

June 9, 2019 - Num. 20:1 - 22:1 - Waters of Meribah, Aaron Dies, Serpent of Brass, Battles

Torah Reading: Numbers 20:1 - 22:1 - Waters of Meribah, Aaron Dies, Serpent of Brass, Battles

Psalm 104:10-18

Haftarah: Judges 11:1-21

Obadiah 1:1-21

From the 'Water of Separation' to the 'Waters of Strife' - Numbers 20:1-13

Numbers 20:1 - "Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there."

The first month of the fortieth year of their coming out of Egypt.

This all happened 38 years after the report of the spies and the incident with Korah. This was a new generation. What happened during this time we have very little account of, excepting their journeyings from place to place, in Numbers 33:1, by which it appears, there were 18 stations between the place they encamped when the spies were sent, and this they now came to. The ones destined to die in the desert had already died and these were assigned for life. — [Midrash Tanchuma Chukath 14]

Rashi - "Miriam died there": She too died through a kiss [from God's mouth rather than by the angel of death]. Why does it not say "by God's mouth" [as it does with Moses]? Because it is not respectful to speak of the Most High in this way (M.K. 28a).

Concerning Aaron it does say "by God's mouth" in [the portion beginning] "These are the Journeys" (33:38).

Tradition says Miriam was 127 years old. No mention is made of the people mourning for her as for Aaron and later Moses, perhaps because of the distress because of the lack of water.

Numbers 20:2-3 - "And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!"

i.e. in the previous plague. Murmuring breaks out even in this new generation. Their complaint is so similar that perhaps it had been rehearsed, "handed down" from their parents.

But wasn't God providing water miraculously for the people?

Miriam's Well

Rashi - "had no water": From here [we learn that] all forty years they had the well in Miriam's merit. — [Ta'anith 9a]

Back in **Exodus 17** - there was revealed to them a well of water, which did not abandon them in all their forty years' wandering, but accompanied them on all their marches. God wrought this great miracle for the merits of the prophetess Miriam, wherefore also it was called "Miriam's Well." God created it on the second day of the creation, and at one time it was in the possession of Abraham.

"This well was in the shape of a sieve-like rock, out of which water gushes forth as from a spout. It followed them on all their wanderings, up hill and down dale, and wherever they halted, it halted, too, and it settled opposite the Tabernacle. Thereupon the leaders of the twelve tribes would appear, each with his staff and chant these words to the well, "Spring up, O well, sing ye unto it; nobles of the people digged it by the direction of the lawgiver with their staves." Then the water would gush forth from the depths of the well, and shoot up high as pillars, then discharge itself into great streams that were navigable, and on these rivers the Jews sailed to the ocean, and hauled all the treasures of the world therefrom. Once upon a time it happened that a leper ... come in contact with the waters of Miriam's well and he was instantly healed." - *Legends of the Jews, Vol. 3.*

Paul talks about this:

- **1 Corinthians 10:1-4** - "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

Forty years later, now in **Numbers 20**, with Miriam's death, and at the launching stage of their invasion of Canaan, the water from the rock/well ceases for a time.

Sources for "the Rock/ the Well that Followed them"

"When a child is small, his teacher hits him and educates him. But when he grows up, he corrects him with words. So God said to Moses: When this rock was young, you struck it, as it is said, 'And you shall strike the rock...' (**Exodus 17:6**) But now, 'You shall speak to the rock' - Recite over it a chapter of Torah and that will produce water from the rock!" - *Yalkut Shimoni 763*

Pseudo-Philo's Book of Biblical Antiquities 10:7; 11:15; 20:82

Now he led his people out into the wilderness; for forty years he rained down for them bread from heaven and brought quail to them from the sea and brought forth a well of water to follow them. And there [in the desert] he commanded him [Moses] many things and showed him the tree of life, from which he cut off and took and threw into Marah, and the water of Marah became sweet. And it [the water] followed them in the

wilderness forty years and went up to the mountain with them and went down into the plains. And after Moses died, the manna stopped descending upon the sons of Israel, and they began to eat from the fruits of the land. And these are the three things that God gave to his people on account of the three per- sons; that is the well of the water of Marah for Miriam and the pillar of cloud for Aaron and the manna for Moses. And when these came to their end [i.e., died], these three things were taken away from them.

