

1 Cor 10.1-4

Why spiritual/supernatural drink? (food is understandable)

Spiritual following rock? “Rock was Christ” ???

note margin: Ex 17.6 Nu 20.7-11 Ps 78.15s

but also do search on πέτρας

How get idea of following?

a) Ex 17 and Nu 20: how many water rocks can there be?!

b) Num 21.16-20 – Miriam’s well that followed

look at Ps 78 (LXX 77):15ff

^{APB} **Psalm 78:15** He split a rock in the wilderness, and made them drink as in a great deep.

^{NAU} **Psalm 78:15** He ^asplit <01234> the rocks <06697> in the wilderness <04057b> And gave <08248> them abundant <07227a> drink <08248> like the ocean <08415> depths <08415>.

^{NRS} **Psalm 78:15** He split rocks open in the wilderness, and gave them drink abundantly as from the deep.

^{BGT} **Psalm 77:15** διέρρηξεν πέτραν ἐν ἐρήμῳ καὶ ἐπότισεν αὐτοὺς ὡς ἐν ἀβύσσῳ πολλῇ

יִבְקַע צְרִים בַּמִּדְבָּר וַיִּשְׁקַ פְּתַח־מֵוֹת רַבָּה ^{WTT} **Psalm 78:15**

<06697> צִוֵּר *tsur*

NOTE: Hebrew does use plural; LXX has singular

^{APB} **Psalm 78:16** And He brought water out of the rock, and caused waters to flow down as rivers.

^{NAU} **Psalm 78:16** He ^abrought <03318> forth <03318> streams <05140> also from the rock <05553> And caused waters <04325> to run <03381> down <03381> like rivers <05104>.

^{NRS} **Psalm 78:16** He made streams come out of the rock, and caused waters to flow down like rivers.

^{BGT} **Psalm 77:16** καὶ ἐξήγαγεν ὕδωρ ἐκ πέτρας καὶ κατήγαγεν ὡς ποταμοὺς ὕδατα

וַיּוֹצֵא נְזֻלִּים מִסֶּלַע וַיּוֹרֵד פְּנֵה־רוֹת מַיִם ^{WTT} **Psalm 78:16**

<05553> סֶלַע *sela* (700d)

So what “rock” in Hebrew?

^{APB} **Exodus 17:6** Behold, I stand there before you, on the rock in Horeb, and you shall strike the rock, and water shall come out from it, and the people shall drink. And Moses did so before the sons of Israel.

^{NAU} **Exodus 17:6** "Behold <02009>, I will stand <05975> before <06440> you there <08033> on the rock <06697> at ^aHoreb <02722>; and ^byou shall strike <05221> the rock <06697>, and water <04325> will come <03318> out of it, that the people <05971a> may drink <08354>." And Moses <04872> did <06213a> so <03651> in the sight <05869> of the elders <02205> of Israel <03478>.

^{NRS} **Exodus 17:6** I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink." Moses did so, in the sight of the elders of Israel.

^{BGT} **Exodus 17:6** ὁδε ἐγὼ ἕστηκα πρὸ τοῦ σέ ἐκεῖ ἐπὶ τῆς πέτρας ἐν Χωρηβ καὶ πατάξεις τὴν πέτραν καὶ ἐξελεύσεται ἐξ αὐτῆς ὕδωρ καὶ πίεται ὁ λαός μου ἐποίησεν δὲ Μωυσῆς οὕτως ἐναντίον τῶν υἱῶν Ἰσραηλ

Exodus 17:6
הַנְּנִי עֹמֵד לְפָנֶיךָ שָׁם עַל־הַצּוּר בְּחָרֵב וְהִכִּיתָ
בַּצּוּר וַיֵּצֵאוּ מִמֶּנּוּ מִיָּמִים וַשְּׁתַּה הָעָם וַיַּעַשׂ כֵּן מֹשֶׁה לְעֵינֵי זְקֵנֵי
יִשְׂרָאֵל

^{APB} **Numbers 20:8** Take your rod, and call the assembly, you and Aaron your brother, and speak to the rock before them, and it shall give forth its waters; and you shall bring forth for them water out of the rock, and give drink to the congregation and their cattle. ⁹ And Moses took his rod which was before the Lord, as the Lord commanded. ¹⁰ And Moses and Aaron assembled the congregation before the rock, and said to them, Hear me, you disobedient; must we bring you water out of this rock? ¹¹ And Moses lifted up his hand and struck the rock with his rod twice; and much water came forth, and the congregation drank, and their cattle.

