

Deuteronomy

Lesson 7

Chapter 9

VI. Moses' Summary of Israel's Rebellion

A. Remember the Sons of Anakim

As Moses was giving Israel the charge to cross the Jordan River and take the Promised Land, he turned at this point in the message to summarize Israel's rebellion over the past years. His first point was to cause the Israelites to remember the sons of Anakim. Why? Israel's first encounter as they crossed the Jordan River headed west would be the same people; they refused to encounter thirty-nine years before after the spies returned with the report. When the LORD became angry with them and ordered them back to Mount Sinai, the leaders changed their minds and led the people to attack the Anakim. The LORD did not fight for them then, and the Israelites suffered many casualties. Here, Moses brings the sour subject up again because Israel must face them again. Chapter 1, verse 1. *"Hear, O Israel! You are crossing over the Jordan today to go in to dispossess nations greater and mightier than you, great cities fortified to heaven, ² a people great and tall, the sons of the Anakim, whom you know and of whom you have heard it said, 'Who can stand before the sons of Anak?'"* (9:1-2).

The Anakim were the men of renown spoken of in Numbers 13:33. The text in that passage calls them the Nephilim, which an English rendition of the Hebrew word. It means *men of renown, fame, or celebrity*. Here is the spies' report about the sons of Anak found in Numbers 13, verse 31.

³¹But the men who had gone up with him said, "We are not able to go up against the people, for they are too strong for us." ³²So they gave out to the sons of Israel a bad report of the land which they had spied out, saying, "The land through which we have gone, in spying it out, is a land that devours its inhabitants; and all the people whom we saw in it are men of *great* size.

³³There also we saw the Nephilim; and we became like grasshoppers in our own sight, and so we were in their sight." (Numbers 13:31-33).

In that initial meeting, the Israelites felt small and inferior to the people in the Promised Land. As our passage in Deuteronomy says, they were "people great and tall, the sons of the Anakim." In Numbers 14, we find that the people rebelled against Moses when he ordered them to take the land, and the people were demanding that Moses' removal and the choice of a new leader. After dark, rebellious moans began to spread through the congregation of Israel camped at Kadesh Barnea. Moses and Aaron were in the firing line, but the people were mad at the LORD. Their minds began to imagine their doom; their mouths began to express their concerns; their memories began to forget their slavery in Egypt; their motive began to desire their true nature; their mood began to turn against their leader. "Let us appoint a leader and return to Egypt." (Numbers 14:4). In their motivation, they had barked up the wrong tree; they had attacked the wrong person; they had infuriated the LORD; they had set their feet on a path that would never allow them to see the Promised Land.

Leaders must know how to react! This point is a perfect example of how leaders should respond when faced with a rowdy assembly. Numbers 14:5 says, *"Then Moses and Aaron fell on their faces in the presence of all the assembly of the congregation of the sons of Israel."* No doubt Aaron did not know what to do on his own, but he knew enough to follow his brother, who knew exactly what to do - fall on his face.

Even though the text states that “Moses and Aaron fell on their faces in the presence of all the assembly,” we do not know if it was for humility before the congregation or humility before God. If before God, it was to seek refuge from the stiff-necked rabble-rousers in the crowd. That is probably the reason. Falling before the assembly for humility makes no sense at all. Because of people's nature in this world, it is hard to believe that Moses' actions before them would change their hearts toward him.

Young Joshua and the older Caleb were on the right track. They had a trust in the LORD that the others did not have. They said in Numbers 14:8-9, *“If the LORD is pleased with us, then He will bring us into this land and give it to us—a land which flows with milk and honey.”^{14:9} “Only do not rebel against the LORD; and do not fear the people of the land, for they will be our prey. Their protection has been removed from them, and the LORD is with us; do not fear them.”* If the LORD had promised to fight for the Israelites, that He would do. If the creator of the universe did the fighting, then the Israelites should not worry about any group they met along the way.

But the people threatened to stone Moses, Aaron, Joshua, and Caleb. The LORD stepped in and said to Moses. *“¹¹How long will this people spurn Me? And how long will they not believe in Me, despite all the signs which I have performed in their midst? ¹² I will smite them with pestilence and dispossess them, and I will make you into a nation greater and mightier than they.”* (Numbers 14:11-12). In our Deuteronomy study, we will soon see that this was not the first promise from the LORD to destroy the nation of Israel and still make the descendants of Moses a greater and mightier nation; it happened with the giving of the tablets of the Ten Commandments.