Tosephtha Sukka 3.114

And so the well which was with the Israelites in the wilderness was a rock, the size of a large round vessel, surging and gurgling upward, as from the mouth of its little flask, rising with them up onto the mountains, and going down with them into the valleys. Wherever the Israelites would encamp, it made camp with them, on a high place, opposite the entry of the Tent of Meeting. The princes of Israel come and surround it with their staves, and they sing a song concerning it: Spring up, O Well! Sing to it; [the well which the princes dug, which the nobles of the people delved with the scepter and with their staves] (Num 21:17-18).

Targum Onqelos to Num 21:16-20

At that time the well was given to them, that is the well about which the Lord told Moses, "Gather the people together, and I will give them water." So Israel offered this praise, "Rise O well, sing to it." The well which the princes dug, the leaders of the people dug, the scribes, with their staves, and it was given to them, since wilderness <times>. Now since it was given to them, it went down with them to the valleys, and from the valleys it went up with them to the high country. And from the high country to the descents of the Moabite fields, at the summit of the height, which looks out towards Beth Yeshimon.

Numbers 21:18-20 - "The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves. And from the wilderness they went to Mattanah: And from Mattanah to Nahaliel: and from Nahaliel to Bamoth: And from Bamoth in the valley, that is in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon."

The Targum, however, reads Mattanah not as the first stop in their itinerary but as the verb "to give" from the root *Ntn* (Aram. *tbyhyt*). The result is that for the Targum, **Num 21:18b-10** gives the itinerary for the *well* and not for the Israelites, hence: "and it was given to them, since wilderness [times]. Now since it was given to them, it went down with them to the valleys," etc.

The same understanding of Mattanah is seen in t. c Erub. 54a and t. Ned. 55a in their comments on Num 21:19. The latter reads as follows: "What is meant by 'And from the wilderness, Mattanah; and from Mattanah, Nahaliel; and from Nahaliel, Bamoth'?— He replied, When one makes himself as the wilderness, which is free to all, the Torah is presented to him as a gift [mattanah] as it is written, 'And from the wilderness,

Mattanah'. And once he has it as a gift, God gives it to him as an inheritance [nahaliel], as it is written, 'And from Mattanah, Nahaliel; . . .' (The Babylonian Talmud)

See https://www.ibr-bbr.org/files/bbr/BBR_1996_03_Enns_Well_1Cor10_4.pdf

The People's Complaint

Numbers 20:4-5 - "And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink."

But they had no first-hand experience of slavery in Egypt. Basically, they were saying, "You call this a Promised Land?" as if this part of the wilderness was their final destination.

Numbers 20:6 - "And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them."

The rabbis say they fled like fugitives in fear of their lives. But again, Moses and Aaron intercede for the people.

Numbers 20:7-8 - "And the LORD spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink."

Numbers 20:9 - "And Moses took the rod from before the LORD, as he commanded him."

Moses is accompanied by Aaron the high priest, and takes Aaron's rod - representing priestly ministry - not his own rod, and is told to only "speak to the Rock." But the Targum of Jonathan says it was Moses' own rod. Apparently both were kept "laid up before the Lord" in the Holy Place (**Numbers 17:7**).

Speaking to the rock shows it was an intelligent being (and so it was, the rock was Christ)

Numbers 20:10 - "And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?"

Moses starts to lose his temper. In fact, it is God who is bringing forth the water and not Moses and Aaron.

The Targum of Jonathan has Moses say, "out of this rock is it possible for us to fetch out

water for you?" i.e. why would you believe this when you disbelieve everything else?

Rashi - "Shall we draw water... from this rock?": Since they did not recognize it, for the rock had gone and settled among the other rocks when the well departed. The Israelites said to them, "What difference is it to you from which rock you draw water for us?" Therefore, he said to them, הַמֹּרִים, obstinate ones; in Greek, 'fools,' those who teach (מֹרִים) their teachers. [He said,] "Can we draw water from this rock regarding which we were not commanded?" - [Midrash Tanchuma Chukath 9, Num. Rabbah 19:9]

i.e. the people did not recognize the Rock (Christ) in the same way Israel did not recognize their Messiah.

From the 'Budding Rod' to a Rod that Strikes the Rock

Numbers 20:11 - "And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also."

Instead of speaking to the rock, Moses instead strikes the rock twice. The Palestinian Targum says at the first stroke the rock dropped blood, thereby indicating the tragic sinfulness of the angry blow. But water gushes forth anyway for the people as a sign of God's grace.

Numbers 20:12 - "And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

In Hebrew, "therefore" signifies an oath or vow. God hurriedly swore to prevent Israel from engaging in lengthy prayer to Him to reverse this decree.

