



Rebellion and Judgment

GOD BRINGS JUDGMENT WITH CONSEQUENCES ON THE DISOBEDIENT.

Scripture Passage: Numbers 14:11-24 Memory Verse: Numbers 14:18a

Sin always brings consequences. People who drive under the influence of alcohol can receive God's forgiveness, but the consequences of an accident remain. Those who accumulate massive debt can experience God's forgiveness for their poor stewardship, but they may need years to become financially sound again. An unmarried couple can repent for engaging in premarital sex, but they still must navigate an unplanned pregnancy. People who think, "I'll just go ahead with my sin, but ask forgiveness later" confuse forgiveness with consequences, and they often pay a higher price than they ever imagined.

Today's session highlights the consequences that came on the disobedient Israelites. God forgave their persistent defiance and unbelief. Yet, an entire generation died in the wilderness as the consequence of their rebellion. As you prepare to teach this passage, examine your life and confess pockets of rebellion that are creating negative consequences for you. Also, pray for the adults in your group who may be trapped in a particular sin. Ask God to help them learn from the Israelites' tragic example, choose His way instead, and avoid sad consequences.



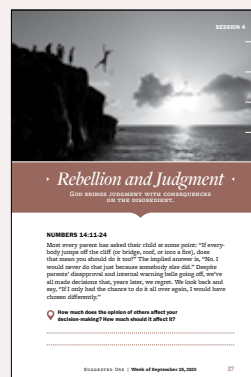
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Most every parent has asked their child at some point: “If everybody jumps off the cliff (or bridge, roof, or into a fire), does that mean you should do it too?” The implied answer is, “No. I would never do that just because somebody else did.” Despite parents’ disapproval and internal warning bells going off, we’ve all made decisions that, years later, we regret. We look back and say, “If I only had the chance to do it all over again, I would have chosen differently.” (PSG, p. 37)

**How much does the opinion of others affect your decision-making?
How much should it affect it?**



Understand the Context (Numbers 14:1-45)

When God’s people arrived at Canaan’s southern edge, Moses sent twelve spies into the land to scout it out and to bring back a report (Num. 13:1-20). The men spent forty days exploring the land and returned with their findings (13:21-26). However, they also suggested that the obstacles in the land would be too difficult to overcome (13:27-29). Two scouts, Caleb and Joshua, encouraged the people to conquer the land (13:30), but the others insisted the inhabitants were too strong to overcome (13:31-33).

The entire Israelite community wept when they heard the scouts’ report (14:1). They also complained to Moses and Aaron, suggesting that they all should have stayed in Egypt. They believed their wives and children would become plunder in the wilderness (14:2-3). Some even suggested a return to Egypt (14:4)!

Moses and Aaron fell on their faces, while Joshua and Caleb tore their clothes in lament (14:5-9). The land was extremely good; and with God’s help, they could take it! But the people threatened to stone them (14:10).

Suddenly, God appeared and expressed His displeasure over the people’s failure to believe Him despite everything they had seen Him do. He stated that He would strike them down and make Moses into an even greater nation instead (14:11-12). Moses urged the Lord to forgive the people, lest the nations hear about it and belittle His name (14:13-19).

The Lord told Moses that He would pardon the people. But the generation that had seen God’s miraculous works in Egypt and in the wilderness would not enter the promised land (14:20-23). Caleb and Joshua, the faithful scouts, were the exceptions to this rule (14:24).

The Lord then provided more detail about His judgment against Israel (14:26-35). All those twenty years of age or older would die in the wilderness because of their complaints against Him. The people’s children, whom they feared would become plunder, would enter the land. However, the children would suffer because of their parents’ failure as they would be forced to wander with them in the wilderness for forty years. God also struck down the ten men whose bad report led the people to doubt God’s promise (14:36-38).