We must wonder if the people heard the LORD speaking to Moses in this passage. Was Moses still on his face before the people? The congregation wanted to stone Moses, Aaron, Joshua, and Caleb, although they were furious at the LORD instead of the four. The LORD could read their hearts! The LORD knew their intent! The LORD proclaimed his judgment upon them. He would smite them! But the promise to Moses was still, “I will make you into a nation greater and mightier than they.” The congregation of those in rebellion would die! The people who were not rebelling would become a “greater and mightier” nation after the destruction of those in rebellion. What a promise! Yet, that would take time. The LORD had all the time in the world. He could wait! They could not! His time was limitless. Their time was limited. He knew how long it would take. They did not. Yet, when the LORD finished, they would be gone, and the congregation would be greater than ever before.

Finally, after the LORD and Moses had a lengthy conversation, Israel was pardoned, but they would not see the Promised Land, all because they were afraid of the sons of Anakim, the “people great and tall.”

B. Remember the LORD would Fight

Joshua and Caleb had it right years before when they proclaimed that the LORD would fight for them if they would just trust him. Now, with Joshua and Caleb there with their families, ready to cross the Jordan River and reencounter the sons of Anakim, Moses wanted everyone to remember, the LORD would fight. Verse 3. *“³Know therefore today that it is the LORD your God who is crossing over before you as a consuming fire. He will destroy them, and He will subdue them before you, so that you may drive them out and destroy them quickly, just as the LORD has spoken to you.”* (9:3)

The LORD would fight the Anakim and subdue them so the Israelites could destroy them. The LORD would hold them down, and Israel would put in the sword. But why?

1. Destroyed Not because of Israel's Righteousness

The sons of Anakim were not to be destroyed because of Israel's righteousness. No, not at all. Verse 4. *“⁴Do not say in your heart when the LORD your God has driven them out before you, ‘Because of my*

righteousness the LORD has brought me in to possess this land,' but it is because of the wickedness of these nations that the LORD is dispossessing them before you. (9:4).

After the Tower of Babel, all the sons of Canaan down through the ages and including the sons of Anakim, had forgotten the LORD and worshiped false gods of their creation. The sons had done it to themselves. Forgetting the LORD is wickedness. The LORD would destroy the Anakim thirty-nine years before, subdue them so Israel could destroy them. But Israel rebelled. Israel was disobedient. So, the LORD waited. He could wait. Yes, He could wait until a new generation of Israelites could do the job. And He waited. It was not because the new generation of Jews was so righteous. It was because Anakim was so wicked.

2. Destroyed because of Israel's Promise

Moses continues with the reason. The wretched nation was destroyed because of Anakim's wickedness to fulfill Israel's promise from the LORD. Verse 5. *"It is not for your righteousness or for the uprightness of your heart that you are going to possess their land, but it is because of the wickedness of these nations that the LORD your God is driving them out before you, in order to confirm the oath which the LORD swore to your fathers, to Abraham, Isaac, and Jacob.⁶ "Know, then, it is not because of your righteousness that the LORD your God is giving you this good land to possess, for you are a stubborn people."* (9:5-6).

The verdict on the sons of Anakim had been settled in the mind of the LORD for a long time; the judgment and punishment had not been delivered. It was now time for the punishment to come to Anakim, the wicked nation. But Israel was not receiving the land because of her righteousness; the LORD was giving it to Israel because of His promise to Israel's forefathers. Israel was still "a stubborn people." They were stubborn thirty-nine years before when they met the Anakim, and they were still stubborn when they were standing before Moses in the Plains of Moab.

