

## MOSES STRIKES THE ROCK..(Messianic prophesy)

**Num. 20:8-12** (Exod. 17:6..see also Rev. 22:1-3) *“Take the rod; and you and your brother Aaron assemble the congregation and speak to the rock before their eyes, that it may yield its water. You shall thus bring forth water for them out of the rock and let the congregation and their beasts drink.”* 9 *So Moses took the rod from before Adonai, just as He had commanded him; 10 and Moses and Aaron gathered the assembly before the rock. And he said to them, “Listen now, you rebels; **shall we bring forth water for you out of this rock?**”* 11 *Then Moses lifted up his hand and **struck the rock** twice with his rod; and water came forth abundantly, and the congregation and their beasts drank. 12 But Adonai said to Moses and Aaron, “Because you have not believed*

*Me, to treat Me as holy in the sight of the sons of Israel, therefore you shall not bring this assembly into the land which I have given them.”*

In order to get the most from this nugget we must familiarize ourselves with a trick that only experienced shepherds used to obtain water from rocks in the desert. There are some rocks in the desert that absorb water and this water remains inside for long periods of time. Experienced shepherds knew which type of rock contained water, and by tapping (striking) the rock with their staff they could tell by the sound if the rock contained water. In some cases this practice was a matter of life and death for the shepherds and their flocks. It was known to the people as one of the shepherds tricks of survival. Because Yah knew this was common knowledge among the people, Moses and Aaron were told specifically to “speak” to the rock, in order to not be seen as shepherds depending on their own ability to find water for the people. Even if they could use this shepherds trick, it would of course never provide enough water for the millions of people present. The fact that Moses and Aaron appeared to use this trick is the real reason Yah was upset with them. Other thoughts in regard to this episode are as follows:

1) If you read closely you will see that Moses said *“shall we bring forth water for you out of this rock?”*. Most people miss this point. Moses and Aaron (in agreement) were making it sound like THEY, “we”, were about to do a miracle. He did not give the glory to Yah. Pure and simple. Moses positioned himself temporarily, (as far as we can tell), as the Almighty. Yah didn't let him get away with this, a lesson well learned. Yah is the ROCK. His Torah is the WORD that sprang forth as a river at Mt. Sinai. The Torah is the origin of the pure clean water, the Word. In Rev. 22:1-2 we see Yah's word come forth as the river

of life from the throne. This river feeds the trees of life from which symbolically all healing will come to the Nations.

2) Moses was told to speak to the rock, not strike it. It represented the slavery of the Jews in Egypt when they were struck and made to do things rather than asked. He was to speak, representing the new freedom the Jews had. Yahveh is the rock of living water. (2Sam. 22:1-3, Ps. 118:22, Isa. 28:16, 12:3, 44:3, 1Pet. 2:4-6, John 4:13-14, 7:37-39) Although this life giving drink is freely available, it is by asking that we receive it, not by demanding it (striking--being forced).

3) Who is the rock (cornerstone) from which all who come to will never thirst again (Ps. 78:35). Yeshua is that well of water from which we receive life (1Pet. 2:6-8). Moses striking the rock was symbolic of Yeshua providing us with all our nourishment, especially the water of life. He is life. He is the Torah from which life flows. He quenches the thirst of all those who come to Him.

4) Yah was trying to teach the people that they are all to “speak to the rock” of their salvation. Everyone is supposed to have a personal relationship with the rock. We are not to follow others who speak to the rock, but



do it ourselves. When we do so, Yah speaks softly to us in return.

I have never been able to fully understand why Yah did not let Moses live in the Promised Land, why He was so harsh in this regard, but it appears that this incident was for more encompassing than we realize. We see in Num. 20:12 that because of Moses striking rather than speaking to the rock, he was forbid to live in the Promised Land.

### THE CALDWELL'S FIND

The Caldwell's came across this rock in Northwestern Saudi Arabia in 1992. It is believed to be the rock that Moses struck.