Rashi wonders why God punished Moses for this incident, when other more serious sins could be found, like when he doubted God could provide quail for them all. However, Moses said that to God in private, whereas this was done in the presence of all Israel, so Scripture does not spare him because of the sanctification of the Name. — [Tanchuma Chukath 10, Num. Rabbah 19:10]

Numbers 20:13 - "This is the water of Meribah (strife, dispute); because the children of Israel strove with the LORD, and he was sanctified in them."

Rashi - Pharaoh's astrologers saw these waters [when they foresaw that] the savior of Israel would be smitten through water, and that is why they decreed: "Every son who is born you shall cast into the Nile. — [Sanh. 101b]

When God judges His holy ones, He is feared and sanctified by mankind. Similarly, it says, "You are awesome, O God, because of Your holy ones" (Psalm 68:36). And likewise it says, "I am sanctified by those close to Me" (**Leviticus 10:3**) - [Zev. 115b]

- **Psalm 106:32-33** - "They angered him also at the waters of strife, so that it went ill with Moses for their sakes: Because they provoked his spirit, so that he spake unadvisedly with his lips."

The bottom line is that, despite Moses' sin and the people's complaints, the striking of the Rock is a picture of Christ smitten with the rod of God's justice, crucified and then pierced with a spear, which poured out blood and water for salvation.

"He was sanctified in them" - Referring to the waters that poured out, a proof of the almighty power of God, and of his truth and faithfulness to his promises to a people who did not deserve it.

This is also a play on words from Kadesh which is almost the same as *kadash* - holy, sanctified.

Blocked by the Edomites

The Edomites occupied territory to the south of the Dead Sea, westward as far as Kadesh and southward as far as the eastern arm of the Red Sea. The most direct route from Kadesh to Canaan was through the Edomite mountains. These are lofty and precipitous, traversed by only two or three narrow passes. The Israelites would have had an easy passage across the Arabah by Wady-el-Ghuweir, so that they could have continued their course around Moab, and approached Palestine from the east.

Numbers 20:14 - "And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:"

Mention of being brothers recalls the entire history of the hostility between Jacob and Esau and the spiritual meaning of that conflict.

Rashi - Why did he see fit to mention brotherhood here? However, he said to him, "We are brothers, sons of Abraham, to whom it was said, 'your descendants will be strangers [in a land which is not theirs]' (Gen. 15:13). And both of us are responsible for fulfilling that obligation. — [Midrash Tanchuma Chukath 12, Num. Rabbah 19:15] Therefore, your father parted from our father, as it says, "He went to a land because of Jacob his brother" (Gen. 36:6), [that is] because of the debt that was imposed upon them, and he [Esau] cast it onto Jacob. — [Gen. Rabbah 82:13]

- **Malachi 1:1-3** - "The burden of the word of the Lord to Israel by Malachi. I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness."

- **Romans 9:10-13** - "And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."

It is the conflict between the flesh (Esau/Edom) representing an attempt to gain salvation through effort and works, and the Spirit (Jacob/Israel) representing faith in God's grace and mercy.

Genesis 27:22 - "And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau."

Hands = effort and work; *Voice* = Faith

Numbers 20:17 - "Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders."

Rashi - You have no right to contest the inheritance of the Land of Israel, since you did not pay the debt. Help us a little, and let us pass through your land. — [Midrash Tanchuma Chukath 12, Num. Rabbah 19:15]

Numbers 20:18 - "And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword."

- **Genesis 27:40-41** - "And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob."

Numbers 20:20 - "And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand."

Rashi - "and with a strong hand": With our grandfather's promise: "the hands are the hands of Esau" (**Genesis 27:22**). - [Midrash Aggadah]

Numbers 20:21 - "Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him."

The flesh always refuses passage to the Spirit within us.

- **Galatians 5:17** - "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

Despite all this, Rashi notes that it seems the Edomites did at some point furnish them with food and drink in exchange for silver (**Deuteronomy 2:26-29**).

Both the Targum of Jerusalem and the Targum of Jonathan say Israel was told by the

Word of heaven, not to make war with Edom because the time was not yet come to take vengeance on Edom by their hands; and to the same purpose the Targum of Jerusalem.

The Death of Aaron

Numbers 20:22 - "And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor. And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah."