When Moses reported God’s words to the people, they grieved and determined to take the land after all (14:39-40). Moses warned them not to try because the Lord was not with them (14:41-43). When some of the people attempted to enter the hill country, the Amalekites and Canaanites attacked and drove them away (14:44-45).

Read Numbers 14:11-24 in your Bible. Locate the appeals to faithfulness. How and why did God expect Moses and the Israelites to be faithful? How did Moses highlight the need for God to remain faithful? (PSG, p. 38)

ENGAGE



PREPARE: On a focal wall, display **Pack Item 3** (Poster: *The Journey of the Spies*) and **Pack Item 4** (Poster: *Key Verse: Numbers 14:18a*). Make copies of **Pack Item 9** (Handout: *Complaints in the Wilderness*).

INTRODUCE:

As adults arrive, enlist a volunteer to read the opening paragraph (PSG, p. 37). Lead a brief discussion about times when they asked (or were asked by their parents) about jumping off a bridge, roof, and so forth.

ASK:

How much does the opinion of others affect your decision-making? How much should it affect it? (PSG, p. 37)

EXPLAIN:

Point out **Pack Item 3** (Map: *The Journey of the Spies*) and remind the group that Moses sent out spies to scout the promised land. Mention both the positives of the spies' report (milk and honey) as well as the negatives (giants in the land). Explain that today's session is the continuation of that story and focuses on the reaction of the people to the spies' report—and the consequences of that response.



| VERSE | COMPLAINT | CAUSE | RESULT |
|-------------------|--------------------------------|-----------------|--------|
| Numbers 14:1-4 | Rebellion and doubt | The location | Not |
| Numbers 14:5-10 | Listening to the spies' report | Moses and Aaron | Not |
| Numbers 14:11-12 | Rebelling against God | God's wrath | Not |
| Numbers 14:13-14 | Rebelling against God | God's wrath | Not |
| Numbers 14:15-16 | Rebelling against God | God's wrath | Not |
| Numbers 14:17-18 | Rebelling against God | God's wrath | Not |
| Numbers 14:19-20 | Rebelling against God | God's wrath | Not |
| Numbers 14:21-22 | Rebelling against God | God's wrath | Not |
| Numbers 14:23-24 | Rebelling against God | God's wrath | Not |
| Numbers 14:25-26 | Rebelling against God | God's wrath | Not |
| Numbers 14:27-28 | Rebelling against God | God's wrath | Not |
| Numbers 14:29-30 | Rebelling against God | God's wrath | Not |
| Numbers 14:31-32 | Rebelling against God | God's wrath | Not |
| Numbers 14:33-34 | Rebelling against God | God's wrath | Not |
| Numbers 14:35-36 | Rebelling against God | God's wrath | Not |
| Numbers 14:37-38 | Rebelling against God | God's wrath | Not |
| Numbers 14:39-40 | Rebelling against God | God's wrath | Not |
| Numbers 14:41-42 | Rebelling against God | God's wrath | Not |
| Numbers 14:43-44 | Rebelling against God | God's wrath | Not |
| Numbers 14:45-46 | Rebelling against God | God's wrath | Not |
| Numbers 14:47-48 | Rebelling against God | God's wrath | Not |
| Numbers 14:49-50 | Rebelling against God | God's wrath | Not |
| Numbers 14:51-52 | Rebelling against God | God's wrath | Not |
| Numbers 14:53-54 | Rebelling against God | God's wrath | Not |
| Numbers 14:55-56 | Rebelling against God | God's wrath | Not |
| Numbers 14:57-58 | Rebelling against God | God's wrath | Not |
| Numbers 14:59-60 | Rebelling against God | God's wrath | Not |
| Numbers 14:61-62 | Rebelling against God | God's wrath | Not |
| Numbers 14:63-64 | Rebelling against God | God's wrath | Not |
| Numbers 14:65-66 | Rebelling against God | God's wrath | Not |
| Numbers 14:67-68 | Rebelling against God | God's wrath | Not |
| Numbers 14:69-70 | Rebelling against God | God's wrath | Not |
| Numbers 14:71-72 | Rebelling against God | God's wrath | Not |
| Numbers 14:73-74 | Rebelling against God | God's wrath | Not |
| Numbers 14:75-76 | Rebelling against God | God's wrath | Not |
| Numbers 14:77-78 | Rebelling against God | God's wrath | Not |
| Numbers 14:79-80 | Rebelling against God | God's wrath | Not |
| Numbers 14:81-82 | Rebelling against God | God's wrath | Not |
| Numbers 14:83-84 | Rebelling against God | God's wrath | Not |
| Numbers 14:85-86 | Rebelling against God | God's wrath | Not |
| Numbers 14:87-88 | Rebelling against God | God's wrath | Not |
| Numbers 14:89-90 | Rebelling against God | God's wrath | Not |
| Numbers 14:91-92 | Rebelling against God | God's wrath | Not |
| Numbers 14:93-94 | Rebelling against God | God's wrath | Not |
| Numbers 14:95-96 | Rebelling against God | God's wrath | Not |
| Numbers 14:97-98 | Rebelling against God | God's wrath | Not |
| Numbers 14:99-100 | Rebelling against God | God's wrath | Not |

