

Character of God: Slow to Anger			
Scripture	Genesis 3	Genesis 4	Genesis Genesis 6-8
<b>Situation</b>	Adam & Eve see, take, and eat the forbidden fruit from the tree of the knowledge of good and evil	Cain gets "very angry" and commits the first murder	God sees that humans are creating destruction for themselves and others
<b>God's Emotion</b>	No mention of anger; God says "Because you have done this..."	No mention of anger; God says "Your brother's blood cries out to me from the ground..."	Grief: The Lord was sorry (regretted) that he had made man on the earth, and he was grieved in his heart.
<b>Why</b>			
<b>God's Response / Reaction</b>	(1) <b>Natural consequences</b> - they must now live (they are exiled ) outside the garden; (2) <b>Mercy</b> - blocks their way to the tree of life; and (3) <b>Tender care</b> - makes them clothing	(1) <b>Natural consequences</b> - Cain is sent into exile and the world is now a place with killing & murder; (2) <b>Mercy</b> - doesn't kill him for his capital crime; and (3) <b>Tender care</b> - protects Cain from those who want to kill him	(1) <b>Natural consequences</b> - God sees that the destruction of the land is inevitable and facilitates/accelerates the ruinous process with the flood (the undoing of Genesis 1) (2) <b>Mercy</b> - hastens the conditions for a reorder and renewal to take place
<b>Notes</b>	God's anger and God's judgement are not always (and not initially) intertwined in the Scriptures. In some cases He is angry without bringing judgement and He brings judgement without being angry.	God's judgement is often a handing over to natural/logical/cause-effect consequences that people started themselves	

Character of God			
Scripture	Genesis 18-19	The Rest of Genesis	1st Appearance of God's Anger Exodus 3-4
<b>Situation</b>	Sodom and Gomorrah: "the outcry is indeed great" and "their sin is exceedingly grave." Abraham makes 6 requests of God and on the final request he says "May the Lord not be angry, but let me speak just once more. What if only ten can be found there?"	There is no narrative that mentions God's anger - not with Abraham, Sarah, Isaac, Rebekah, Jacob, Esau, any of Jacob's 12 sons, or any of the other fault-filled people in the story so far.	God is "concerned about" the sufferings of His people. He asks Moses to "Come, partner with me to bring the Israelites out of Egypt" but Moses puts up 5 objections.
<b>God's Emotion</b>	No mention of anger, only that the outcry had reached Him		4:14 the Lord's anger burned against Moses
<b>Why</b>			God has given Moses two signs, multiple assurances, and a detailed description of what's going to happen and yet Moses still doesn't think God is trustworthy, reliable, true to His word regarding a mission to free "Israel, my firstborn son."
<b>God's Response / Reaction</b>	(1) <b>Natural consequences</b> - The angels say that the Lord has sent them to cause the ruin of this ruinous place (2) <b>Mercy</b> - the angels grasped the hands of Lot's family and led them out of the city (3) <b>Tender care</b> - protects Lot's daughters even though Lot is willing to give them over to the men in the city for ruin		<b>Mercy</b> - NOT violence or punishment, but rather a concession "Here's an idea: what about your brother Aaron?"
<b>Notes</b>			

Character of God			
Scripture	Poem/Song in Exodus 15	Exodus 32	Numbers: Seven stories of One -> Numbers 11:1
<b>Situation</b>	God gives Pharaoh 10 chances to end his reign of slavery and genocide (death by drowning baby boys) but Pharaoh does not relent and pursues the Israelites to the shores of the Red Sea	God invites Israel to be his "treasured possession," "a holy nation," his representatives to the whole earth. The people agree and God creates a covenant (like a marriage proposal) with them. But while Moses is on Mt Sinai with God receiving the detailed instructions of their new relationship, the people down below build a golden calf and credited the calf as the "gods who brought them up out of Egypt."	The Israelites leave Mt Sinai and within three days they are already <b>complaining</b>
<b>God's Emotion</b>	15:7 your burning anger & 15:8 blast of your nostrils	the Lords' anger burned against them and He wants to destroy / "wipe them off the face of the earth"	"his anger burned hot"
<b>Why</b>	God is against oppression, murder, evil, injustice	It's as if God and the Israelites were just married and immediately the Israelites commit adultery by bowing down, sacrificing to, given their allegiance to, and crediting someone else with their rescue/salvation. It's relational (or covenant) betrayal.	complaining
<b>God's Response / Reaction</b>	<b>Natural consequences</b> - God "overthrows those who rise up against/opposed" Him; He parted the waters for His people, but swept Pharaoh's entire into the Sea (death by drowning)	<b>Mercy</b> - The Lord listens to Moses (a righteous intercessor), considers his request on behalf of the sinful people, relents/turns from His anger, and doesn't bring disaster.	(1) <b>Natural consequence</b> - "fire from the LORD burned among them and consumed some of the outskirts of the camp" (2) <b>Mercy</b> - when Moses intercedes, the fires die down
<b>Notes</b>	The first time God's anger is associated with/connected to killing and punishment.		

Character of God			
Israel's rebellions in Numbers 11-21			
Scripture	Two -> Numbers 11	Three -> Numbers 12	Four -> Numbers 13-14
<b>Situation</b>	The Israelites have greedy desires. They <b>complain</b> that all God has provided them is manna whereas in Egypt they had a variety of "free" food. They also complained "If only we had meat to eat!"	Miriam and Aarom <b>talked against / criticized</b> Moses (out of envy?) saying "Has the Lord spoken only through Moses? Hasn't he also spoken through us?"	12 representatives from the 12 tribes of Jacob are sent to explore Canaan. They reported back about a land "flowing with milk and honey" and fruit, but also powerful people and fortified cities. Ten of the men spread a bad report about the land among the people; only two (Caleb and Joshua) say the land is "exceedingly good" so "do not be afraid" and "do not <b>rebel against the Lord</b> " for "the Lord is with us." The people become convinced that God is leading them to destruction.
<b>God's Emotion</b>	11: 10 "the anger of the Lord burned hot, very much" 11:33 "the anger of the Lord burned against the people"	12:9 "The anger of the Lord burned against them, and he left them."	v 11 "How long will this people despise me? And how long will they not believe in me, in spite of all the signs that I have done among them?"
<b>Why</b>	They had an inaccurate/selective memory of the suffering in Egypt from which God saved them, and now they were complaining about His miraculous provisions in the desert and lusting after other foods.	They were speaking against someone who God had chosen to lead them. Again, God had provided (miraculous food in the desert; a humble leader (v3)) and the people complained.	The people predict the outcome of going into the land (we will die; our children will be plunder) even though God has told them (v16) and repeatedly shown them (v11) differently. They go against God (even deciding to choose a new leader to lead them back to Egypt v4) so He gives them what they ask for: v34 "You will know what it is like to have me against you" / know my displeasure / experience my alienation.
<b>God's Response / Reaction</b>	(1) <b>Natural consequence</b> - a severe plague that killed people who craved/lusted after/were greedy for other food; thus the place was called Kibroth-hattaavah (which means "graves of gluttony")	(1) <b>Natural consequence</b> - Miriam has leprous/white-as-snow skin (2) <b>Mercy</b> when Moses intercedes based on Aaron's plea, Miriam is removed / sent outside the camp for only 7 days (outside the community where she could not continue to spread discord and complaints)	Initially God says he will strike down the people with a plague and destroy (disinherit) them, and make Moses into a stronger, greater nation." But then Moses intercedes and reminds God what He said about Himself (v18). So (1) <b>Natural consequences</b> - "I will do to you the very thing I heard you say" and the people will indeed die (as they predicted) over 40 years. (2) <b>Mercy</b> - But the children will not be plunder (as they predicted), they will instead be brought into the land to enjoy it.
<b>Notes</b>			

Character of God				
Scripture	Numbers 15:32-36	Five -> Numbers 16	Six -> Numbers 20	Seven -> Numbers 21
<b>Situation</b>	An Israelite is found collecting wood on the Sabbath day. He clearly violates God's commands set for the Sabbath in Exodus 31: 16-17 and 35:2-3.	250 Israelite men, well-known community leaders, <b>incited a rebellion</b> against Moses. Moses equated the rebellion as also being against God (v11).	The people "gathered in opposition" to Moses and Aaron because they have no water to drink and no grain, figs, grapevines, or pomegranates. The Lord tell Moses to speak to the rock and it will pour out its water. Instead Moses (evalates himself? gets angry? doesn't trust God) says "must we bring you water out of this rock?" and then he strikes the rock twice.	The people <b>spoke against God</b> and Moses saying they had no bread, no water and only miserable food.
<b>God's Emotion</b>	No mention of God's anger; No mention of anyone's emotion	No mention of God's anger, only Moses' anger (Moses became very angry and said to the Lord...)	No mention of God's anger	No mention of God's anger
<b>Why</b>		They appear envious of Moses' authority and greedy for their "inheritance" of land. They also have an inaccurate memory of Egypt calling it "a land flowing with milk and honey."	Interesting: v3 says the people gathered in opposition to Moses and Aaron but v13 says the <b>people quarreled with the Lord</b> and He showed Himself to be holy	
<b>God's Response / Reaction</b>	<b>Natural consequence</b> - the man is put to death just as God said would happen to people who break the Sabbath	Initially God says he will put an end to the whole assembly, but then Moses intercedes. So (1) <b>Natural consequences</b> alongside (2) <b>Mercy</b> - only Korah's group is swallowed into the earth and fire consumes only 250 men offering incense.	<b>Natural consequences</b> - v12 "Because you did not trust in me enough to honor me as holy in the sight of the Israelites" neither Moses or Aaron will enter the Promised Land; they will both die outside the land.	(1) <b>Natural consequences</b> / judgement - the Lord sent venomous snakes among them; they bit the people and they died. The people ask Moses to intercede for them and (2) <b>Mercy</b> - the Lord makes a way for anyone bitten to live by looking at the bronze snake on a pole
<b>Notes</b>				

<b>Character of God</b>	
<b>Scripture</b>	Numbers 22
<b>Situation</b>	The King of Moab (Balak) sends for Balaam in hopes that he will put a curse on the Israelites. Balaam ask the Lord who says "Do not go with them."
<b>God's Emotion</b>	God was very angry
<b>Why</b>	God is angry that Balaam would even take one night (v8) to consider the possibility of putting a curse on God's people.
<b>God's Response / Reaction</b>	<b>Mercy</b> - the Lord opened Balaam's eyes and he saw the angel of the Lord standing in the road
<b>Notes</b>	