Mt. Hor - tradition (found as early as Josephus and repeated by Jerome and Eusebius) places it near Petra; and this view is represented in the modern Jebel Nebi Hârûn, the most striking and lofty elevation in the Seir range, near Petra. It is conspicuous by its double top and therefore called "a mountain of the mountain" or a mountain on the top of a mountain. The previous inhabitants were called "Horims," in **Deuteronomy 2:12**, and "Esau the Horite," in **Genesis 36:20-21**.

Rashi sees the mere request to Edom for passage as a lack of faith on Israel's part, resulting in the death of Aaron: The flesh can't be negotiated with.

Rashi - "on the border of the land of Edom": This teaches that because they associated themselves in a close relationship with the wicked Esau, a breach was made in their accomplishments, and they lost this righteous man. Similarly, the prophet said to Jehoshaphat, "When you joined up with Ahaziah, God has breached your accomplishments" (II Chron. 20: 37). - [Midrash Tanchuma Chukath 14, Num. Rabbah 19:16]

But the next verse associates his death with the striking of the rock at Meribah.

Numbers 20:24 - "Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah."

Neither Aaron nor Moses was allowed to enter Canaan, to show that the Law and the Levitical priesthood could make nothing perfect; that must be done by bringing in a better hope, i.e. the Melchizadech priesthood of Christ. - Matthew Henry's Commentary

Aaron died on the first of Ab (Seder Olam Rabba, c. 10. p. 29. Shalshalet Hakabala, fol. 7. 2. Schulchan Aruch, par. 1. c. 580. sect. 2.)

The Targums of Jonathan and Jerusalem say the people saw Moses and Eleazar come down from the top of the mountain with their garments rent and ashes on their heads, weeping and lamenting.

Victory over King Arad the Canaanite

Numbers 21:1-3 - "And when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners. And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities. And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah."

Rashi insists these were Amalekites who had taken up the language of Canaan. Amalek was always a chastising whip for Israel, ready at any time to mete out punishment. — [Midrash Tanchuma Chukkath 18, Num. Rabbah 19:20] They changed their language to speak like Canaanites, so that the Israelites would pray to the Holy One, blessed is He, to deliver the Canaanites into their hands, and [since] they were not Canaanites [the prayers would have no effect]. But Israel saw that they were dressed like Amalekites though they spoke in a Canaanite tongue. So they said, "We will pray generally [for success]," as it says, "If You deliver his people into my hand...."

More Complaining and the Serpent of Brass

Numbers 21:5-6 - "And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died."

Rashi - They said, "Now we were so close to entering the Land, and we are turning back. So did our fathers turn back and remain for thirty-eight years, until today."

Rashi - "light bread" - Since the manna was absorbed into their limbs [and not excreted from their bowels], they called it rotten (*Mizrachi*, or cursed, according to Gur Aryeh.) They said, "This manna will eventually swell up in our stomachs." Is there any mortal who ingests but does not excrete? - [Yoma 75b]

"fiery serpents" - lit. the burning snakes, [so named] because they 'burn' a person with the venom of their fangs. — [Midrash Tanchuma Chukkath 19, Num. Rabbah 19:22] Let the snake, which was smitten for speaking evil [to Eve] come and punish those who spread slander [about the manna]. Let the snake, for which all types of food taste the same, come and punish those ingrates, for whom one thing [the manna] changes into various tastes. — [Midrash Tanchuma Chukkath 19, Num. Rabbah 19:22]

Numbers 21:8-9 - "And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

"pole" = *nec* - the pole on which a banner is attached.

"beheld" = not just look at but "gaze upon"

Why brass? God had not prescribed the material.

Rashi - Moses said, "The Holy One, blessed is He, called it a snake (שְׁנִית), so I will make it of copper, (תְּמִשֵּׂה), one term similar to the other term. — [Mid. Gen. Rabbah 19:31:8]

Brass also is a type of God's judgment. The serpent had been judged and rendered harmless by God.

To gaze at the brazen serpent to understand its meaning.

The Targum of Jonathan adds that one bitten should live, "if he directed his heart to the Word of the Lord," even to that divine Logos or Word of God.

Rashi - When Israel looked heavenward and subjected their hearts to their Father in heaven, they would be healed, but if not, they would waste away.

- **Wisdom of Solomon 16:6-7** - But they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law. For he that turned himself toward it was not saved by the thing that he saw, but by thee, that art the Saviour of all." - *written in the first century B.C.*

Numbers 21:6 - "And the LORD sent fiery serpents among the people..."