C. Remember the Golden Calf

1. At the Time of the Tablets of Stone Written by God

Even before meeting the Anakim for the first time, Israel was stubborn. In this message, Moses wanted the nation to remember the golden calf, which occurred more than nine months before the first encounter with the Anakim. Moses takes the congregation back to his first forty-day visit with the LORD at Mount Sinai when God wrote the stone tablets. Verse 7. *"Remember, do not forget how you provoked the LORD your God to wrath in the wilderness; from the day that you left the land of Egypt until you arrived at this place, you have been rebellious against the LORD. Even at Horeb, you provoked the LORD to wrath, and the LORD was so angry with you that He would have destroyed you. When I went up to the mountain to receive the tablets of stone, the tablets of the covenant which the LORD had made with you, then I remained on the mountain forty days and nights; I neither ate bread nor drank water. The LORD gave me the two tablets of stone written by the finger of God; and on them were all the words which the LORD had spoken with you at the mountain from the midst of the fire on the day of the assembly. It came about at the end of forty days and nights that the LORD gave me the two tablets of stone, the tablets of the covenant."* (9:7-10).

It took exactly three months to the day from the departure from Egypt to arrive at Mount Sinai. Within a few days, the LORD called all of Israel to stand there at the place called Horeb and hear Him announce to all of Israel the Ten Commandments. Moses then climbed the mountain and spent forty days with the LORD. About one-hundred and thirty days, a little more than four months had passed since Egypt's departure. At the end of the forty days, the LORD had a gift for Moses and the people, two stones carved by the LORD with the Ten Commandments written on them by the finger of the LORD. Just after the LORD handed the two tablets to Moses, the LORD had an emergency for Moses to address.

2. At the Time of the Warning of the Corruption in the Camp by God

a) The Potential Destruction of Israel

The LORD knew what was going on in the camp below those first forty days He spent with Moses on the mountain. He let the people do what they wanted to do – to a point. The point had come, and Moses found out at the time of the warning of the corruption in the camp by God. It was a point of the potential destruction of Israel by the word of the LORD. Verse 12. *“¹² Then the LORD said to me, ‘Arise, go down from here quickly, for your people whom you brought out of Egypt have acted corruptly. They have quickly turned aside from the way which I commanded them; they have made a molten image for themselves.’¹³ The LORD spoke further to me, saying, ‘I have seen this people, and indeed, it is a stubborn people. ¹⁴ Let Me alone, that I may destroy them and blot out their name from under heaven; and I will make of you a nation mightier and greater than they.’”* (9:12-14).

A molten image. What were the Israelites thinking? Just forty days before, the LORD had commanded them in the Ten Commandments not to do such a thing. How short were their memories? Had they not paid attention? Did they not care? He called them stubborn people then too. Here we see the same promise to Moses as we saw when the LORD repeated it more than nine months later. *“¹⁴ Let Me alone, that I may destroy them and blot out their name from under heaven, and I will make of you a nation mightier and greater than they.”*

The history of the Nation of Israel down to today is not kind to her in this regard. Israel is still stubborn, bullheaded, hardheaded, and resistant. She was not different four months out of Egypt.

b) The Prominent Sin of Israel

With the LORD's warning to Moses, he hurried down the mountain as fast as an eighty-year-old could, and he immediately saw the major sin of Israel. It could not be missed. Here is Moses' recollection. Verse 15. *“¹⁵ So I turned and came down from the mountain while the mountain was burning with fire, and the two tablets of the covenant were in my two hands. ¹⁶ And I saw that you had indeed sinned against the LORD your God. You had made for yourselves a molten calf; you had turned aside quickly from the way which the LORD had commanded you. ¹⁷ I took hold of the two tablets and threw them from my hands and smashed them before your eyes. ¹⁸ I fell down before the LORD, as at the first, forty days and nights; I neither ate bread nor drank water, because of all your sin which you had committed in doing what was evil in the sight of the LORD to provoke Him to anger. ¹⁹ For I was afraid of the anger and hot displeasure with which the LORD was wrathful against you in order to destroy you, but the LORD listened to me that time also. ²⁰ The LORD was angry enough with Aaron to destroy him; so I also prayed for Aaron at the same time. ²¹ I took your sinful thing, the calf which you had made, and burned it with fire and crushed it, grinding it very small until it was as fine as dust; and I threw its dust into the brook that came down from the mountain.”* (9:15-21).

At the time of the golden calf incident, Moses was leading the nation alone. Aaron would not become the high priest for several more months. The people had not built the Tabernacle complex because the LORD was amid giving that instruction while evil was going on down in the camp.

But what had Aaron done that caused the LORD's anger? Exodus 32 tells us the story.

Exodus 32:1 Now when the people saw that Moses delayed to come down from the mountain, the people assembled about Aaron, and said to him, "Come, make us a god who will go before us; as for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him."

