Moses prayed that God would change His mind and let him go into the Promised Land, but God said NO (Deuteronomy 3:23-26).

In the Bible, God shows no distinction (dichotomy) between faith (trust), and obedience. Faith always results in obedience, and unbelief always results in disobedience, as was the case with Moses.

See Numbers 20:1-13 – Moses' disobedience at Meribah

In Numbers 20:12, God's response to Moses' disobedience reveals his disbelief. The Lord said: "you did not believe (trust in) Me"

Commands omitted. The external manifestation of Moses' sin was two-fold:
1) He did what he was not told to do (struck the rock), and
2) He did not do what he was told to do (speak to the rock).

Omitting from God's commands is just as dangerously wrong as adding to them. It is important to note that an omission will eventually pave the way for an addition.

Because Aaron was Moses' translator (Ex.4:14-17), the implication is that Moses was to speak to the rock, and Aaron was to repeat his works loud enough for all of the people to hear. The sin was not merely in Moses' striking of the rock, but in both his and Aaron's failure to "speak to" it.

If the sin was exclusively in Moses' striking of the rock, the transgression of Aaron could not be explained (v.12). This truth reveals that sins of omission are just as costly as sins actually committed outwardly.

Sins committed. Along with Moses' failure to speak to the rock as commanded (v.8), his disobedience is seen in his action of striking it. God, by commanding Moses to speak to the rock "before the eyes" of Israel, intended the people to rejoice at the sight of abundant water, and to "doubly and trebly rejoice at the knowledge that their God is with them and is showing Himself by one of his happiest miracles. It is this circumstance which Moses, in a fit of indignation, turns into a bitter denunciation; he curses the people, and in smiting the magic rod against the rock, destroys the hallowed moment that God had so clearly intended."

In order to honor God as "being holy," trust or belief (faith) is a prerequisite. The idea in the Hebrew is that Moses did not have enough trust in God to treat Him as being Holy (v.12). His striking the stone revealed a lack of faith. After all, it was striking the rock that brought results the last time God provided water for the people (Ex.17:6). Consequently, this time, rather than obeying God and trying something new, such as "speaking to it", Moses struck it - and for good measure he struck it twice.
Moses' act of striking the rock twice was so done "as if it depended upon human exertion, and not upon the power of God alone." Moses' disobedience revealed his failure to trust God's faithfulness to His word.

In summary, Moses' sin was an unbelief that manifested itself in 1) mood, 2) words, and 3) action. His anger (the catalyst) prompted him to utter words he was not to speak (compare Hebrews 12:15 which describes a "root of bitterness" that springs up, troubling both the individual and defiling others). Moses' pride underlied his question "must we bring forth water..." and detracted from Yahweh's exclusive ability to provide the necessary water, and his forceful striking of the rock twice indicates his continued anger as well as his lack of faith in regard to the ability and good-will of God to provide water the way He intended. Moses' reaction as a whole - his anger, his words, and his action - can now be seen to have been diametrically opposed to the plan and intention of Yahweh which Moses was made to understand very clearly.

The Bible, in Deuteronomy 1:37 and 4:21, declares that God
was "angry" with Moses. The word God uses literally means "to breathe", or "to emit breath through the nostrils." A very clear statement in Deuteronomy 32:51 records God telling Moses that he would die as Aaron did (v.50) "because you (plural) broke faith with Me in the midst of the sons of Israel...(and) because you did not treat Me as Holy in the midst of the sons of Israel" (v.51).

The result of Moses' disobedience was a limitation on the blessings he could have received. While God no doubt had a desire for Moses to enter the Promised Land, because of sin he was now restricted to merely seeing it from afar - that is from "Abarim," the range of mountains east of the Jordan Valley and Dead Sea (Numbers 27:12; cp. Deut.34:4-5). Moses is limited to a "look" at the Land. In Deuteronomy 32, God commands him to go up Mount Nebo and "look at the land of Canaan, which I am giving to the sons of Israel for a possession. Then die on the mountain...for you shall see the Land at a distance, but you shall not go there..."(vv.49,50,52).

Desecrating Yahweh's name (reputation) is extremely serious, as evidenced by the magnitude of the restriction. "The retribution stands in direct relation to the nature of the transgression and its enormity." It is also very important to note that the severity of the discipline is matched to the sin based on Moses' position as the leader of the people.

In **Deuteronomy 3:23-29**, the lesson to be learned is that sin leaves lasting scars (consequences). In this section Moses unveils, in his personal testimony, his earnest desire to enter the promised land. Moses testified that he pleaded (literally - "sought the favor or grace with Yahweh to enter the Land. "The verb is a strong one, implying a solemn request for the Lord to be compassionate (see Ps.30:7-8 for a similar use)"

In verse 24 Moses addresses God as "Master Yahweh" or "Lord Yahweh" which is a name or title for God used only twice in Deuteronomy and both occasions in prayers of Moses (cp.9:26). The combined title is indicative of a deep personal tone of request. Moses in desperation then appealed to God's character (His greatness, strength, uniqueness, and mighty works) saying that he as Yahweh's servant had only just begun to see all that God would do (v.24). Moses' request shows the deep sorrow and tragedy in his life.

"He had begun to see the marvelous works of the Lord, from the Exodus to the conquest of the lands east of the Jordan. But now, just when the climax was drawing near, he would be unable to see the Lord's fulfillment of the ancient promise. It was a promise to which he had devoted his whole life, and the thought that he would not see its fulfillment was too much for him to accept without question."

In verse 23, Moses next appealed to God's emotions, begging Yahweh to allow him to cross over and see the "fair Land" that is beyond the Jordan, that "good hill country and Lebanon" (v.25). All of this pleading, however, was to no avail. Because God had declared that Moses would not enter the Land, He would not so much as listen to Moses' plea, but said: "Enough! - (I have heard enough); "Do not continue to speak to Me anymore about this matter."

Sometimes, we must bear the consequences (scars) of our choices.

However, even in this God had a divine purpose.
2 pictures of what was accomplished:

1. The Rock a Type of Christ

a. That Rock which followed Israel and provided water was Christ
1 Cor. 10:4 - And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

b. Christ at His first coming into this world would be smitten with the rods of men (He would be beaten, scourged, and nailed to a cross and thereby provide the water of life for our spiritual salvation).

c. However, as His second coming, He will not be so treated. He will literally be cried out to (spoken to). And will provide the water of life to all who call upon His name in faith.
Zech. 12:10 - And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

2. Canaan Land a Type of God's Kingdom of Heaven

a. Moses, who represents the LAW could NOT bring the people into the Promised Land. Joshua (Jehoshua), would bring the people in instead. The LAW cannot save or bring us into Heaven either!

a. Jesus (Jehoshua – Jehovah Saves – Matthew 1:21), is the only One to bring the people into the Kingdom of Heaven
John 1:17 For the law was given by Moses, but grace and truth came by Jesus Christ.