What is clear to us is that at this site, something completely out of the ordinary had to have taken place. Every piece of evidence in and around this rock and the hill of boulders it sits upon points directly at the scriptures displayed above. In another series of verses we have an extraordinarily good description of the rock Moses struck and its surroundings. They read as follows:

**Ps. 78:15-16** *"He clave the rocks in the wilderness, and gave them drink as out of the great depths. 16 He brought streams also out of the rock, and caused waters to run down like rivers"*

In looking at verse 15, we can ascertain much with regard to the physiology of the rock and the process by which it was split. "He clave": the Hebrew word here is "**baqa**", meaning to cleave; generally, to rend, break, rip, or open. Further definitions explicitly detail this word to mean to cleave asunder, divide asunder, or rend asunder. The word cleave actually means to divide in pieces. ..."the rocks": interestingly enough, the Hebrew word here is "**tsuwr**", which is not plural. It means a rock or a boulder, sometimes a cliff, or an edge, as precipitous. ..."as out of the great depths": the word for depths here is "**tehowm**", which means a surging mass of water as an abyss. We could, by expanding these Hebrew definitions declare the verse as follows: "He divided the boulder asunder into pieces; and gave them drink from the surging mass of waters from the abyss". Our take on the process by which water was given from the rock is that Moses struck it. From deep within the earth under this monolithic rock sitting atop this boulder hill came a gushing geyser of water from a large aquifer well below the surface. You could picture it as one of the old time oil wells coming in, if you will. The pressure from this earth shaking release of the waters of the deep was forced upward and right through the boulder hill and found its way to the base of the big rock itself. The pressure building beneath that rock finally caused it to give way and the stream of water literally sliced that rock in two, as we see it today. The water actually did come "out of the rock itself".

Verse 16 tells us that the rock spoken of here must be elevated. "He brought streams also out of the rock, and caused waters to run down like rivers". "He brought also": the Hebrew word here is "**yatsa**", meaning to go out. Further expansion of the definition is to break out, bring forth out and up, to issue out, to shoot forth from, and to spring out. ..."streams": the Hebrew word here is "**nazal**", meaning to drip or shed by trickling, to cause to flood or gush out, to pour down, a running water, stream. ..."out of the rock": the Hebrew word for rock here is "**cela**", meaning to be lofty, a craggy rock. ..."and caused waters to run down": the Hebrew word is "**yarad**", meaning to descend, literally to go downwards to a lower region, to bring down abundantly, to let run down. ..."like rivers": the Hebrew word is "**nahar**", meaning a stream. Once again, to bring all these expanded meanings to life we would have, "He brought forth, outward, upward, and shooting forth, rivers gushing from the lofty, craggy rock, and caused waters to go downwards, descending to the lower region abundantly like rivers". The split rock in Saudi Arabia has been divided right down the middle. It is sitting high atop a boulder hill, and is thereby defined as being lofty and craggy. In other words, if your candidate for the rock that Moses struck is not elevated, it can't be the rock that the Scriptures so painstakingly describe. Beside that, this split rock shows evidence that much water indeed flowed from a source between the two slabs that remain. It gushed up from great depths below the surface, came up and actually split the rock itself, then bubbled up and cascaded downward in great streams. It came out from behind the rock and in front of the rock, and formed the deep gouges and channels that are so evident in the picture. It gushed on down, smoothing the boulders below the split rock, and pooled up below the entire formation giving the children of Israel and their flocks an almost instantaneous freshwater lake, way down below the rock.

Traditional sites for this rock and the event that took place there do not fit this Biblical description in any way whatsoever. In fact, if you look at them in the light of practicality, they don't make any sense at all. If a small trickle broke out of a rock such as the traditional one, the people and flocks out on the far edge of the group of up to a million would in fact die of thirst before enough water could be taken in a container to them. And how would you be able to water the flocks in such a manner? It just doesn't fit.

When we look at the Hebrew scriptures and the choice of words given, we do not get the picture that a small trickle daintily bubbled from an average field stone. We are given the picture of a huge boulder, high and lofty, craggy and elevated. We also must admit that an enormous quantity of water was caused to burst forth forcefully, and literal rivers and streams were formed by the copious amounts Adonai provided. This rock in Saudi Arabia fits the description perfectly. The whole nation and all their flocks and herds would have taken a drink at the same time as these gushing rivers ran down and filled in all the depressions in the valley below. By the way, the valley below this rock is unique to the area also. While almost all the surrounding areas are covered with a broken, crushed granite, below this rock it has all been blown away and is beautifully smooth.

The waters must have blown the loose granite granules completely away, forming pools and ponding the water all around.

In light of all the descriptions given us by Scripture, it seems most likely that this rock in Saudi Arabia in the ancient land of Midian is indeed the very rock Moses is said to have struck that brought forth the life giving water.