"We do not know what has become of him," the people cried out to Aaron. Here is an interesting predicament. These people were on the east side of Mount Sinai in the land of Midian, far from the nearest village that could not hold them if just the 600,000 men, not including the

women and children, descended on it. These people had water, manna, and meat to sustain their lives. What were they doing? They were bored!

Moses had been gone for a month or more, and they needed a project; they needed a god to worship. They needed a leader to lead them in the worship of a god. Did they select Aaron? Why?

Moses had left Aaron in charge. But even if Moses was not coming back to the camp, as was their thought, why did they select Aaron? As rebellious as they were, why did they not choose someone else? Notice that they called Moses "the man." Where was the relationship? Where was the gratitude? Where was the loyalty? They were not in distress. They were not in danger. They were well-fed, well-watered, well-clothed. What had become of "the man who brought us up from the land of Egypt?" Perhaps his older brother, Aaron, was the right one to question his whereabouts. Reading on in Exodus, we see the following.

Exodus 32:2 And Aaron said to them, " Tear off the gold rings which are in the ears of your wives, your sons, and your daughters, and bring them to me." ³ Then all the people tore off the gold rings which were in their ears, and brought them to Aaron."

It seems that Aaron did not resist their request for a god. What was he thinking? Where was his loyalty to the God of gods who had answered the prayers from six months before and sent Moses to rescue the people from the land of Egypt? How short are the memories of people! **"Tear off the gold rings which are in the ears of your wives, sons, and your daughters, and bring them to me."** Here we see that the Israelites may have been out of Egypt, but Egypt was hardly out of them. As slaves in Egypt, they would not have worn earrings of gold. On that last day, Egypt's people made the Israelites wealthy as they gathered to leave the country. The Egyptians pulled off earrings and threw them to the Israelites as the tribes gathered and the lines formed. Earrings of gold were collected like candy from a broken piñata—all on the ground. Like children, the Israelites wrestled for the gold and hung them on their ears. All through the journey, down the valleys and caverns, the beach, and on through the Red Sea, flashes of gold hung from their ears, a sight not typical to their people, at least back to the days of the Tower of Babel.

Sadly, some of the last gifts bestowed on the Israelites as they left Egypt would now be used to abuse their own souls before a calf of molten gold.

Exodus 32:4 And he took this from their hand, and fashioned it with a graving tool, and made it into a molten calf; and they said, " This is your god, O Israel, who brought you up from the land of Egypt."

Aaron had a project. He melted the gold, took his hammer, and beat the metal into the form of a calf. He then said, "This is your god, O Israel, who brought you up from the land of Egypt." It was nothing of the sort. A lie! A deception! A value of Egypt that should have been left in Egypt.

Exodus 32:5 Now when Aaron saw this, he built an altar before it; and Aaron made a proclamation and said, "Tomorrow shall be a feast to the LORD." ⁶ So the next day they rose early and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

First, the object of their adoration was the calf, not the LORD. Second, in their worship, they "rose to play." Play is never to be part of worship. Worship of the LORD God of creation is always serious business. Aaron knew that the LORD should have been the object of all worship, and yet, he participated in this abomination. Here, we see, for the first time, the infancy of a cult. Had it gone unchecked by the LORD and Moses, it would have become no less than a full-blown mature cult.

Cults are always formed with enough truth that people are unknowingly lured into their lair. So it is with Mormons, Jehovah's Witness, Scientology, Unification Church, Restoration of the Ten Commandments of God, Children of God, Order of the Solar Temple, Branch Davidians, People's Temple, Heaven's Gate, Alamo Christian Foundation, Association for Research and Enlightenment, Christian Science, Church of the New Jerusalem, White Revolution, The Church of Wells and at least 34,000 lesser-known cults. They all seek acceptance by quoting God's Holy Word, but from there, they play! They play with definitions of words, descriptions of phrases, interpretations of passages, interpretations of doctrines inconsistent with the Word of the LORD from Mount Sinai. Nothing about that Word changes in all the Old and New Testaments. But they change it for their abominable purposes. But beware, nothing goes unseen by the LORD. He sees the corrupt as they worship even a molten calf.

We must continue in Exodus to see the interaction between Moses and Aaron.

