

that he had cause to be here, and tremendously multiplied the amount and caused(?) it to come on certain days and God may have immediately created the quails for that purpose, he cause the quails to come in ^{at} the time when they were needed, but there was a very definite supernatural element in it. And so whether there is the possibility of a natural ~~expln~~ explanation, this possibility cannot explain all that happened there.

2. The Supernatural Element in Christianity should be neither exaggerated nor minimized. And there are those who ~~try~~ try to make everything in the Bible perfectly natural, and you can't do it because there are many points like this where it is perfectly obvious that God interfered in a supernatural way that cannot be explained by any natural occurrence. And on the other hand there are those who think that the Bible has got three miracles on every page and the more strange and fantastic and unnatural it is the better, because this is ^{the} more evidence that it is truly divine to them. But we should not ~~exaggerate~~ either exaggerate nor minimize the supernatural element in Christianity. I think that is very vital. I think that we can go either direction. How many miracles do you have in the book of Genesis? Of course you have the great creation that God performed, the great supernatural act, but it is not a miracle in our ordinary sense. You have the tremendous flood. But in the life of Abraham how many events do you have that would be miracles like these in connection with the Exodus? How many miracles do you find in the life of David? or in the life of Solomon? or in the story of Isaiah? or the life of Jeremiah? Very, very few. Actually the miracles, the displays of supernatural and ^{unnatural} divine power are not common in most parts of the OT. They are not common. The Bible is not written ^{simply} to tell us about some people who lived in a situation entirely different from the situation in which we live. The Bible is written to tell us how to live in the situation we are in today. And the greater part of the OT deals with situations where there is no evidence of unnatural activity of God, that is activity of God that