THE SIN OF MOSES: AN EXEGETICAL STUDY OF NUMBERS 20:10-12

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Abstrak

Musa adalah seorang pemimpin yang terkenal didalam Alkitab, khususnya didalam Kitab Perjanjian Lama. Di dalam Kitab Ulangan 20 didapati dalam memimpin bangsa Israel Musa dan Harun mencoba memberikan pengarahan peranan mereka sebagai seorang pemimpin. Kisah tentang Musa dan Harun mennunjukan dosa yang mencegah mereka memasuki tanah perjanjian. Sebagai pemimpin bangsa Israel, Musa memberikan pengarahan dan instruksi agar bangsa Israel dapat menurut akan perintah Allah. Adanya persungutan yang dilakukan oleh bangsa Israel menyebabkan membuka pertengkaran didalam kepemimpinan Musa dan mungkin telah menyebabkan dia menjadi jengkel dan bertindak tidak sesuai dengan arahan Tuhan. Keputusan yang dilakukan seorang pemimpin merupakan peran ketaatan dalam memimpin umat Allah dan bagaimana dapat mempengaruhi peran dalam kepemimpinan.

Kata Kunci: *Kepemimpinan, Penurutan*

Introduction

Numbers 20 narrates the story about Moses and Aaron sin that prevent them from entering the land of promises. Moses had brought the Israelites out of Egypt and route to Canaan. The murmur of the people which sometimes lead to open contention which Moses might have caused him to be irritated and acted not according to God's direction.

Statement of the Problem

Questions that come to my mind when reading the text are: what is a role of obedience in leading God's people? To what extent can wrong decision effect once role of leadership?

Purpose of the Study

The purpose of this study is investigating the role of obedience in leadership in leading God's people and how wrong decisions can an affect once role in leadership.

Methodology and Procedure

The study is an exegesis of Numbers 20:10-12. The study used the grammatical "historical approach to biblical interpretation. The papers are divided into three parts. Part 1 is introduction to the study. Part 2 deals with analysis of the text. The last is Summery and conclusion of study.

History of Interpretation

This paper identifies the Problems of People of Israel keep on complain and murmur to the leaders of Moses and Aaron during their Journey to enter the promise Land. God's commend to Moses to follow His instruction but something happen the action of Moses. As a leader Moses action was "anger"[1] to the people of Israel. According to Fitzmyer Moses action showed a certain lack of faith by striking the rock twice.[2] And Bud says the nature of the Sin committed by Moses and Aaron it has been defined as unbelief, haste or ill temper, and disobedience.[3] Milgrom says in Hebrew did not yaʾaminu bi, "trust Me" (14:11).[4] The charge in v. 12—they did not 'trust' in God (used of the people in 14:11, with the same result).[5]

Delimitation of Study

This study is limited to investigating the meaning of the meaning of the expression לֹאהֶאֱמַנְתֶּם in Num 20:12 within its periscope and the larger context.

Other aspects of the text will only be addressed as they contribute to the understanding of the use of לֹא־הֶאֱמַנְתֶּם in the passage.

This study is not far-reaching in its dealing with the term לֹא־הֶאֱמַנְתֶּם throughout the Pentateuch, but is rather helpful. The passages of Num. 20:10-12; Exod. 15:22-27; 17:1-7 are also alluded as these texts clarify the meaning of the expression לֹא־הֶאֱמַנְתֶּם in Num. 20:10-12.

INTERPRETATION OF NUMBERS 20:12

This section deals with the translation of the text, linguistic analysis, literary analysis, literary context, historical context, intertextuality and theological implication.

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[1] Timothy R. Ashley. *The book of Numbers,* New International Commentary of the Old Testament, (Grand Rapids, Eerdmans, 1993). 383-386.

[2] Raymond Edward Brown, Joseph A. Fitzmyer and Roland Edmund Murphy, *The Jerome Biblical Commentary* (Englewood Cliffs, N.J.: Prentice-Hall, 1996), 1:93.

[3] Phillip J. Budd, *Numbers*, Word Biblical (WB) 5 (Dallas: Word, Incorporated, 2002), 218.

[4] Jacob Milgrom, *Numbers*, English and Hebrew; Commentary in English., The JPS Torah commentary (Philadelphia: Jewish Publication Society, 1990), 166.

