

# Welcome to: - Bible House of Grace.



*God, through His Son Jesus, provides eternal grace for our failures and human limitations.*

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## Deuteronomy 9.

(2014)

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The Bible not only reveals God's eternal plans purposes and promises

But also shows how you can know God for yourself.

***Teach it, don't demand it.***

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## Deuteronomy 9.

(A brief overview of the main topics).

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**INTRODUCTION:** this is a continuation of the previous chapter, Israel is soon to cross over the River Jordan and enter into the Promised Land. The primary focus of all the following chapters is upon Moses re-telling to the new generation about to cross the River Jordan all the covenant laws the LORD originally gave to Israel at Mount Sinai so that the new generation would renew the covenant with the LORD before they enter the Promised Land. The final chapter finishes with the LORD burying Moses and Joshua being ready to lead Israel over the River Jordan and into the Promised Land (see also the introduction to chapter one).

**NOTE:** for information of people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

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### Reasons the LORD is Giving Israel the Promised Land.

Moses tells the people that after the LORD has thrust the Anakim out of the land they are to know that the LORD is not giving Israel the land because of their righteousness, or to think that it, is because of their righteousness the LORD has brought them into the land or the uprightness of their heart that they are going in to possess the land, but it is because of the wickedness of the nations that the LORD is giving Israel the land, it is because of the nation's wickedness that the LORD is driving the people out so that the LORD may confirm the word that He swore to Abraham, Isaac and Jacob.

**Moses reminds Israel:** from the day they left Egypt and the wilderness, until they came to this place (the edge of the Jordan River) they have been a stubborn and rebellious people who have been against the LORD, even at Mount Horeb (Sinai) they provoked the LORD to wrath (they made the golden calf) and the LORD was so angry with them that He was ready to destroy them.

### The Covenant the LORD made with Israel:

Moses re-tells Israel the story of his forty days and forty nights on Mount Horeb (also called Mount Sinai) he tells the people of Israel: -

- He never ate bread or drank water when he was on the mountain receiving the Tablets of Stone of the Covenant the LORD made with Israel.
- The LORD gave him the two Tablets of Stone written with the finger of God.
- Written on the Stone Tablets were the words the LORD had spoken with Israel on the mountain out of the fire on the day of the assembly.
- At the end of forty days and forty nights the LORD gave him the two Tablets of Stone and the Tablets of the Covenant.
- The LORD told him to go down the mountain quickly because the people had acted corruptly and were a stubborn people that had turned aside quickly out of the way.

When Moses went down the mountain with the two Tablets of the Covenant it was burning with fire and on the way down he saw that the people had turned aside quickly from the way that the LORD had commanded them and sinned against the LORD by making a golden calf.

Upon seeing this gross sin he threw the two Tablets of Stone and broke them before Israel's eyes and the LORD told Moses to stand out of the way and He will destroy and blot out their name from under heaven.

Moses continues to tell the people of Israel about to cross the Jordan River that he laid prostrate before the LORD for forty days and forty nights and prayed for the people and Aaron and did not eat bread or drink water, because he was afraid of the anger and hot displeasure that the LORD bore against Aaron and the people and knew the LORD was ready to destroy them because of all the gross sin that Israel had committed.

**Moses prayed to the LORD:** saying, "Do not destroy your people and your heritage that you have redeemed by your greatness and brought out of Egypt with a mighty hand. Remember your servants, Abraham, Isaac, and Jacob and do not regard the stubbornness of Israel or their wickedness and their gross sin. Moses continues in prayer saying to the LORD that the people of Egypt will reason that Israel is the LORD'S people because by His great power He brought them out of Egypt, but their God was not able to bring them into the land that He promised them, because their God hated them and will say "Israel's LORD and God brought them out from Egypt to put them to death in the wilderness." The LORD listened to Moses prayer that he prayed for forty days and forty nights at Mount Horeb (Sinai).

**Moses tells the people he** took the sinful calf and burned it with fire and crushed it, grinding it very small, until it was as fine as dust, then he threw the dust of it into the brook that ran down from the mountain. Moses also reminds Israel that they provoked the LORD to anger at: -

- Taberah.
- Massah.
- Kibroth-hattaavah (Deut. 9:22).

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**Taberah:** the sin the people committed at Taberah was that they complained against the LORD about their misfortunes (Num. 11:1-4).

- The people complained in the hearing of the LORD about their misfortunes, and when the LORD heard it, his anger was kindled, and the fire of the LORD burned among them and consumed some outlying parts of the camp. <sup>2</sup>Then the people cried out to Moses, and Moses prayed to the LORD, and the fire died down. <sup>3</sup>So the name of that place was called Taberah, because fire of the LORD burned among them (Num. 11:1-3).

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**Massah:** the sin of the people committed against God at Massah was that as well as complaining that there was no water for the people to drink, they also quarrelled with Moses saying, "Why did you bring us up out of Egypt, to kill us with thirst?" And demanded he gave them water to drink instead of humbling themselves before the LORD and trusting God in prayer.