^{NAU} **Numbers 20:8** "Take <03947> ^athe rod <04294>; and you and your brother <0251> Aaron <0175> assemble <06950> the congregation <05712> and speak <01696> to the **rock <05553>** before their eyes <05869>, that it may yield <05414> its water <04325>. You shall thus bring <03318> forth <03318> water <04325> for them out of the **rock <05553>** and let the congregation <05712> and their beasts <01165> drink <08248>." ⁹ So Moses <04872> took <03947> the rod <04294> ^afrom before <04480> <06440> the LORD <03068>, just <03512c> as He had commanded <06680> him; ¹⁰ and Moses <04872> and Aaron <0175> gathered <06950> the assembly <06951> before <0413> <06440> the rock <05553>. And he said <0559> to them, "^aListen <08085> now <04994>, you rebels <04784>; shall we bring <03318> forth <03318> water <04325> for you out of this <02088> **rock <05553>**?" ¹¹ Then Moses <04872> lifted <07311> up his hand <03027> and struck <05221> **the rock <05553>** twice <06471> with his rod <04294>; and ^awater <04325> came <03318> forth <03318> abundantly <07227a>, and the congregation <05712> and their beasts <01165> drank <08354>.

^{NRS} **Numbers 20:8** Take the staff, and assemble the congregation, you and your brother Aaron, and command the rock before their eyes to yield its water. Thus you shall bring water out of the rock for them; thus you shall provide drink for the congregation and their livestock. ⁹ So Moses took the staff from before the LORD, as he had commanded him. ¹⁰ Moses and Aaron gathered the assembly together before the rock, and he said to them, "Listen, you rebels, shall we bring water for you out of this rock?" ¹¹ Then Moses lifted up his hand and struck the rock twice with his staff; water came out abundantly, and the congregation and their livestock drank.

^{BGT} **Numbers 20:8** λαβὲ τὴν ῥάβδον καὶ ἐκκλησίασον τὴν συναγωγὴν σὺ καὶ Ααρων ὁ ἀδελφός σου καὶ λαλήσατε πρὸς τὴν πέτραν ἔναντι αὐτῶν καὶ δώσει τὰ ὕδατα αὐτῆς καὶ ἐξοίσετε αὐτοῖς ὕδωρ ἐκ τῆς πέτρας καὶ ποτιεῖτε τὴν συναγωγὴν καὶ τὰ κτήνη αὐτῶν ⁹ καὶ ἔλαβεν Μωυσῆς τὴν ῥάβδον τὴν ἀπέναντι κυρίου καθὰ συνέταξεν κύριος ¹⁰ καὶ ἐξεκκλησίασεν Μωυσῆς καὶ Ααρων τὴν συναγωγὴν ἀπέναντι τῆς πέτρας καὶ εἶπεν πρὸς αὐτούς ἀκούσατέ μου οἱ ἀπειθεῖς μὴ ἐκ τῆς πέτρας ταύτης ἐξάξομεν ὑμῖν ὕδωρ ¹¹ καὶ ἐπάρας Μωυσῆς τὴν χεῖρα

αὐτοῦ ἐπάταξεν τὴν πέτραν τῆ ῥάβδῳ δίς καὶ ἐξῆλθεν ὕδωρ πολὺ καὶ ἔπιεν ἡ συναγωγὴ καὶ τὰ κτήνη αὐτῶν