[5] John Barton and John Muddiman, *Oxford Bible Commentary* (New York: Oxford University Press, 2001), Num. 20:1.

Text and Translation

וַיַּקְהִ֜לוּ מֹשֶׁ֧ה וְאַהֲרֹ֛ן אֶת־הַקָּהָ֖ל אֶל־פְּנֵ֣י הַסָּ֑לַע וַיֹּ֣אמֶר לָהֶ֗ם שִׁמְעוּ־נָא֙ הַמֹּרִ֔ים הֲמִן־הַסֶּ֣לַע הַזֶּ֔ה נוֹצִ֥יא לָכֶ֖ם מָֽיִם׃ (Num 20:10 WTT) וַיָּ֨רֶם מֹשֶׁ֜ה אֶת־יָד֗וֹ וַיַּ֧ךְ אֶת־הַסֶּ֛לַע בְּמַטֵּ֖הוּ פַּעֲמָ֑יִם וַיֵּצְאוּ֙ מַ֣יִם רַבִּ֔ים וַתֵּ֥שְׁתְּ הָעֵדָ֖ה וּבְעִירָֽם׃ ס (Num 20:11 WTT) וַיֹּ֣אמֶר יְהוָה֮ אֶל־מֹשֶׁ֣ה וְאֶֽל־אַהֲרֹן֒ יַ֚עַן לֹא־הֶאֱמַנְתֶּ֣ם בִּ֔י לְהַ֨קְדִּישֵׁ֔נִי לְעֵינֵ֖י בְּנֵ֣י יִשְׂרָאֵ֑ל לָכֵ֗ן לֹ֤א תָבִ֨יאוּ֙ אֶת־הַקָּהָ֣ל הַזֶּ֔ה אֶל־הָאָ֖רֶץ אֲשֶׁר־נָתַ֥תִּי לָהֶֽם׃ (Num 20:12 WTT)	**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?" (Num 20:10 NAU) **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. (Num 20:11 NAU) **12** But the LORD 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." (Num 20:12 NAU)

Linguistic Study

The expression "you have not believed" in Num 20:12 is from Hebrew expression לֹא־הֶאֱמַנְתְּ which morphologically states in Hiphil perfect 2nd person masculine plural. Hiphil perfect (לֹא־הֶאֱמַנְתְּ) generally implies "a complete whole" of an action" while infinitive means "support," "faithful."[6] The basic meaning of the Hebrew אמן is "to be firm,"

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[6]Bill T. Arnold and John H. Choi, A Guide to Biblical Hebrew Syntax (Cambridge: Cambridge University Press, 2003), 54.

"trustworthy,"[7] or "safe."[8] The hiphil perfect form "to believe" or "to think."[9] The verb ומא means "believe," or "put trust in,"[10] or "faithfulness."[11] It implies "purpose"[12] to expose the reason at the unbelieving action done by Moses and Aaron in previous finite verb meaning to be firm, to build up, "to support," to nurture, or to establish. The primary meaning is that of providing stability and confidence, like a baby would find in the arms of a parent. It is used to signify support of a pillar (2 Kings. 18:16); nurture and nourishment (Num. 11:12; Ruth 4:16; thus, a nurse, 2 Sam. 4:4); cradling in one's arms (Isa. 60:4); a house firmly founded (1 Sam. 2:35; 25:28); a secure nail that finds a solid place to grip (Isa. 22:23); a lasting permanence (Ps. 89:28[29]; with negative particle, Jer. 15:18). Metaphorically, the word conveys the notion of faithfulness and trustworthiness, such that one could fully depend on (Deut. 7:9; Job 12:20; Ps. 19:7[8]; Isa. 55:3; Mic. 7:5). Therefore, the word can also signify certitude or assurance (Deut. 28:66; Job 24:22; Hos. 5:9) and belief, in the sense of receiving something as true and sure (Gen. 15:6; Exod. 4:5; 2 Chr. 20:20; Ps. 78:22; Isa. 53:1; Jon. 3:5).[13]

The Hebrew two major points of system stress and development involve the Qal: Piel contrast and the Piel: Hiphil contrast. Hebrew grammars traditionally represent the Hiphil stem as the causative of the Qal stem. Thus, the meaning of Hiphil qal is it translated as "trust in, have faith"[14]or" stand firm."[15]

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[7]James Swanson, *Dictionary of Biblical Languages With Semantic Domains : Hebrew (Old Testament)*, electronic ed. (Oak Harbor: Logos Research Systems, Inc., 1997), s.v. "אמן."