Group Activity Option

Music

Read aloud the lyrics of “Bow the Knee” (*Baptist Hymnal* 2008, No. 505). Encourage the group to describe the spiritual posture of a believer in Christ who “bows the knee.” Ask: **How does that differ from the majority of the Israelite spies and the whole community of Israelites?** Lead the group to sing “Bow the Knee” as they consider how they face uncertain or difficult times.

God's Judgment (Num. 14:11-16)

11 The LORD said to Moses, “How long will these people despise me? How long will they not trust in me despite all the signs I have performed among them? **12** I will strike them with a plague and destroy them. Then I will make you into a greater and mightier nation than they are.” **13** But Moses replied to the LORD, “The Egyptians will hear about it, for by your strength you brought up this people from them. **14** They will tell it to the inhabitants of this land. They have heard that you, LORD, are among these people, how you, LORD, are seen face to face, how your cloud stands over them, and how you go before them in a pillar of cloud by day and in a pillar of fire by night. **15** If you kill this people with a single blow, the nations that have heard of your fame will declare, **16** ‘Since the LORD wasn’t able to bring this people into the land he swore to give them, he has slaughtered them in the wilderness.’”

(v. 11) The word *despise* suggests deep contempt for someone. The word often appears in the Old Testament to describe people spurning or rejecting God. Isaiah denounced Judah for despising God and His Word (Isa. 1:4; 5:24), while Jeremiah decried the lies of false prophets (Jer. 23:17). Here, God assured the Israelites that those who demonstrated contemptible attitudes toward Him would not enter Canaan (Num. 14:23).

The basic sense of *trust* is “to confirm” or “to be sure.” It is the Hebrew word from which we get “amen.” Here, it literally means “to cause to confirm” or “to cause to be sure.” Thus, trusting God means to confirm in one’s own heart the truth of what God has commanded. Because they had despised God and His Word, the Israelites could not muster a vital trust in Him.

In a positive sense, this word describes Abraham’s trust that his descendants would outnumber the stars (Gen. 15:6). The Israelites briefly put their trust in God when He parted the Red Sea (Ex. 14:31). However, the challenges of the desert shook their faith (Num. 14:2).

The Israelites had been eyewitnesses of God’s supernatural *signs*. They had seen the plagues in Egypt (Josh. 24:7), and they knew how God had provided manna, quail, water, and guidance (Ex. 16:1-32; 17:1-7; 40:36-38). Yet, they still doubted His power over their enemies and His ability to keep His promises.

Jesus rebuked His opponents who often asked Him for a sign from God (Matt. 12:38-40; Mark 8:11-12). He wanted them to believe without seeing a sign! However, He sometimes did provide signs that testified to His identity, such as turning water into wine (John 2:11) and healing a man’s son (4:54).

(vv. 12-13) God had a solution for the Israelites’ lack of faith. He determined to *strike them with a plague and destroy them*. Being the people of God meant placing complete trust in Him and His promises. If the people could not demonstrate even the slightest degree of such faith, God would build a new nation of faithful people who would.

God stated that Moses would be the foundation of a *greater and mightier nation*. But, befitting his character, Moses urged God to stay His judgment. He understood his role as an intercessor, and this wasn’t the first time he had taken on that task (see Num. 11:1-2; 12:1-16). While he did not argue about the people deserving punishment, he respectfully appealed to God’s reputation as a reason for mercy.

(v. 14) The Egyptians experienced God’s power firsthand. Other nations also knew the stories of what He had done. They had heard about God’s special protection and guidance through a *pillar of cloud* during the day and a *pillar of fire* at night. God provided visible proof of His care for Israel that other peoples recognized.

(vv. 15-16) But if God wiped out Israel *with a single blow*, it would affect how the nations viewed Him. Moses suggested that the Egyptians would twist the narrative from a God who had led His people out of bondage to a God who couldn’t bring them into the promised land. He would be equated with the impotent deities of the pagans.

Moses’s concern for God’s glory is a key theme of verses 13-16. In his mind, becoming a great and mighty nation paled in comparison to ensuring that Israel’s enemies knew who God was and gave Him the honor He deserved.



APPLICATION POINT: Believers honor God by trusting Him.

OVERVIEW: Distribute copies of **Pack Item 9** (*Handout: Complaints in the Wilderness*). Summarize Numbers 14:1-10. Remind adults that the negative report of the spies had led the people to reject God’s plan and consider returning to Egypt.

| Verse | Summary | Comments | Notes |
|------------------|---|------------------------|-------|
| Numbers 14:1-2 | Challenged by Moses and Aaron, the Israelites refused to go into the land of Canaan. | Why? | |
| Numbers 14:3-10 | Moses and Aaron went before the assembly and told them what the Lord had said to Moses. They said, "The land we went to is a land that consumes its inhabitants and makes its dwellers hate it. The land is unclean and the people who live in it are Canaanites. They are a fierce people, a large people, and they have strong cities. We were afraid of them." | What did they say? | |
| Numbers 14:11-12 | The Lord said to Moses, "I have heard the words of the Israelites. I will destroy them and I will drive you out of the land. I will bring you back to Egypt." | What did the Lord say? | |
| Numbers 14:13-14 | Moses said to the Lord, "Do not destroy this people as you promised, for the Lord your God is a God of compassion and mercy. Do not destroy this people as you promised, for the Lord your God is a God of compassion and mercy." | What did Moses say? | |
| Numbers 14:15-16 | The Lord said to Moses, "I will listen to what you say. I will not destroy the people as you promised. I will bring you back to Egypt." | What did the Lord say? | |

SAY: *While the people mourned and wept, they also complained about the leadership of Moses and Aaron. Of course, this was the equivalent of complaining about God’s leadership. And while Moses, Aaron, Joshua, and Caleb all tried to convince the people to change their hearts and minds, nothing could move the people back toward God and His plan.*

READ: **Invite a volunteer to read aloud Numbers 14:11-16** as the group listens for God’s reaction to the Israelites’ complaints.

DISCUSS: Lead the group to recall signs God had performed for the people. Record their responses on the board. Point out that despite His faithful care in the past, the Israelites did not trust the Lord to guide and protect them as they entered Canaan. Share that God said He would destroy the nation with a single blow and restart with Moses.

ASK: **How would you have felt if you were in Moses’s situation as God considered wiping out the people and starting fresh with you?**

SUMMARIZE: Use this content from page 40 of the PSG to highlight Moses’s concern for God’s reputation.

Moses mentioned God’s fame. He knew that the Lord’s protecting His people and providing for them was a testimony of who He was to the Canaanites and Egyptians. In essence, Moses was saying, “Lord, your reputation is at stake.” Moses next hypothesized what people would say about God—that He wasn’t able to finish what He had begun. He had gotten the Israelites out of Egypt but couldn’t get them into the land of Canaan. This would call into question God’s power and reliability.

ASK: **What impact does our faithfulness to God have on our witness?** (PSG, p. 41)

God's Glory (Num. 14:17-19)

17 “So now, may my Lord’s power be magnified just as you have spoken: **18** The LORD is slow to anger and abounding in faithful love, forgiving iniquity and rebellion. But he will not leave the guilty unpunished, bringing the consequences of the fathers’ iniquity on the children to the third and fourth generation. **19** Please pardon the iniquity of this people, in keeping with the greatness of your faithful love, just as you have forgiven them from Egypt until now.”

(v. 17) *So now* often occurs when speakers are getting to the “bottom line” of what they wish to say. Jethro, Moses’s father-in-law, used it when he exhorted Moses to appoint men who could help lead the people (Ex. 18:19). Joshua used it at the end of his final speech as he called the people to fear the Lord and to choose Him above all other gods (Josh. 24:14, “therefore”). Naomi used it when she advised Ruth how to speak with Boaz, her kinsman-redeemer (Ruth 3:2). In each of these situations, the speakers addressed their topic as they exhorted their listeners to action.

In verses 13-16, Moses had expressed his concern that if God destroyed His people, the neighboring peoples who heard of it would think less of His power. In verse 17, he built momentum toward his primary request. Again, his desire was rooted in God’s glory and based on his desire that *my Lord’s power be magnified*.

(v. 18) The Hebrew word translated *faithful love* is *hesed* (HEH-sed), which occurs about 250 times in the Old Testament. This rich word has many translations, including “lovingkindness,” “goodness,” “loyalty,” and “favor.” For example, the word appears in every verse of Psalm 136: “His faithful love endures forever.”

On the human level, Daniel received “kindness” from the chief eunuch in Babylon, who allowed him to turn down the king’s food (Dan. 1:9). Rahab, who hid Israelite spies in Jericho, asked for them to show her mercy for saving their lives (Josh. 2:12). Among other vital qualities, Scripture tells us that God’s *hesed* is abundant (Ps. 103:8), great in its extent (57:10), good (69:16), and everlasting (100:5).

Meanwhile, the word *iniquity* (*awon*) is a strong word that denotes serious disobedience. It also can be translated “guilt” or designate the punishment such a transgression deserves. For example, after God judged Cain for killing Abel, Cain stated that his punishment (*awon*) was too much to bear (Gen. 4:13).

While God will forgive our disobedience, He will not wink at sin or look the other way. In fact, a prior generation’s iniquity can resonate to later generations like a rock creating concentric circles on a pond. Generations that follow the sinful example of earlier generations will suffer the same *consequences* as their ancestors.

In verse 18, the people’s sin was their refusal to take the land (see v. 19). Nevertheless, the next generation also would suffer for their parents’ unbelief. They would not die in the wilderness, but they would have to wait forty years before they could enter the land their parents rejected.

(v. 19) The Hebrew word for *pardon* (*salach*) denotes forgiveness or the setting aside of punishment due for sin. It signifies mercy that only comes from God. In that sense, it differs from the word rendered “forgiving” in verse 18 (*nasa*), which can describe either God forgiving people or people forgiving one another. For example, Joseph’s brothers claimed that their father had asked Joseph to forgive (*nasa*) them (Gen. 50:17).

God showed *faithful love* and forgiveness toward Israel throughout the exodus and their time in the wilderness. The Bible affirms that God still stands ready to pardon those who seek Him. The prophet Isaiah urged his readers to turn to God, for He would “freely forgive” (Isa. 55:7). Jeremiah announced God’s pardon through a new covenant that would one day be fulfilled in Jesus (Jer. 31:34; see also Heb. 8:8-12).

Key Doctrine

God the Son

In His substitutionary death on the cross Jesus made provision for the redemption of men from sin. (See Romans 5:6-10; Colossians 1:14.)



APPLICATION POINT: We can count on God to act according to His character.

READ:

Invite a volunteer to read aloud Numbers 14:17-19 and direct the group to listen for words that describe God's character.

REFLECT:

Encourage the group to share the words they noted. Record responses under the heading. Lead a brief discussion on how God's character often is misunderstood by our culture.

REVIEW:

Read the following content for verse 18 (PSG, p. 41):

Moses's words echoed part of what God had said about Himself when He passed in front of him on Mount Sinai (Ex. 34:6-7). The message that God is slow to anger and abounding in faithful love resounds throughout the Old Testament.

SHARE:

Direct attention to **Pack Item 4** (Poster: Key Verse: Numbers 14:18a). Explain that this is the memory verse for this session. Point out the "Key Doctrine" on page 42 of the PSG. Remind adults that God's greatest act of love was sending Jesus to die for our sins. As time allows, walk adults through the Plan of Salvation on the inside front cover the PSG.



SAY:

Moses's prayer was an intercessory prayer, appealing to God to forgive the people's rebellion. He based his requests on God's character, which is always a powerful way to pray.

ASK:

What are some appropriate ways of appealing to God's character when praying? (PSG, p. 42)

Group Activity Option

Reflection

Distribute index cards and guide adults to write down a word or phrase that represents times they recognized God's patience and love toward them. Invite volunteers to share their experiences. Suggest they use their index card as a prayer prompt in the week ahead.

Future Consequences (Num. 14:20-24)

20 The LORD responded, “I have pardoned them as you requested. **21** Yet as I live and as the whole earth is filled with the LORD’s glory, **22** none of the men who have seen my glory and the signs I performed in Egypt and in the wilderness, and have tested me these ten times and did not obey me, **23** will ever see the land I swore to give their ancestors. None of those who have despised me will see it. **24** But since my servant Caleb has a different spirit and has remained loyal to me, I will bring him into the land where he has gone, and his descendants will inherit it.”

(vv. 20-23) Remaining true to His character, God responded positively to Moses’s intercession on behalf of the people. **As I live** designates an oath God Himself swore. In the Old Testament, when individuals swore an oath with “as the Lord lives,” they affirmed their intent to carry out the vow as surely as God existed. For example, Elijah began his ministry by announcing that “as the LORD God of Israel lives,” no rain would fall in Israel (1 Kings 17:1). Such an oath invited God to hold the person making the oath accountable.

People swore oaths before God, but God had no one higher by whom to swear (Heb. 6:13-14). So, He swore by Himself. He alone guarantees the truth of His decrees. He is God of the universe, and He establishes the consequences for unbelief.

The Hebrew word for **glory** is associated with the concept of heaviness, weightiness, or importance. People often speak of an important issue as a “weighty matter.” God’s glory displays His supreme importance and majesty.

The Israelites had seen the Lord’s glory many times in Egypt and in the wilderness. Yet, they failed to honor Him. Their complaining and rebellion were inappropriate in light of who He was and all He had done for them. God had chosen them to display His glory, but they had grown restless spiritually and brought judgment on themselves.

God’s glory should humble us, as it did Isaiah. When God called him to preach, Isaiah confessed his sin and the sins of his people (Isa. 6:5). Then, he submitted to God’s plan for His life (6:8).

The Hebrew word for **tested** (*nasa*) can carry either a good or bad connotation. For example, God tested Abraham by commanding him to sacrifice his son Isaac (Gen. 22:1). Abraham passed that test, and God strengthened his faith through the experience (22:10-12). God likewise tested Israel’s faith in the wilderness (Deut. 8:2,16). However, when people test God, the word always denotes sinful behavior.

God had patiently endured Israel’s rebellion. Some scholars understand **ten times** figuratively, describing the people’s persistent sin. Others suggest God had specific incidents in mind. Either way, the people had doubted their way through the wilderness, despite all God had done for them. Now, they would face His judgment.

(v. 24) God described **Caleb** as **my servant** (Hebrew *ebed*). Like its Greek counterpart, *doulos*, the term also can mean “slave.” Slaves live to serve their masters.

The Lord also emphasized that Caleb possessed a **different spirit** that set him apart from the ten unbelieving scouts. While they saw only the obstacles, Caleb trusted God’s promise and power. He had **remained loyal** to God, a quality also emphasized when he actually entered the promised land in the book of Joshua (Josh. 14:8,14). Caleb and Joshua were the only two spies who urged the people to take the land. As a result, each received an inheritance in Canaan when the time came (14:6-14; 19:49-50).

Bible Skill

Compare an Old Testament and New Testament passage.

Read Numbers 14:11-24. Note how God pardoned the people, yet their unbelief brought sad consequences. The writer of Hebrews 3-4 referenced this story, drawing parallels between the Israelites’ unbelief and his audience’s struggle to believe God’s promises. Read Hebrews 3:16-4:2,11. **What consequences of unbelief and disobedience was the writer of Hebrews concerned about for his audience? What applications might we draw for Christian living today?**



READ:

APPLICATION POINT: We must understand that sin has consequences.

Invite a volunteer to read aloud Numbers 14:20-24 as the group listens for God's response to Moses. Direct them to underline the consequence the people faced because of their sins.

EXAMINE:

Encourage adults to scan the information for verses 20-23 (PSG, p. 43) to learn more about God's response to Moses. Allow a few volunteers to share their thoughts. Highlight both God's forgiveness and the consequences the people faced because of their decisions. Point out the honor God bestowed on Caleb by calling him, "my servant" and contrast that to the judgment meted out to the rest of the nation.

REFLECT:

Lead adults to reflect silently on some consequences they have faced for their sin. Affirm that the consequences still leave a mark even when the sin itself is forgiven. Invite a volunteer to share an experience from his or her own life.

ASK:

Since God is willing to grant forgiveness for our sin, why do you think He does not remove the consequences as well? (PSG, p. 44)

Group Activity Option

Object Lesson: Scented candle

Prior to the session, light a scented candle. (*NOTE: Be sensitive to individuals with allergies.*) Talk about the characteristic of the scent that has filled the entire room. Read aloud Numbers 14:21-22. Ask: *How do we experience the glory of God that fills the earth? Why do many people ignore the signs of God's glory? How can we help magnify God's glory to the people around us?*

CHALLENGE

SUMMARIZE:

Review these points from Apply the Text on page 45 in the *Personal Study Guide*:

- *Believers honor God by trusting Him.*
- *We can count on God to act according to His character.*
- *We must understand that sin has consequences.*

IDENTIFY:

Guide adults to point out verses from today's session that correspond to the statements above. Lead them to rank the statements from least to most difficult to apply in their own lives. Allow a few volunteers to share why a particular truth is difficult for them to apply.

DISCUSS:

Direct adults to examine the first set of questions on page 45 of the PSG. Lead adults to compile a list of prayer requests that include intercessory prayers for people they know.

PRAY:

Close in prayer. Pray for the requests on the list you have just completed. Ask God to help adults recognize His glory in the world and to act faithfully in honoring Him each day.

AFTER THE SESSION

Lead adults to continue intercessory prayers by emailing the prayer list you compiled at the end of the session. Challenge them to add other requests to the list by asking family members, friends, and coworkers how they might pray for them this week. Encourage them to look for God's glory around them and to make His glory known among the people they interact with this week.

LEADER EXTRAS



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