderness so that they'd be ready to continue it in the promised land. Instead of daily provision, once a week they could take a double provision of manna so that they didn't have to work on the Sabbath. One day a week where they would rest and not work.

How'd it go? It says, "On the seventh day some of the people went out to gather, but they found none." And the Lord said to Moses, Are you kidding me?

No, he says, "How long will you refuse to keep my commandments and my laws? See, the Lord has given you the Sabbath. Therefore, on the sixth day, he gives you bread for two days. Remain each of you in his house, in his place. Let no one go out of his place on the seventh day. So, the people rested on the seventh day. (Exodus 16:27-30)

They failed again. Like, this is what Israel does. And it's so encouraging because God never gave up on them. See, for them this "what if" culture of what if God doesn't show up tomorrow and what if I need this and don't have this and I better keep doing it. They weren't listening. I also think there was probably a group of people that what you needed to do to get ready for Sabbath day was not just take a double portion but prepare it for Sabbath so that it was ready and they were like that seems like a lot of work. I'll just go back and get some more tomorrow. And then it wasn't there.

God was teaching Israel to prepare for rest as a responsibility. As a matter of fact, Orthodox Jews today, they still do this to get ready, to practice this weekly rest or Sabbath every single week. They prepare meals beforehand. They clean their house beforehand, get ready. They avoid electronics on the Sabbath. They wear special clothing that helps them differentiate that day, even physiologically, from the rest of their week. And they hold a specially prepared meal to honor God and to set space together in his presence.

How about you? One area that I can often get tripped up in this is confusing rest with recreation. That like really fun trip with friends or family or that hobby that I enjoy but takes a bunch of work. That's not actually rest.

Some of you, like me, you went on a vacation this summer and when you got back from your vacation, you needed a vacation, right? Like, here's the thing. If the office on Monday is a more restful experience than the vacation you just got back from, it was not a vacation. And so, we need to make space for that. Rest requires preparation.

Now, that's the kind not that when we think about that kind of rest in our life, it's so different than the kind of rest that God wants to give you and me. Living a life where our faith feels foreign to the culture around us, it means that we set aside time. Maybe a whole day right now feels overwhelming, but start with a half a day. Maybe start with a couple of hours.

How can you prepare to really rest and shut off for a while? And I know that some of you right now, you're like, "Phil, you don't know the job that I do. You don't know what's going on in my life. If I just took a Sabbath once a week, everything would fall apart. I couldn't do it. It's not possible for me. That sounds like a good idea for somebody."

And I just for a minute want to remind you about how the scripture started. God worked for six days to create the entire universe. Do you know what he did on the seventh day? He rested. And so when we say to God, God, we get it. Like you're

God and you can take a rest, but like you don't know what's going on in my life. I think he smiles a little.

See, God wasn't just giving Israel a break. He was showing them their true identity. They weren't slaves to productivity anymore. You don't like how that phrase feels, do you? But free people, they can cultivate rest.

So here's the question for us. What would it take for you to treat rest like a responsibility and not a reward? If you thought about rest the way you think about other responsibilities in your life and you're like, I have to do this. Here's a way that can work in my life, maybe it'll work in yours. I put it on my calendar. I'll block it out because I know that I do what my calendar says. And here's the second tip. Don't double book yourself when you've scheduled a Sabbath. That's not going to work.

Maybe for you it's preparing your Saturday with margin by saying no to some fun but draining experiences or even just limiting them. Maybe it's turning off your notifications for a few hours or setting some limits on apps that you obsess over. Maybe it's planning a meal so that you're not scrambling to make it in the moment and you can really enjoy it. Maybe it's bringing your family around a table but not bringing your screens with you.

Whatever it is, I want to challenge you this week. Don't just hear about daily bread. Practice it. Set aside one block of time, an evening, a morning, even a lunch hour, and treat it like manna.

Like rest is a responsibility to receive and experience in God what he has designed you to experience. No multitasking, no hoarding attention. Just enough. Just today. Because when you prepare to rest, you're not just slowing down. You're declaring with your life to an urgency culture - I trust God to show up again tomorrow.

See, what God wanted Israel to understand is they can't figure out an insurance policy. They don't need to figure out an insurance policy if God doesn't show up because he'll always show up. And he wanted them to trust him and believe in him over and over and over again.

The lesson took Israel 40 years to get embedded into their soul, into their culture. So, be gracious with yourself. It might take a little while. Somebody after the first service say to me, "I really started to get this when I was in my 70s." And I was like, "Okay, we got some time," you know.

But here's the thing. 40 years for the people of Israel. I'm sure what started off as an experience in their life of slowing down and feeling like, "Okay, manna tastes pretty good. Oh, I've blown it. Man, God thinks that my failure isn't fatal. That there's still peace and there's still grace in the middle of it." 40 years where the manna probably started tasting sweet but eventually was pretty bland. 40 years where Sabbath was this communal activity that would eventually be infused into their consciousness. It just takes time.

Jesus regularly built on the shared memory of the Jewish people. He would take the things that they'd heard, like the story we just walked through together, and he would embed the assumption of their memory of it. I know you know about manna. And then he would tell them about something greater, a vision for the future that didn't depend on their ability to succeed, but on God's ability to have already succeeded, even when we fail.

There's one point in one of Jesus's most famous messages where he talks about this idea that may sound a little bit different for you after the story we've just read together. And so, as I read it, maybe for you, you can just close your eyes or you can focus on something that really lets you listen. But hear the words of Jesus, but with the same assumption for you that he had 2,000 years ago.