[8]Ludwig Koehler, Walter Baumgartner, M.E.J Richardson and Johann Jakob Stamm, *The Hebrew and Aramaic Lexicon of the Old Testament*, Volumes 1-4 Combined in One Electronic Edition., electronic ed. (Leiden; New York: E.J. Brill, 1999, c1994-1996), s.v. "אמן."

[9]Ibid.,63

[10]R. W. L. Moberly, *New International Dictionary of Old Testament Theology and Exegesis*, Vol. 1 (Grand Rapids: Michigan, 1997), 427.

[11]Francis Brown, with S. R. Driver and Charles A. Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*, Strong's, (TWOT), and GK References Copyright 2000 by Logos Research Systems, Inc., electronic ed. (Oak Harbor, WA: Logos Research Systems, 2000), s.v. "אמן."

[12]Brown, TWOT, s.v. "אמן."

[13]Warren Baker, *The Complete Word Study Dictionar : Old Testament* (Chattanooga, TN: AMG Publishers, 2003, c2002).s.v. "אָמַר."

[14]"The Hiphil form of the Hebrew was taken over by Syriac and Arabic, and Possibly by Ethiopic. The meaning of Arabic verb: "to be faithful, reliable, or to be secure" corresponding to this, the cognate nouns means:"secure, rest, peace, or

The Hebrew ומא can also mean "Promise."[16] The word "you" in the narrative refers to Moses and Aaron. The form "לֹא־הֶאֱמַנְתֶּ" occurs twice in the Pentateuch (Num 20:12; Deut 9:23). In Pentateuch the verb (אָמַר) basically means "believe," or "trust."[17] It is describes the faith of the individual in the word of God that makes him or her take appropriate action. Ashley describes the action of Moses "lack of trust."[18]

In its primitive form, the rootאָמַר also means "assurance," " faithful," "sure," "established," "trust," "verified," "steadfast," "continuance," "father," "bring up," "nurse," "be nursed," "surely be," "stand fast,""fail," and "trusty."[19] Outside of Hebrew, this word appears in Aramaic (infrequently), Arabic, and Syriac. It appears in all periods of biblical Hebrew (about 96 times) and only in the causative and passive stems.[20] The books of Numbers first appeared in Greek and Latin manuscripts and versions taken from the two men census of Israel recorded in the book (chapters 1, 26; Num. 1:1-54 and 26:1-65). However, most of this book recounts the experiences of Israel during the wandering "in the

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reliability, faithfullness." G. Johannes Botter Weck, helmer Ringgren, *Theological Wordbook of the Old Testament (TWOT)*, (Chicago: Moody Press, 1980), s.v. "אמן."

[15] Richard Whitaker, Francis Brown, S.R. (Samuel Rolles) Driver and Charles A. (Charles Augustus) Briggs, *The Abridged Brown-Driver-Briggs Hebrew-English Lexicon of the Old Testament : From A Hebrew and English Lexicon of the Old Testament by Francis Brown, S.R. Driver and Charles Briggs, Based on the Lexicon of Wilhelm Gesenius*, Edited by Richard Whitaker (Princeton Theological Seminary). Text Provided by Princeton Theological Seminary. (Oak Harbor WA: Logos Research Systems, Inc., 1997, c1906), s.v. "אמן."

[16]Francis Brown, with S. R. Driver and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament with an Appendix Containing the Biblical Aramaic* (BDB),based on the lexicon of William Genesius (1952), s.v. "אָמַר."

[17]Ludwig Koehler, Walter Baumgartner, M.E.J Richardson and Johann Jakob Stamm, *The Hebrew and Aramaic Lexicon of the Old Testament*, Volumes 1-4 Combined in One Electronic Edition., electronic ed. (Leiden; New York: E.J. Brill, 1999, c1994-1996), 63.

[18]Ashley, *Numbers,* 383-386.

[19]James Strong, *The Exhaustive Concordance of the Bible : Showing Every Word of the Text of the Common English Version of the Canonical Books, and Every Occurrence of Each Word in Regular Order.*, electronic ed. (Ontario: Woodside Bible Fellowship., 1996), s.v. "אָמַר."

[20]W. E. Vine, Merrill F. Unger and William White, *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville: T. Nelson, 1996), 1:15-16.

wilderness"; therefore in Jewish circles the book goes by the name "In the Wilderness."(b[e] midbar, the fifth word in the text).[21]

Literary Genre

The genre of Numbers 20 is a narrative.[22] In this point Moses conveys his point view through narratorial comments that surround those speech and actions of his character.[23] This passage is in a narrative genre that Moses and Aaron to be faith full from God as His messenger at the same time.

Literary Structure

The structure of book of Numbers for many scholars is very difficult to make. In this structure generally Ashley state a three part division applies, with the huge understanding with the geographic local. These three parts are: (1) from Israel at Sinai (1:1-10); (2) at around Kadesh–Barnea (l0:11-19:22), and (3) on the plain of Moab (20:1-36:13).[24] But some scholar tries to divide in two part Chaps. 1-25, Generation experience the Exodus and the Sinai, and chaps. 26-36, new generation replace the first 40 years later.

The chiastic structure of the Numbers 10:11- Joshua 24:33. Indicate that the Wilderness Journey Numbers 10:11-21:20 is the center budding of Aaron's rod (17:1-13[17:16-28]."[25]

a **Journey begins**: departure from Sinai(10:11-36)
- two short, positive journey poems/songs of Moses
- marching order as journey begins

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[21]Tremper Longman III and Raymond B. Dillard, *An Introduction to Old Testament* (Grand Rapids, MI: Baker, 2006), 92.

[22] Peter T. Vogt. Interpreting the Pentateuch: *An Exegetical Handbook,*(Grand rapids: Michigan, 2009), 58.

[23]Ibid., 59.

[24]Ashley, *Number,* 2.

[25]David A. Dorsey, *The Literary Structure of the Old Testament*: *A Commentary on Genesis to Malachi* (Grand Rapids, MI: Baker, 1999), 84. Dorsey describes it as "the structure of Numbers 10:11- Joshua 24:33."The first unit following the Sinai treaty-like the unit immediately preceding it tells the story of Israel's journey through the wilderness. The unit opens with Israel's departure from Sinai, and it closes(Num. 21:20) with their arrival at the plains(or "valley," *gaye*, cf. Deut. 3:29) of Moab. Everything in this unit is tied together by single focus: the journey. The unity of Numbers 10:11-21:20 is reinforced structurally. It is designed and arranged to form an overall symmetry with thirteen smaller units.

b **complaint about hardship, manna, and no food** (11:1-35)
- God send <u>fire</u> and <u>quail</u> to punish them, and many die
- they cry to Moses, who <u>prays</u> (*wayyitpalle*) and relief is given
- people <u>complain</u> that Moses has brought them <u>out of Egypt</u>
- death comes as <u>people bite the quail</u> ("while it was in their teeth")

c **Miriam punished for her sin (with Aaron): <u>leprosy</u>** (12:1-16)
- israel waits seven day

d **<u>rebellion</u> at Kadesh** (in Wildernes of Zin) (13:1-14:45)
- punishment: people <u>will not enter Canaan</u>
- people see spies <u>grapes, figs, pomegranates</u> brought from land
- ends: <u>military setback</u> as Israel stopped by Amalekite army

e **ritual regulations** (15:1-36)*
- offering and ritual purification

f **holiness of Aaron above Levites challenged** (15:37-16:50[15:37-17:15])
- Korah revolt (trigger is perhaps the tassel law)

g **CENTER : budding of Aaron's rod** (17:1-13[17:16-28])

f' **holiness of Aaron above Levites explained** (18:1-32)
- differing duties and privileges of Aaron and Levites

e' **ritual regulations** (19:1-22)

d' **<u>rebellion</u> at Kadesh** (in Wildernes of Zin) (20:1-21)
- punishment: people <u>will not enter Canaan</u>
- people complaint about lack <u>grapevines, figs, pomegranates</u>
- ends: <u>military setback</u> as Israel stopped by Edomite army

c' **Aaron punished for his sin:<u>death</u>** (20:22-29)+
- Israel mourns thirty days

b' **complaint about hardship, manna, and no food** (21:4-9)
- God send <u>feiry serpents</u> to punish them, and many die
- they cry to Moses, who <u>prays</u> (*wayyitpalle*) and relief is given
- people <u>complain</u> that Moses has brought them <u>out of Egypt</u>
- death comes as snake <u>bite the people</u> ("while it was in their teeth")

a' **Journey ends**: arrival at plains of Moab (10:11-36)
- two short, positive journey poems/songs of Moses
- marching order as journey begins

* An addendum (15:32-36) illustrates 15:30-31
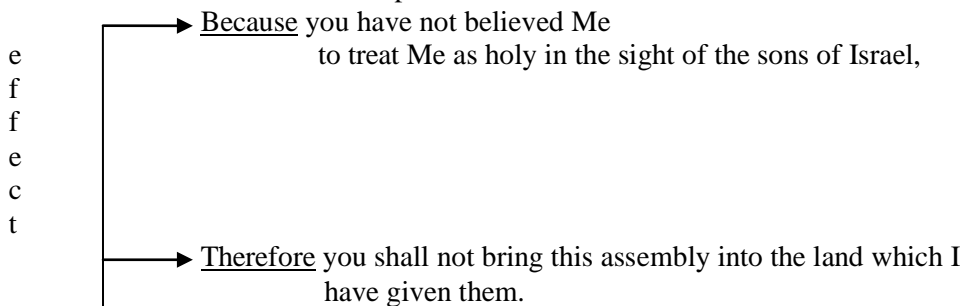+ An addendum (21:1-3) deals with a vow Israel made at this place

Story about Israel's rebellion at Kadesh "in Wilderness of Zin comprise the fourth and fourth to last units: the results of the rebellion(d) is that the people will not be allowed to enter Canaan; while the result of the second (d') is that Moses and Aaron will not be allowed to enter Canaan. The center of this chiastic structure is the negative tenor of this unit is reinforced by its structure. Israel's failure is highlighted by the matching stories of Israel's rebellion at Kadesh (unit d and d') and by matching stories of the people's complaining about the lack of food and water (unit b and b'). The failure of Israel's leadership is particularly emphasized by repeated coverage.[26]

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[26]David A. Dorsey, *The Literary Structure of the Old Testament*: *A Commentary on Genesis to Malachi* (Grand Rapids, MI: Baker, 1999), 85.

In the number 20:12 Moses after he tried to give information to communicate with God. God gave instructions to Moses that in accordance with their wishes therefore needs water. When God saw the reactions of Moses through his attitude to the nation of Israel to provide their needs there is something happen to Moses particularly and all the people in Israel generally. The problem shows to Moses that he against God as he strikes the rock to gain the waters of God.

The structure "cause – effect narrative "of the Numbers 20:12 (NAU) can be seen as follow:

Causative event will be effect to punishment.[27]

e
f
f
e
c
t
    → <u>Because</u> you have not believed Me
            to treat Me as holy in the sight of the sons of Israel,

    → <u>Therefore</u> you shall not bring this assembly into the land which I
            have given them.

The structure in Num 20:12 gives the explanation because his action not believing in God's commend the effect that his action to show them will not enter the promise land.

Literary Context

This story falls between the story of the account the death of Miriam in Kadesh (Num. 20:1) and Israel encounter the King of Edom (Num. 20:14-21). In Num. 20:2-5 when Israelite came to into wilderness of Zin the people contended with Moses and Aaron because there was no water. Moses and Aaron went to the tent of meeting and pleaded to the Lord (Num. 20:6). The Lord commanded Moses to take the rod of Aaron and speaks to the rock in the presence of assembly Israel (Num. 20:7-8). Moses took the rod of Aaron from before the Lord as commanded (Num. 20:9). Moses and Aaron gather together and address them as a rebels and that Moses and Aaron would bring water out re from the rock for them (Num. 20:10). Moses struck the rock twice with his (Moses') rod. Water came out for the people and their animal to drink (Num. 20:11). The Lord spoke to Moses because you did not honor Him before the children of Israel he will not enter the Promise Land (Num. 20:12). The death of Miriam might have contributed to Moses over reaction to the people demand for water. Numbers 20 reflect leader condition when lived in relationship with the Lord. The immediate context seems to explain the action of Moses and Aaron. It seems to suggest that the only way as a leader to obey the instructions of God.

Historical Context

Authorship

The authorship of the Pentateuch has generated more discussion and more disagreement than the question of who wrote the Pentateuch. Archaeological discoveries

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[27]The structure mine.

and advances in literary criticism have added fuel to the debate in the twentieth century.[28] Some scholar can prove that Moses had nothing whatever to do with the writing of Pentateuch. The book of Numbers does not state the name of author. Jewish tradition and the NT have attributed it to Moses (John 5:46-47).[29] Ashley state the text itself claims that Moses wrote some of the material of the Pentateuch.[30] The classic belief of the majority of believers in all ages is that the books of the Pentateuch are the handwork of Moses. In Numbers he is portrayed as a mature leader.[31]

Numbers 20 for critical scholar argue that it is not the work of Moses, or event of a contemporary of the events describes. Not only is Moses referred to throughout in the 3rd person, and in one passage in particular, in terms that have always occasioned difficulties to those who assume the Mosaic authorship, but repetitions, the divergent and contradictory accounts of the same matte, the marked differences of style in different part, the impossible numbers, and many other features of the book prove clearly that numbers is not the work of one who was contemporary with the event described, or familiar with the conditions presupposed.[32]

Date

Modern Scholarship date Numbers 20 in the 587 B.C after the exile to Babylonian.[33]

The text of the book has been standardized. It is written in what area really the old Hebrew characters, and represents the text much as it existed around 330 B.C.[34]

Character

The main focuses of Numbers 20 are the, God, Moses, Aaron, and people of Israel. Moses and Aaron see the backgrounds are the people murmuring, manifesting a lack of

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[28]Herbert Wolf, *An Introduction to the Old Testament Pentateuch* (Chicago: Moody, 1991), 51-55.

[29]John Sailhamer, *The Pentateuch as Narrative: A Biblical-Theological Commentary.*(Grand Rapids: Zondervan, 2006), 23.

[30]Ashley, *Numbers,* 3.

[31]"Authorship" (Numbers),*Seventh-day Adventist Bible commentary (SDABC)*, Rev. ed., ed. Francis D. Nichol (Washington, DC: Review & Herald, 1976-1980),1:821.

[32]George Buchanan Gray, *A Critical and Exegetical Commentary on Numbers* (London :Clark, 1976), xxx.

[33]Gerald Klingbeil, "Numbers," *Dictionary of the Old Testament: Pentateuch,* ed. T. Desmond Alexander and David W. Baker (Downers Grove, Illinois: Inter-Varsity Press, 2003), 613.

[34]"Historical Setting" (Numbers), *Seventh-day Adventist Bible Commentary* (SDABC), 1:821.

patience (In these verses, there are two prophets that is presenting. The first Moses and the second is Aaron have not believed in God.) . Moses the Prophet of Yahweh during that time in the wilderness of Zin he had dialog with the people of Israel because they keep complain and ask him to give water. This occasion is bringing forth of water from rock. Moses fell that this people force him to do action (Num.20:10-13). Moses had taken a hostile stance toward the people, and then hit the rock twice. This showed that Moses was not satisfied with what God said, but made it more forceful and terrifying, thus giving the wrong picture of God to the people. By doing this the full power and might of the LORD was not displayed to the people. In the view of Nichol, this momentary "lack of faith" prevented the exhibition of God's holiness through Moses and Aaron.[35]

Event and Place

The book of Numbers 20 story after the nation of Israel out of Egypt occurred in the year 40. At that time the nation of Israel were in the wilderness for 39 years. While in their long journey in the wilderness of Zin (v.1) the attitude and behavior of the nation of Israel which continues to grumbling or arguing and complaining because during the trip they lack of water and their favorite foods (vv.2-5), as they had done many times before.

Moses as the leader of the nation of Israel sees the situation and the events that the people of Israel needs, therefore he asked God what to do to be able to meet their needs. God gives instructions to Moses and Aaron very specific how to bring forth from water to the rock (vv. 7-9). Instead of speaking the rock, as God had instructions to them, he struck twice (v.11). As a result of this action, Moses did not believed God so God disallow Moses and Aaron from leading the people of Israel enter to the Promise Land (v.12). The death of Miriam might have contributed to Moses over reaction to the people demand for water.

People of Israel during their Journey from Mount Sinai to Kadesh are suffering and punishment for 39 years because of their unbelief. Israel was not faithful, rebellious, and ungrateful for the miracles and providence of God. People began to grumble shortly after leaving Mount Sinai (chapter 11; Num. 11:1-35); Miriam and Aaron against Moses (chapter 12; Num 12:1-16); Israel as a whole rebel with a stubborn unbelief in Kadesh and refused entry into Canaan (chapters 14; Num. 14:1-45); Korah the Levite and many rebelled against Moses (chapter 16; Num. 16:1-50), as was urged to lose patience by the rebellious people, Moses finally to vent his irritation sin (chapter 20; Num. 20:1-29).

Moses as a leader always makes good relationship with God since many time the people of Israel murmuring and rebellion to him. Especially when people of Israel lack of water (Num.20:8-12). Moses as a leader he many times asks God to solves the problem, but in this time Moses doesn't follow God Instruction he make his own action. God tell to Moses they will not enter the Promise Land.

Intertextuality

The closed connection of Numbers 20 with Exodus 17:1-17 is apparent not only in the general similarity of the story and identity of one of the names explained (Meribah), but also common clause, "And the people strove with Moses," which plays

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[35]Francis D. Nichol, *The Seventh-day Adventist Bible Commentary*: The Holy Bible with Exegetical and Expository Comment, Commentary Reference Series (Num. 20:13), Washington, D.C.: Review and Herald Publishing Association, 1978.

on the name to be explained in Exod.17:2; Num. 20:3.[36] In Exodus 17:1-7 this passage is narrative earlier story of Moses and Aaron whit Israelite concerns complaining of lack of water in wilderness. Numbers 20:1-13 and Exodus 17 Both stories contain a lament over a shortage of water and mention the rod used of Moses and the name for place of Meribah, meaning of "Quarrel".[37] In Exodus 17 people quarrel to Moses because there is no water (v.2) and Moses follow the instruction of Lord and strike the rock in the sight of the elders of Israel (v.8). The story is one same related to various grammatical and narrative tensions Numbers 20: 1-13.[38]

At Rephidim, Exodus 17:5–6, the Lord instructs Moses to take the stuff his staff no Aaron's staff to a rock so that water will come out of it (Num. 20:7-8). Moses follows instruction of God to strike the rock in order to produce water, and he did so faithfully in the presence of the elders of Israel. He acted faithfully and God was glorified. But this time the situation was similar, but the instructions and results were quite dissimilar. In other passage God said to Moses and Aaron to take the rod and speak to the rock (Numbers 20:8) this will be an even greater miracle, as there is no possibility that a physical blow will simply dislodge the natural plug to an aquifer. As we see this narrative they are big different between the two story is that in this passage the people were judge for an act of rebellion, where in Numbers 20 Moses and Aaron were judged. Furthermore, Moses and Aaron were judged not for their rebellion but for their lack of faith. While unbelief does not obstruct God's faithfulness (Rom. 3:3), it does affect the individual's capacity to receive the benefits of that faithfulness. The unbelief of many Israelites, for example, kept them from entering the Promised Land.[39]

Moses' action was angry and frustration to the people of Israel he used his felling instead follow God's instruction because Moses lifted up his hand and struck the rock twice with his rod. According to Gane the Hebrew text implicitly emphasizes the magnitude of his disobedience: To strike the rock, Moses lifted his hand which held his staff (20:11a). This is the language of sinning with a "high/lifted hand." He was defiant."(Num. 15:30).[40]

Moses and Aaron in Numbers 20:12 could not bring the people of Israel to enter Promise land. Cole says Moses and Aaron in this case they had refused to fully trust in the Lord's directions in the situation at hand, whereby they would have demonstrated their faith before the people and addressed the rock. Instead they addressed the people ruthlessly and intentionally struck the rock. This failure to follow instructions, coupled with a rebellious

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[36]George Buchanan Gray, *A Critical and Exegetical Commentary on Numbers* (London :Clark, 1976), 258.

[37]Dennis T. Olson, *Numbers*, Interpretation, a Bible commentary for teaching and preaching (Louisville: John Knox Press, 1996), 124.

[38]Katharine Doob Sakenfeld, *Journeying With God* : A Commentary on the Book of Numbers, International theological commentary (Grand Rapids, Mich.; Edinburgh: Wm. B. