

Does God Ignore Our Disobedience?

Series: Understanding God Helps You To Understand You.

Do you believe that God loves you so much that He overlooks your disobedient behavior?

Do you see that God's grace always overpowering His holiness?

What Does The Bible Say?

8 “You and Aaron must take the staff and assemble the entire community. As the people watch, speak to the rock over there, and it will pour out its water. You will provide enough water from the rock to satisfy the whole community and their livestock.” (Numbers 20:8 NLT)

11 Then Moses raised his hand and struck the rock twice with the staff, and water gushed out. So the entire community and their livestock drank their fill.

12 But the Lord said to Moses and Aaron, “Because you did not trust me enough to demonstrate my holiness to the people of Israel, you will not lead them into the land I am giving them!”
(Numbers 20:11–12 NLT)

We need to follow God completely.

But there was a certain man named Ananias who, with his wife, Sapphira, sold some property. 2 He brought part of the money to the apostles, claiming it was the full amount. With his wife’s consent, he kept the rest. 3 Then Peter said, “Ananias, why have you let Satan fill your heart? You lied to the Holy Spirit, and you kept some of the money for yourself. 4 The property was yours to sell or not sell, as you wished. And after selling it, the money was also yours to give away. How could you do a thing like this? You weren’t lying to us but to God!” (Acts 5:1–4 NLT)

We can never lie to God.

Two things to know about God’s anger:

17 And to the man he said, “Since you listened to your wife and ate from the tree whose fruit I commanded you not to eat, the ground is cursed because of you. All your life you will struggle to scratch a living from it. (Genesis 3:17 NLT)

God’s anger is provoked by our sin.

11 My child, don’t reject the Lord’s discipline, and don’t be upset when he corrects you. 12 For the Lord corrects those he loves, just as a father corrects a child in whom he delights. (Proverbs 3:11-12 NLT)

God’s anger is an expression of His love.

How Can You Obey?

Remember these three truths:

23 But if you fail to keep your word, then you will have sinned against the Lord, and you may be sure that your sin will find you out. (Numbers 32:23 NLT)

Your sin will find you out.

7 Don't be misled—you cannot mock the justice of God. You will always harvest what you plant. 8 Those who live only to satisfy their own sinful nature will harvest decay and death from that sinful nature. But those who live to please the Spirit will harvest everlasting life from the Spirit. (Galatians 6:7–8 NLT)

You reap what you sow.

17 “But consider the joy of those corrected by God! Do not despise the discipline of the Almighty when you sin. 18 For though he wounds, he also bandages. He strikes, but his hands also heal. (Job 5:17–18 NLT)

God corrects you to make you better!

Additional Notes:

If you would like to use your home to disciple others, check out our training at www.crosswaveschurch.com/host. Cross Waves has produced short videos to train you how to use your home to reach others for Christ. So please check it out.

Notes:

This series is originated from the book, Thurman, C. (2017). *The Lies We Believe About God: Knowing God For Who He Really Is*. Colorado Springs, CO: David C Cook.

Notes:

Today's Insights to The Biblical World segment comes from Michael S. Heiser, *Brief Insights on Mastering the Bible: 80 Expert Insights on the Bible, Explained in a Single Minute, The 60 Second Scholar* (Grand Rapids, MI: Zondervan, 2018)

Explore:

Exodus 16:1-20

Whining was Israel's besetting sin. It started when Moses first went to Pharaoh and the Israelites complained that he was making their job harder instead of easier. They grumbled at the Red Sea, where they accused Moses of bringing them out to die in the desert. They were even more bitter at Marah, but the complaining didn't stop there. The Israelites wandered for forty years, and they grumbled their way through most of it. By the time they reached the Desert of Sin, they were an entire nation of malcontents. Verse 2 says that "the whole community grumbled." In verse 3 they complained about their meal plan. But what seems to have come first was the complaining itself, evidence of a grumbling spirit. Our complaints really are never caused by our outward circumstances. Instead they reveal the inward condition of our hearts. The Scripture says, "Rejoice in

the Lord always. I will say it again: Rejoice!” (Phil. 4:4). Our joy in the Lord should not be circumstantial but fundamental.

Really the Israelites had nothing to complain about. They were not running out of food. This is what they said, of course—
“We’re starving out here!”—but it simply wasn’t true. In the next chapter they talk about needing water for their livestock (Exod. 17:3). Obviously they still had the flocks and herds that they had brought out of Egypt. They could drink milk and make cheese; if necessary, they could even eat meat. So they were not starving. This is confirmed by Psalm 78, which speaks of “the food they craved” (vv. 18, 30), not the food essential for their survival. The Israelites confused what they wanted with what they needed. This is often the source of our discontent—
thinking that our greeds are really our needs.

The Israelites complained that their situation was worse than it actually was. They also did something else that complainers

often do: They exaggerated the advantages of their former situation. “Remember the good old days?” they said.

“Remember how stuffed we used to get?” They looked back with longing on their time in Egypt, when they used to belly up to Pharaoh’s buffet. At least that’s how they remembered it. In truth, it is doubtful whether Pharaoh fed them all the meat that they could eat. And if he did, it was only so they could work longer and harder. Nevertheless, the Israelites longed to go back, proving once again how much easier it was to get them out of Egypt than it was to get Egypt out of them.

The Israelites directed their complaint against their spiritual leaders, charging Moses and Aaron with attempted homicide, if not genocide. This was outrageous. These men had dedicated their lives to serving God’s people. But the people impugned their motives, accusing them of trying to destroy Israel.

Philip Graham Ryken and R. Kent Hughes, *Exodus: Saved for God's Glory* (Wheaton, IL: Crossway Books, 2005), 423–424.

Explore:

Several things about the manna are worth noting.

First, this was a supernatural provision. There was nothing ordinary about this fare. Indeed, Psalm 78:25 describes it as the ‘food of angels’, a reference, no doubt, to the fact that God provided it for his people in an extraordinary way.

Second, it was a daily provision, yet it did not appear every day. God purposely tested his people to see if they would walk in his law (16:4) by sending manna for six days out of seven, with the promise of a double portion on the sixth day that would provide

two days' food. The passage will later talk about the solemnity and holiness of the Sabbath day as the reason for this arrangement (16:23, 25, 26, 29).

This is extremely important, because by the time the Sabbath law is given at Sinai, the pattern of a weekly day of rest has already been established. The fourth commandment, while requiring that one day in seven be given to the Lord for worship, does not stipulate which day that should be. That must be established on other grounds, and is established, first, by the pattern of God's creation, and second, by the law regarding the manna.

There was a very practical implication to all of this. While the manna was available for all, it had to be gathered strictly according to God's regulations. Those who left the manna on the ground until the following day discovered that it had putrefied (16:20); on the other hand, those who gathered in the double

portion on the sixth day found the portion for the seventh to be as fresh as any other. At the same time, any who went out on the Sabbath day for a fresh supply discovered there was none (16:26).

Third, it was a sufficient provision. In spite of the large number of people who needed food, God's supply was bountiful. It was one of the great miracles of the desert floor that there was always enough manna. There was neither too much nor too little (16:17–18). Families and individuals discovered that God's provision is always just enough.

Fourth, it was a constant provision. Our attention is drawn to the fact that this supply remained the source of their nourishment for the duration of the wilderness journey: 'The people of Israel ate the manna forty years, till they came to a habitable land. They ate the manna till they came to the border of the land of Canaan' (16:35). This is further clarified and corroborated in the

narrative of their entrance into Canaan, concerning which we read that God's people kept the Passover, 'and the day after the Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain. And the manna ceased the day after they ate of the produce of the land. And there was no longer manna for the people of Israel, but they ate of the fruit of the land of Canaan that year' (Josh. 5:11–12). It was food for the wilderness, and the supply never stopped until God fulfilled his promise and took his people into the land of Canaan.

Fifth, it was a provision to be held as a memorial to God's grace and goodness. This sweet tasting, heavenly bread was to be preserved in a jar before the presence of God (16:31–34). As such, it was to become one of several items relating to the Ark of the Covenant. Hebrews 9:4 says that the Ark contained the jar of manna, although 1 Kings 8:9 appears to contradict this. It is not unreasonable to suppose, however, that by the time the Ark is placed in the Temple, after it had been captured by the

Philistines, the pot of manna may have been removed from it.

Whatever the truth of the matter, the manna in the jar was kept before the Lord as a testimony to his goodness to his people.

Iain D. Campbell, *Opening up Exodus, Opening Up*

Commentary (Leominster: Day One Publications, 2006), 65–67.