He says, "Therefore, I tell you, do not be anxious about your life, what you will eat, or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? Look at the birds of the air. They neither sow nor reap nor gather into barns and yet your heavenly father feeds them. Are you not more valuable than they? And which of you by being anxious can add a single hour to his span of life?"

"And why are you anxious about clothing? Consider the lilies of the field, how they grow. They neither toil nor spin. Yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive, and tomorrow is thrown into the oven, will he not much more clothe you? O you of little faith."

"Therefore, do not be anxious, saying, 'What shall we eat, or what shall we drink, or what shall we wear?' For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. But seek first the kingdom of God and his righteousness, and all these things will be added to you. Therefore, do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble." (Matthew 6:25-34)

It feels a little different now. Between the manna in Exodus that we read about and this Messiah in Matthew, nearly 50 generations have passed. That's 50 generations of people with needs, with fears, with failures. And still God's provision never stopped. And then Jesus stepped into human history and said, "I am the bread of life. I'm the manna that never fails, that doesn't just keep you satisfied for a day, but for eternity."

So, with that in mind, I want to give you three manna moments for your week ahead. Three things to take with you as you practice these daily experiences with God, maybe as you try out Sabbath in the weeks ahead. Takeaways into your urgency culture.

The first one is this. Failure is not your identity. Some of you, you think, "Well, Phil, you don't know my story. You don't know what I've done or what's been done to me. I'm just a failure. It never works. This is always how it goes." That's simply not true. If you're not dead, God's not done with you. That if you still have a pulse, God still has a plan for you. That you're created in his image with infinite dignity, value, and worth. And when you say, "I'm not good enough," you're talking about your father. He loves you.

Second, grace is a daily gift. For some of you, you think about a time like this where you come into a space like this and you experience a transcendent

moment with God and his people. You experience this amazing thing. But here's the thing. It's not designed to happen a couple times a month or when you get around to it. It's actually supposed to be day by day. It's supposed to be moment by moment. And when you show up and you go, "Man, I hope that this week's message or this week's music does an amazing thing in my life and gets me through the next couple of weeks or maybe even just gets me through the next few days." You're making the same mistake that Israel did. God gives us daily grace just like he gives us daily bread.

And then number three, God won't give up on you. Some of you, that's exactly what you came to hear today because you assume somewhere along the way that God did, that God's given up on you, that you've gone too far, or that you've done too much. And what we see over and over again in the history of Israel, in the person of Jesus, and the thousands of years that have followed is that God never gives up on you. That his hope is always available to you and the path back is ready.

So, as you take this into your week, let me pray that God places it somewhere so deep that the stresses and pressures that are waiting for you can't shake it out. Would you pray with me?


God, thank you so much. Thank you for the gift, the gift of grace that is not just when we gather in a place like this. It's not when we just desperately need it. It's a gift that's available to us day by day, moment by moment. That every breath, God, might be a reminder of the grace you have extended to us, not just now, but forever. God, would you help us to pursue this idea of rest in a culture that would find it so offensive? Would you help us not do it because we've earned it? It's not a reward. It's a responsibility to remind our soul that our strength does not come from us. It comes from you. As we're reminded now, as we sing to you, embed this so deep that nothing this week can take it from us in Jesus's name. Amen.

Books and Articles

- **Walking with God Through Pain and Suffering** by Timothy Keller
<https://www.amazon.com/Walking-God-Through-Pain-Suffering/dp/0525952454>
- **The Ruthless Elimination of Hurry** by John Mark Comer
<https://a.co/d/bPYceKN>
- **Strange New World: How Thinkers and Activists Redefined Identity and Sparked the Sexual Revolution** by Carl Trueman
<https://a.co/d/5Jf2b4q>
- **A Non-Anxious Presence: How a Changing and Complex World Will Create a Remnant of Renewed Christian Leaders** by Mark Sayers
<https://a.co/d/dc7Kx6m>
- **Invitation to Solitude and Silence** by Ruth Haley Barton
<https://a.co/d/7re7a0a>
- **Morning and Evening** by Charles Spurgeon
<https://www.crosswalk.com/devotionals/morningandevening/>
- **Exodus: God's Kingdom of Priests** (Preaching the Word Commentary) by Philip Graham Ryken
<https://a.co/d/amb2N2e>
- **NIV Cultural Backgrounds Study Bible**
<https://a.co/d/aNQG6Fv>
- **National Geographic // Urgency Culture**
<https://www.nationalgeographic.com/science/article/urgency-culture-burnout>

Resources -

Online Resources (Videos and Podcasts)

- **The Bible Project: Exodus Overview**
<https://bibleproject.com/guides/book-of-exodus>
- **John Mark Comer Podcast: Fight Hustle, End Hurry** (with Jefferson Bethke)
<https://podcasts.apple.com/us/podcast/fight-hustle-end-hurry/id1480300467>
- **Mark Sayers on Cultural Change and Christian Leadership** (Podcast: Carey Nieuwhof Leadership Podcast)
<https://careynieuwhof.com/episode404/>
- **Rebecca McLaughlin: How Christianity Makes Sense of Suffering** (Video)
 How Could A Loving God Allow Us To Suffer? Rebecca Mclaughlin- HOME...
- **Tim Keller: How to Deal With Dark Times** (YouTube)
<https://www.youtube.com/watch?v=Zk8ZXWDaDgl>