קח אֶת־הַמָּטָה וְהַקֵּהל אֶת־הָעֵדָה אֶתָּה וְאֶהְרֹן
אֶחָד וּדְבַרְתֶּם אֶל־הַסֵּלַע לְעֵינֵיהֶם וְנָתַן מִיָּמָיו וְהוֹצֵאתָ לָהֶם
מִים מִן־הַסֵּלַע וְהִשְׁקִיתָ אֶת־הָעֵדָה וְאֶת־בְּעִירָם⁹ וַיִּקַּח מֹשֶׁה
אֶת־הַמָּטָה מִלְּפָנָיו יְהוָה כַּאֲשֶׁר צִוָּהוּ¹⁰ וַיִּקְהֵלוּ מֹשֶׁה וְאֶהְרֹן
אֶת־הַקֵּהל אֶל־פְּנֵי הַסֵּלַע וַיֹּאמֶר לָהֶם שְׁמַעוּ־נָא הַמְּרִים
הַמִּן־הַסֵּלַע הַזֶּה נּוֹצֵיא לָכֶם מַיִם¹¹ וַיָּרֶם מֹשֶׁה אֶת־יָדוֹ וַיַּךְ
אֶת־הַסֵּלַע בַּמָּטָהוּ פָּעַמַיִם וַיֵּצְאוּ מַיִם רַבִּים וַתִּשֶׂת הָעֵדָה
וּבְעִירָם ס

>>> Ps 77/8:15f is accurately recounting the two rock incidents – note use of the two different words for rock BUT LXX uses same for both: πετρας

Is this story prominent in recollection of ancient readers?

Also cf:

Ps 105(LXX 104):41

Deut 8:15

Ps 114:8

^{APB} **Psalm 114:8** who turned the rock into pools of water, and the flint into fountains of water.

^{NAU} **Psalm 114:8** Who ^aturned <02015> the rock <06697> into a ^bpool <098> of water <04325>, The ^cflint <02496> into a fountain <04599> of water <04325>.

<02496> חֲלָמִישׁ *challamish* (321d)

^{NRS} **Psalm 114:8** who turns the rock into a pool of water, the flint into a spring of water.

^{BGT} **Psalm 113:8** τοῦ στρέψαντος τὴν πέτραν εἰς λίμνας ὑδάτων καὶ τὴν ἀκρότομον εἰς πηγὰς ὑδάτων

וְהַפְּכִי הַצּוּר אֲנָם־מַיִם חֲלָמִישׁ לְמַעַיְנו־מַיִם ^{WTT} **Psalm 114:8**

Isa 48.21

WisSol 11:4 - ^{NRS} **Wisdom 11:4** When they were thirsty, they called upon you, and water was given them out of flinty rock, and from hard stone a remedy for their thirst.

^{BGT} **Wisdom 11:4** ἐδίψησαν καὶ ἐπεκαλέσαντό σε καὶ ἐδόθη αὐτοῖς ἐκ πέτρας ἀκροτόμου ὕδωρ καὶ ἴαμα δίψης ἐκ λίθου σκληροῦ

>> cf w/ Ps 114/3.8 – use of πέτρας ἀκροτόμου and λίθου σκληροῦ

Philo, Life of Moses I, XXXVIII. (210) Accordingly, they had a great abundance of these birds, as they never failed. But, a second time, a terrible scarcity of water came upon them and afflicted them; and, as they again speedily began to despair of their safety, Moses, taking his sacred rod with which he had wrought the signs in Egypt, being inspired by God, smote the precipitous rock. (211) And the rock being struck this seasonable blow, whether it was that there was a spring previously concealed beneath it, or whether water was then for the first time conveyed