Explore:

Acts 4:34

One evidence of the unity of the church was the way they sacrificed and shared with one another. When the Holy Spirit is at work, giving is a blessing and not a burden. We must keep in mind that this “Christian communism” was very unlike the political Communism of our day. What the believers did was purely voluntary (Acts 5:4) and was motivated by love. No doubt many of the new believers were visitors in Jerusalem, having

come for the feasts; and they had to depend on their Christian friends to help meet their daily needs.

Nor should we think that every believer sold all his goods and brought the money to the Apostles. Acts 4:34 indicates that some of the members “from time to time” sold various pieces of property and donated to the common treasury. When the assembly had a need, the Spirit directed someone to sell something and meet the need.

While the early church’s spirit of sacrifice and loving generosity is worthy of our emulation, believers today are not required to imitate these practices. The principles of Christian giving are outlined in the epistles, especially in 2 Corinthians 8–9; and nowhere are we instructed to bring our money and lay it at the pastor’s feet (Acts 4:35), as though he were an apostle. It is the spirit of their giving that is important to us today and not the “letter” of their system.

Joseph, nicknamed “Barnabas” (son of encouragement), is introduced at this point for several reasons. First, he was a generous giver and illustrated the very thing Dr. Luke was describing. Second, his noble act apparently filled Ananias and Sapphira with envy so that they attempted to impress the church with their giving and ended up being killed. Third, Barnabas had a most important ministry in the church and is mentioned at least twenty-five times in the Book of Acts and another five times in the epistles. In fact, it is Barnabas who encouraged Paul in his early service for the Lord (Acts 9:26–27; 11:19–30; 13:1–5), and who gave his cousin John Mark the encouragement he needed after his failure (Acts 13:13; 15:36–41; Col. 4:10).

Levites were not permitted to own land, so it is difficult to understand how Barnabas acquired the property that he sold. Perhaps that particular law (Num. 18:20; Deut. 10:9) applied only in Palestine and the property was in Cyprus, or perhaps the corrupt religious leaders had become lax in enforcing the law.

There is much we do not know about Joseph Barnabas, but this we do know: he was a Spirit-filled man who was an encouragement to the church because he gave his all to the Lord. Not every believer can be like Peter and John, but we can all be like Barnabas and have a ministry of encouragement.

Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 420–422.

Explore:

Then there are the social consequences of death. When Paul told Timothy that “she who lives in pleasure is dead while she lives,” (1 Tim. 5:6) he was showing that individuals who live for themselves are the living dead when it comes to healthy social relationships. It did not take long for Adam and Eve’s deadness to show up in the fracturing of the beautiful relationship they had previously enjoyed. The wages of sin are also to be seen in

the eternal condition of those who have not been reconciled to God. John in exile on Patmos wrote “And I saw the dead, small and great, standing before God ... and the dead were judged according to their works ... then Death and Hades were cast into the lake of fire. This is the second death” (Rev. 20:12–14). The physical, social, spiritual, and eternal consequences of death are staggering in their implications and clearly beyond the ingenuity of man to solve.

So man was banished from the garden “lest he put out his hand and take also of the tree of life, and eat, and live forever” (Gen. 3:22). Now he was free to be what he thought he wanted to be but, like many a man since, he discovered that when he got what he wanted he did not want it any more. What finally became of Adam we cannot say, except that he was not allowed to return to his original condition in the garden. The cherubim with the sword saw to that, but the promise of the Redeemer already made, the naming of his wife “Eve” (literally “life”), and the

grace of God manifested even to the chief of sinners lead us to believe that even the guilty pair could overcome and “eat from the tree of life, which is in the midst of the Paradise of God” (Rev. 2:7). This of course is the message of hope we take to a world all too aware of the consequences of Adam’s sin even where there is skepticism or even rejection of Adam’s existence.

D. Stuart Briscoe and Lloyd J. Ogilvie, *Genesis*, vol. 1, *The Preacher’s Commentary Series* (Nashville, TN: Thomas Nelson Inc, 1987), 57–58.

Question 1 of 5

How do you explain when the Biblical Writers get some science wrong in the Bible?

Question 2 of 5

Why does God give scientific knowledge above the biblical writers' understanding, like when building the ark and the sexual practices for the Israelites?

Question 3 of 5

What goes through your mind when you think about God's anger?

Question 4 of 5

Do you find yourself feeling bitter when God expresses His righteous anger toward you and disciplines you for doing wrong and hurtful things?

Question 5 of 5

What kind of person do you think you would be and how do you think your life would have turned out if God had turned a blind eye to your wrongdoing?