The word for "sent" in this case means "let go." God had been protecting Israel from scorpions and snakes all during the journey, but they were not grateful.

- **Deuteronomy 8:15** - "He led you through the vast and terrifying wilderness with its venomous snakes and scorpions, a thirsty and waterless land."

So, He loosed the serpents.

The brass serpent on the pole showed the serpent to be judged and rendered harmless.

The Zohar (Shelah, 175) explains: As soon as he (the victim) turns his eyes and sees the likeness of the serpent, he forthwith becomes filled with awe and prays to the Lord, knowing that this was the punishment that he deserved. As long as the son sees his father's strap, he is afraid of his father....Regarding this it is stated: "When he looketh upon it, he shall live." He saw the strap with which He struck - and this led to him being redeemed.

- **John 3:14-15** - "Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, that everyone who believes in Him may have eternal life"

The serpent represents Christ, who became a curse for us:

- **Galatians 3:13-14** - "Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, 'Cursed is everyone who hangs on a tree') that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith."

Martin Luther saw three aspects of Christ in this event:

- The brazen serpent had the form of a real serpent, but was "without poison, and altogether harmless." So God sent His Son in the form of sinful flesh, and yet without sin.
- The lifting up of the serpent as a standard was a triumphal exhibition of the poisonous serpents as put to death, just as the lifting up of Christ upon the cross was a public triumph over the evil principalities and powers He defeated.
- Just as the Israelites had to turn their eyes to the brazen serpent in believing obedience to the word of the Lord, in order to be cured of the bite of the poisonous serpents, we look with faith at the Son of man lifted up upon the cross, if we would be delivered from the bite of the old serpent, from sin, death, the devil, and hell.

(The brass serpent was taken with Israel to the Promised Land, and continued until the days of Hezekiah, **2 Kings 18:4**, who broke it up when it became an object of idolatry).

The Approach to Moab

Numbers 21:13-15 describe possibly a miraculous intervention of God recorded in the now lost Book of the Wars of the Lord when the Amorites tried to ambush Israel as they crossed through a gorge between two mountains. According to Rashi the mountain on one side trembled and moved toward the mountain on the other side, killing all the Amorite warriors.

Numbers 21:16 - "And from thence they went to Beer: that is the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water. Then Israel sang this song, Spring up, O well; sing ye unto it: The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves. ..."

"Beer" means "well"

Miriam's Well / the Rock that followed them

"This well was in the shape of a sieve-like rock, out of which water gushes forth as from a spout. It followed them on all their wanderings, up hill and down dale, and wherever they halted, it halted, too, and it settled opposite the Tabernacle. Thereupon the leaders of the twelve tribes would appear, each with his staff and chant these words to the well, 'Spring up, O well, sing ye unto it; nobles of the people digged it by the direction of the

lawgiver with their staves." Then the water would gush forth from the depths of the well, and shoot up high as pillars, then discharge itself into great streams that were navigable, and on these rivers the Jews sailed to the ocean, and hauled all the treasures of the world therefrom. Once upon a time it happened that a leper ... come in contact with the waters of Miriam's well and he was instantly healed." - *Legends of the Jews, Vol. 3.*

-1 Corinthians 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."

As the brazen serpent was a figure of Christ, who is lifted up for our cure, so is this well a figure of the Spirit, who is poured forth for our comfort, and from whom flow to us rivers of living waters, **John 7:38,39.**

Defeat of Sihon King of the Amorites

Numbers 21:23-24 - "And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel. And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong."

Defeat of Og King of Bashan

Numbers 21:33 - "And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei. And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land."

- Deuteronomy 3:11 - "For only Og, king of Bashan, was left from the remnant of the Rephaim. His bedstead was a bedstead of iron; is it not in Rabbah of the children of Ammon? Nine cubits was its length, and four cubits its breadth, according to the cubit of a man."

The Rephaim were an ancient race of giants : mentioned at **Genesis 15:20;** **Deuteronomy 2:10-21, 3:11;** **Joshua 12:4, 13:12, 15:8, 17:15, 18:16;** **2 Samuel 5:18-22, 23:13;** and **1 Chronicles 11:15, 14:9 and 20:4.**

This victory showed the fears of the spies and their faithlessness was mistaken.

- Numbers 13:33 - And there we saw the giants (*Nephilim*), the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

Numbers 22:1 - "And the children of Israel set forward, and pitched in the plains of

Moab on this side Jordan by Jericho."