into it by invisible channels pouring in all together and being forced out with violence, at all events the rock, I say, was cleft open by the force of the blow and poured forth water in a stream, so that it not only then furnished a relief from thirst, but also supplied for a long time an abundance of drink for so many myriads of people. For they filled all their water vessels, as they had done before, from the fountains which were bitter by nature, but which, by divine providence, were changed to sweet water. (212) And, if any one disbelieves these facts, he neither knows God nor has he ever sought to know him; for, if he had, he would have instantly known, he would have known and surely comprehended, that all these unexpected and extraordinary things are the amusement of God; looking at the things which are really great and deserving of serious attention, namely, the creation of the heaven, and the revolutions of the planets and fixed stars, and the shining of light--of the light of the sun by day and that of the moon by night--and the position of the earth in the most centre spot of the universe, and the vast dominions of the different continents and islands, and the innumerable varieties of animals and plants, and the effusion of the sea, and the rapid courses of the ever-flowing rivers and winter mountain torrents, and the streams of everlasting springs, some of which pour forth cold and others hot water, and the various changes and alterations of the air and climate, and the different seasons of the year, and an infinite number of other beautiful objects. (213) And the whole of a man's life would be too short if he wished to enumerate all the separate instances of such things, or even to detail fully all that is to be seen in one complete portion of the world; aye, if he were to be the most longlived man that has ever been seen. But all these things, though they are in truth really wonderful, are despised by us by reason of our familiarity with them. But the things to which we are not accustomed, even though they may be unimportant, still make an impression upon us from our love of novelty, while we yield to strange ideas concerning them.

Josephus, Antiquities, III.1. 7. As soon as they were removed thence, they came to Rephidim, being distressed to the last degree by thirst; and while in the foregoing days they had lit on a few small fountains, but now found the earth entirely destitute of water, they were in an evil case. They again turned their anger against Moses; but he at first avoided the fury of the multitude, and then betook himself to prayer to God, beseeching him, that as he had given them food when they were in the greatest want of it, so he would give them drink, since the favor of giving them food was of no value to them while they had nothing to drink. And God did not long delay to give it them, but promised Moses that he would procure them a fountain, and plenty of water, from a place they did not expect any. So he commanded him to smite the rock which they saw lying there, (5) with his rod, and out of it to receive plenty of what they wanted; for he had taken care that drink should come to them without any labor or pains-taking. When Moses had received this command from God, he came to the people, who waited for him, and looked upon him, for they saw already that he was coming apace from his eminence. As soon as he was come, he told them that God would deliver them from their present distress, and had granted them an unexpected favor; and informed them, that a river should run for their sakes out of the rock. But they were amazed at that hearing, supposing they were of necessity to cut the rock in pieces, now they were distressed by their thirst and by their journey; while Moses only smiting the rock with his rod, opened a passage, and out of it burst water, and that in great abundance, and very clear. But they were astonished at this wonderful effect; and, as it were, quenched their thirst by the very sight of it. So they drank this pleasant, this sweet water; and such it seemed to be, as might well be expected where God was the donor. They were also in admiration how Moses was honored by God; and they made grateful returns of sacrifices to God for his providence towards them. Now

that Scripture, which is laid up in the temple, (6) informs us, how God foretold to Moses, that water would in this manner be derived out of the rock.'

TgPsJon on Num 20.8-11: And the Lord spake with Mosheh, saying: Take the rod of the miracles, and gather the congregation, thou, and Aharon thy brother, and both of you adjure the rock, by the Great and manifested Name, while they look on, and it shall give forth its waters: but if it refuse to bring forth, smite thou it once with the rod that is in thy hand, and thou wilt bring out water for them from the rock, that the congregation and their cattle may drink.

And Mosheh took the rod of the miracles from before the Lord, as he had commanded him. And Mosheh and Aharon gathered the congregation together before the rock. And Mosheh said to them, Hear now, rebels: is it possible for us to bring forth water for you from this rock? And Mosheh lifted up [JERUSALEM. And Mosheh lifted up] his hand, and with his rod struck the rock two times: at the first time it dropped blood; but at the second time there came forth a multitude of waters. And the congregation and their cattle drank.

But the Lord spake to Mosheh and Aharon with the oath, Because ye have not believed in My Word,[1] to sanctify Me in the sight of the children of Israel, therefore you shall not bring this congregation into the land that I will give them. These are the Waters of Contention, where the sons of Israel contended before the Lord on account of the well that had been hidden; and He was sanctified in them, in Mosheh and Aharon, when (the waters) were given to them.

TgOnk on Num 20.8-11: And Mosheh and Aharon went up from before the congregation unto the door of the tabernacle of ordinance, and fell upon their faces; and the glory of the Lord was revealed to them. And the Lord spake with Mosheh, saying, Take the rod, and gather the congregation together, thou and Aharon thy brother, and speak to the Rock, before their eyes, and it shall give its waters; and thou shalt bring forth water for them from the rock, and give drink to the congregation and their cattle.

And Mosheh took the rod from before the Lord, as He had commanded him.

And Mosheh and Aharon assembled the congregation before the rock; and he said to them: Hear now, rebels! Are we to draw forth water for you from this rock?

And Mosheh lifted up his hand, and smote the rock with the rod two times; and the waters came forth greatly, and the congregation drank and their cattle.

But the Lord spake unto Mosheh and Aharon: Because you have not believed in My Word to sanctify Me in the eyes of the sons of Israel, therefore you shall not bring this congregation into the land that I have given them. These are the Waters of Strife,[2] because the sons of Israel strove before the Lord, and He was sanctified in them.

Pseudo-Philo 10. 7. But as for his own people, he led them forth into the wilderness: forty years did he rain bread from heaven for them, and he brought them quails from the sea, and a well of water following them. * 7. *A well of water following them.* Cf. 1 Cor. 10:4, and XI. 15 of our text, which agrees very closely with the wording of the Targum of Onkelos on Numbers. See Thackeray, *St. Paul and Contemporary Jewish Thought*, p. 206, etc., on the genesis of the legend. He shows that it arises from a current interpretation of Num. 20:61 *seq.* The Bible has: (16) And from thence (they journeyed) to Beer. . (18) And p. 106 from the wilderness (they journeyed) to Mattanah, (19) And from Mattanah to Nahaliel, and from Nahaliel to Bamoth. The Targum of Onkelos has: (16) "And thence was given them the well (Beer = well) . . . (18) It was given to them from (in) the wilderness (Mattanah = gift). (19) And from (the time) that it was given them, it descended with them to the rivers, and from the rivers it went up with them to the height (Nahaliel = rivers of God, Bamoth = height)." This

Targum represents first-century teaching: the later Targum of Palestine amplifies the theme to some extent. See also Driver in *Expositor*, 1889, I. 15.

Cf Ginzburg sheet on Miriam's Well
Also cf Waters of Meribah

Still, how Rock = Christ

In πετρας word search >>

^{NRS} **Romans 9:33** as it is written, "See, I am laying in Zion a stone that will make people stumble, a rock that will make them fall, and whoever believes in him¹ will not be put to shame."

^{BGT} **Romans 9:33** καθὼς γέγραπται· ἰδοὺ τίθημι ἐν Σιών λίθον προσκόμματος καὶ πέτραν σκανδάλου, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυθήσεται.

^{NRS} **1 Peter 2:6** For it stands in scripture: "See, I am laying in Zion a stone, a cornerstone chosen and precious; and whoever believes in him¹ will not be put to shame."⁷ To you then who believe, he is precious; but for those who do not believe, "The stone that the builders rejected has become the very head of the corner,"⁸ and "A stone that makes them stumble, and a rock that makes them fall." They stumble because they disobey the word, as they were destined to do.

^{BGT} **1 Peter 2:6** διότι περιέχει ἐν γραφῇ· ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνιαῖον ἐκλεκτὸν ἔντιμον καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυθή. ⁷ ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν, ἀπιστοῦσιν δὲ λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας ⁸ καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες εἰς ὃ καὶ ἐτέθησαν.

Margin notes >> Isa 28.16; Mt 21.42! Ps 117.22LXX Isa 8.14 Mt 16.42! (should be 16.23)

check these in OT index in NET

It is through Isa 28.16; 8.14 and Ps 118.22 that >> Rock >> Christ

Note eCatenae and note links to ANF – by now, Rock has become standard