**The Story:** not long after Israel had crossed the Red Sea and before they'd reached Mount Sinai (Num. 33:15) they are camped at Rephidim in the wilderness. There was no water for the people to drink, so they quarrelled with Moses and said, "Why did you bring us up out of Egypt, to kill us with thirst? Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the LORD?" Then Moses cried to the LORD, "What shall I do with this people? They are almost ready to stone me."

The LORD said He would stand on the rock at Horeb (Mount Sinai), and told Moses to take the staff that he struck the Nile with and strike the rock and water will flow out, Moses struck the rock in the sight of the elders of Israel and water flowed out, he named the place Massah meaning tempting and Meribah because of the striving of the children of Israel and because they tempted Jehovah. Israel had tested God by saying, "Is the LORD among us or not?" They had seen the mighty and awesome miracles and extraordinary wonders of the LORD and should have had faith that He would provide (Exodus 17:1-7).

**Forty years later we read of a similar story:** Moses is told to speak to the rock at Kadesh just before Aaron dies (Num. 20:22) Aaron death is recorded in (Num. 20:22-29) (Num. 33:36-39). The people committed the same sin once again, when they thirsted. They grumbled against Moses saying, "Why, have you brought us into this wilderness, that we should die here?" This time the LORD commanded Moses to speak to the rock to show His glory to the people, but Moses struck the rock instead of speaking to it, nevertheless water flowed out but Moses and Aaron were forbidden to enter the Promised Land (Num. 20:1-13).

**Massah and Meribah:** comes from the Hebrew word (*Maccah*). From Strong's Concordance it carries the idea of testing, temptation or trial of men or of God (i.e., complaining against God). While the word Meribah: comes from the Hebrew word (*M<sup>r</sup>riyah*) and from Strong's Concordance it means quarrel, provocation and strife.

**The symbolism:** since the smiting of the rock happened before the covenant was established at Sinai some say that it symbolized Christ being smitten to establish the new covenant. While the speaking to the rock at the end of the forty years wanderings was to represent Christ's return to redeem the world, but Moses ruined the intended symbolism by smiting the rock. After having said this it should be highlighted that Moses was not punished for ruining a symbolism, but for striking the rock instead of speaking to it.

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#### **Kibroth-hattaavah.**

The people committed the following three sins at Kibroth-hattaavah: -

1. They complained against the LORD that they had no meat to eat.
2. They regretted they had left Egypt.
3. The people were to only gather enough quail for each day, but they gathered far more than they needed and stored it up.

As a result of these sins the anger of the LORD was kindled against the people before they even consumed the meat and they were struck down with a great plague, because of this plague the name of that place was called Kibroth-hattaavah, because there they buried the people who had the craving and disobeyed the word of the LORD (Num. 11:31-35) (Exodus 16:1-14).

- Now the rabble that was among them had a strong craving. And the people of Israel also wept again and said, "Oh that we had meat to eat! <sup>5</sup>We remember the fish we ate in Egypt that cost nothing, the cucumbers, the melons, the leeks, the onions, and the garlic. <sup>6</sup>But now our strength is dried up, and there is nothing at all but this manna to look at." --- NOW GO TO VERSE --- <sup>31</sup>Then a wind from the LORD sprang up, and it brought quail from the sea and let them fall beside the camp, about a day's journey on this side and a day's journey on the other side, around the camp, and about two cubits above the ground. <sup>32</sup>And the people rose all that day and all night and all the next day, and gathered the quail. Those who gathered least gathered ten homers. And they spread them out for themselves all around the camp. <sup>33</sup>While the meat was yet between their teeth, before it was consumed, the anger of the LORD was kindled against the people, and the LORD struck down the people with a very great plague. <sup>34</sup>Therefore the name of that place was called Kibroth-hattaavah, because there they buried the people who had the craving (Num. 11:4-35).

The following verses show Israel was only to take the food they need for that day: -

- The LORD said to Moses, "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. <sup>5</sup>On the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily" (Exodus 16:4-5). (This was so they could rest on the Sabbath Day).

- Moses said, “In the evening the LORD will give you meat to eat (the quail) and in the morning bread to the full (the mana), because the LORD has heard your grumbling that you grumble against him— saying what are we? Your grumbling is not against us but against the LORD” (Exodus 16:8).
- The LORD said to Moses, <sup>12</sup>“I have heard the grumbling of the people of Israel. Say to them, 'At twilight you shall eat meat (the quail) and in the morning you shall be filled with bread (the mana). Then you shall know that I am the LORD your God.'” <sup>13</sup>In the evening quail came up and covered the camp, and in the morning dew lay around the camp. <sup>14</sup>And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as frost on the ground (the mana) (Exodus 16:11-14).

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**Moses ends the chapter:** by reminding Israel when the LORD sent them from Kadesh-barnea, to go and take possession of the Promised Land they rebelled against the commandment of the LORD and did not believe him or obey his voice, but have been rebellious against the LORD from the day that Moses has known them and because of this the LORD said he would destroy them, but Moses prayed forty days and forty nights for them and the LORD spared them.

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End.