#### THE BRONZE SERPENT ON MOSES STAFF CONNECTION

**Num. 21:4-9** (see also 2Kgs. 18:1-4 & John 3:14-15) *Then they set out from Mount Hor by the way of the Red Sea, to go around the land of Edom; and the people became impatient because of the journey. 5 The people spoke against Elohim and Moses, "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this miserable food." Adonai sent fiery serpents among the people and they bit the people, so that many people of Israel died. 7 So the people came to Moses and said, "We have sinned, because we have spoken against Adonai and you; intercede with Adonai, that He may remove the serpents from us." And Moses interceded for the people. 8 "Then Adonai said to Moses, "Make a fiery {serpent,} and set it on a standard; and it shall come about, that everyone who is bitten, when he looks at it, he shall live." And Moses made a bronze serpent and set it on the standard; and it came about, that if a serpent bit any man, when he looked to the bronze serpent, he lived."*



Here we see what happens when people needlessly complain about something Yah provides for them. The Israelites had been out in the desert for years, everything they required to survive out in the wilderness was provided for them on a daily basis. When we think about this, it is the best scenario one could possibly hope for, yet the people started to complain to Moses. Imagine for a moment this manna food that Yah provided from Heaven every day for them to eat. The food of angels was sent from Yah Himself to His people. This was no ordinary food. This food was beyond anything known to mankind. It was the most precious food there is sent from above to all these millions of people, and yet they had the audacity to complain about it. In verse five we see they were complaining because they were impatient because of the journey. All these people had to do in the desert was learn the way of Yah's instructions. All their needs and desires were looked after for forty years, yet here they are complaining. It reminds you of people complaining about air plane food. They only complain about air plane food because they are bored to death and impatient while they are waiting to meet their destination. This is the way people are in their fleshly nature.

It is thought by many that the snakes were always around the people while they were out in the desert and that Yah had made them calm in relationship to His people. Yah didn't suddenly send snakes in their midst. Out in the desert it's full of snakes. The snakes that were calm Yah simply activated to do what snakes normally do and that's why the people were all of a sudden attacked.

Another thing we must keep in mind when reading this passage is the fleshly desires the people had for water and other food even though they were completely provided for during their entire desert journey. They "loathed" the manna which Yah had provided for their everyday needs. Loathe is a very strong word. It means their inner soul and spirit were bothered by the manna. This is a very strong slap in the face to the provider Yah. This was their flesh talking, so Yah send snakes which bit their "flesh" in order to get their attention about their "fleshly" desires. He got their attention by causing them pain in the very flesh that caused them to desire fleshly things.

Actually this is a small Messianic prophesy if looked at correctly. Watch how this comes alive. Earlier in Num. 20:8-12, Moses and Aaron were rebuked because they struck the rock instead of speaking to the rock as Yah had commanded. Yeshua is the rock. When we look up to the rock, as the people who were told to look up to the bronze serpent on the staff of Moses were told to do, we acknowledge that Yeshua is the rock of our salvation. Just as we are to look up on the stake at Calvary to see Yeshua as our living water from where all life comes, these people were to look up at the bronze serpent. Those who did so were saved. They received salvation by looking up to the living waters represented in the Torah, coming down from Mt. Sinai.

Those who were smart enough to look up at the bronze serpent recognized how foolish they were to complain about all the things that Yah had been providing for them in the desert. They realized that all they had to do was speak to the rock, the serpent on Moses staff, and they would receive the salvation providing by obedience to the rock, the living water. This is a perfect example of why so many people are not born again, because they refuse to look up at the rock of their salvation. They are stiff necked and impatient. They complain about everything, yet refuse to look up to the cornerstone. If we don't partake of the living water, we are not His children, we will always be thirsty, and that thirst will never be quenched.

Just as Moses lifted up the snake in the desert, so the Son of man must be lifted up, that everyone who believes in Him will get eternal life (John 3:16, 36). Yeshua, Himself, although sinless, took the sin upon Himself, symbolically becoming the snake, in order that we may live (2Cor. 5:21).

We see later that Hezekiah the King broke in pieces the very bronze serpent that Moses had made up because people were worshipping this bronze object. They were using it as an idol, like all the pagans around then in Canaan and other lands. **2Kgs. 18:1-4** *Now it came about in the third year of Hoshea, the son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah became king. He was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem; and his mother's name was Abi the daughter of Zechariah. And he did right in the sight of Elohim, according to all that his father David had done. He removed the high places and broke down the sacred pillars and cut down the Asherah. **He also broke in pieces the bronze serpent that Moses had made,** for until those days the sons of Israel burned incense to it; and it was called Nehushtan.*

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Excerpt from Theme Book.