Exodus 32:21 Then Moses said to Aaron, "What did this people do to you, that you have brought such great sin upon them?" 22 And Aaron said, "Do not let the anger of my lord burn; you know the people yourself, that they are prone to evil. 23 "For they said to me, 'Make a god for us who will go before us; for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him.' 24 "And I said to them, 'Whoever has any gold, let them tear it off.' So they gave it to me, and I threw it into the fire, and out came this calf."

Aaron did not understand that Moses was only reflecting the anger of the LORD. Neither did Aaron tell the truth. He called for the gold earrings. He threw them in the cauldron. He formed the molten gold into the calf. He called for the worship. He was in charge, and he did not take responsibility for his sin that transferred to the whole nation. It, too, was part of the LORD's eternal plan for the obstinate, stubborn people.

D. Remember Taberah, Massah and Kibroth-hattaavah

Moses then wanted them to remember Taberah, Massah, and Kibroth-hattaavah and provoke the LORD to wrath. Moses said to them the following in verse 22. *"22 Again at Taberah and at Massah and at Kibroth-hattaavah you provoked the LORD to wrath. 23 When the LORD sent you from Kadesh-barnea, saying, 'Go up and possess the land which I have given you,' then you rebelled against the command of the LORD your God; you neither believed Him nor listened to His voice. 24 You have been rebellious against the LORD from the day I knew you."* (9:22-24).

1. Taberah

What happened at Taberah? The content of this story was recorded in Numbers 11. There we discover that the LORD lifted the cloud so the camp could leave Mount Sinai for the first time to take the Promised Land on the twentieth day of the second month of the second year. That means the camp left Sinai one year, one month, and five days after it departed Egypt. On the way from Sinai to Kadesh-barnea, seventy-two hours after leaving Mount Sinai, the camp set down for the night at Taberah, and their old habits returned. The people reverted to their old desires. The people returned to their old nature. The people remembered the good things of Egypt and not the bad. They forgot how bad it was! They forgot what made them cry out for a savior amid their slavery. They forgot their distress, their pain, their hopelessness. They forgot the God who sent Moses to answer their prayer. Here is the story that occurred at Taberah.

Num 11:1 Now the people became like those who complain of adversity in the hearing of the LORD; and when the LORD heard it, His anger was kindled, and the fire of the LORD burned among them and consumed *some* of the outskirts of the camp. 11:2 The people, therefore, cried out

to Moses, and Moses prayed to the LORD, and the fire died out. ^{11:3} So the name of that place was called Taberah, because the fire of the LORD burned among them. ^{11:4} The rabble who were among them had greedy desires; and also the sons of Israel wept again and said, "Who will give us meat to eat? ^{11:5} "We remember the fish which we used to eat free in Egypt, the cucumbers and the melons and the leeks and the onions and the garlic, ^{11:6} but now our appetite is gone. There is nothing at all to look at except this manna."

What they forgot, God remembered, and it made Him angry enough to kill some of the people on the outskirts of the camp. The outskirts meant the edges, and because every tribe except Levi camped around the edges, there can be little doubt that some from every tribe except Levi lost loved ones that day when the LORD vented His anger. At that moment, the people named the place "Taberah." The area that had no name was given a name. In Hebrew, it means *burning*. We do not know how many were burned that day. We do not know how many that died that day were men twenty years and older. Most definitely, the count of men was no longer 603,550!

2. Massah

What did the nation of Israel do at Massah? In Exodus 17, Israel's new nation was three months out of Egypt and had just arrived at the land connected to Horeb and Mount Sinai. (See notes on Deuteronomy 6:16-19 in lesson 6). The people had arrived at a place they called *Rephidim*, which means *resting place*. But there was no water. The people complained against Moses. Here is the story in Exodus 17:2.

Exodus 17:2 Therefore the people quarreled with Moses and said, "Give us water that we may drink." And Moses said to them, "Why do you quarrel with me? Why do you test the LORD?"³ But the people thirsted there for water; and they grumbled against Moses and said, "Why, now, have you brought us up from Egypt, to kill us and our children and our livestock with thirst?"⁴ So Moses cried out to the LORD, saying, "What shall I do to this people? A little more and they will stone me."⁵ Then the LORD said to Moses, "Pass before the people and take with you some of the elders of Israel; and take in your hand your staff with which you struck the Nile, and go.⁶ Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water will come out of it, that the people may drink."⁷ And Moses did so in the sight of the elders of Israel.⁷ He named the place Massah and Meribah because of the quarrel of the sons of Israel, and because they tested the LORD, saying, "Is the LORD among us, or not?" (Exodus 17:2-7).

The word "Massah" means *tested or tried*. Moses also called the place "Meribah." It means *contention*. Moses gave the same place both names. It was a place of testing God and being continuous with God. Never again should Israel try God and contend with Him. Instead, they should follow His commands and simply trust Him and watch the wonders He would do for them.

3. Kibroth-hattaavah

What happened at Kibroth-hattaavah? Interestingly, Moses placed Kibroth-hattaavah after Massah when it is part of the story that goes with Taberah. We find this story in Numbers chapter 11 as the answer to the complaint at Taberah.

Numbers 11:31 Now there went forth a wind from the LORD, 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, all around the camp and about two cubits *deep* on the surface of the ground. ^{11:32} The people spent all day and all night and all the next day, and gathered the quail (~~he who gathered least gathered ten homers~~) and they spread *them* out for themselves all around the camp. ^{11:33} While the meat was still between their teeth, before it was chewed, the anger of the LORD was kindled against the people, and the LORD struck the people with a very severe plague. ^{11:34} So the name

of that place was called Kibroth-hattaavah, because there they buried the people who had been greedy.

Numbers 11 does not indicate that Israel's camp had moved from "Taberah," but they had. It was at the place Israel named Kibroth-hattaavah, that the people cried for meat, and as we see, the LORD brought them meat in the form of quail two cubits or thirty-six inches deep all around the camp. The LORD sent a plague that killed the greedy people among the nations. Greedy? Greedy for what? Greedy for more than what the LORD had already provided. Greedy for more than they needed. Greedy for what they wanted despite what they had. They wanted more, and they got it! He supplied meat beyond their ability to consume! Meat that could not be eaten would rot, putrefy, and breed disease – disease brought death! Death came! All present had to bear the reality of stink and death because of the greedy. "Kibroth-hattaavah" means *graves of lust*. Indeed this death plague reduced the number of soldiers in the camp even more!

E. Remember the Second Forty Days

Then, in his summary of Israel's rebellion, Moses returned to tell the nation what he did after the golden calf incident. Verse 25. *"²⁵ So I fell down before the LORD the forty days and nights, which I did because the LORD had said He would destroy you. ²⁶ I prayed to the LORD and said, 'O Lord GOD, do not destroy Your people, even Your inheritance, whom You have redeemed through Your greatness, whom You have brought out of Egypt with a mighty hand. ²⁷ Remember Your servants, Abraham, Isaac, and Jacob; do not look at the stubbornness of this people or at their wickedness or their sin. ²⁸ Otherwise the land from which You brought us may say, 'Because the LORD was not able to bring them into the land which He had promised them and because He hated them He has brought them out to slay them in the wilderness.' ²⁹ Yet they are Your people, even Your inheritance, whom You have brought out by Your great power and Your outstretched arm.'"* (9:25-29).

In the first forty days Moses spent on Mount Sinai, the LORD gave him the Tabernacle complex instructions and the statutes to explain how to live by the Ten Commandments as recorded in Exodus 21-31. In the end, the LORD gave the tablets to Moses. In Exodus chapter 32, the LORD told Moses to go to the camp because of the golden calf's creation and festival worship. Moses went down the mountain, saw the sin, broke the tablets, crushed the calf to dust, and poured the dust in the stream. He then returned to the mountain to entreat the LORD on behalf of the nation he had led out of Egypt a little more than four months before. Moses' case was built on the premise that if the LORD killed the nation of Israel, He had indeed brought them out of Egypt for that purpose – to kill them. Egypt and the rest of the nations might indeed have thought that, but Moses said those things. It does not mean that it was what the LORD was thinking. Moses was thinking from an earthly mindset; the LORD was thinking from the Divine perspective. The two are different. Moses was fallible; the LORD was infallible. The LORD did not hate Israel; He was angry with Israel. Yet, He still loved Israel. He heard Moses.

Then the LORD told Moses to cut out two new stones, and He, the LORD, would write the Ten Commandments again on for the nation. We will learn about that in chapter 10.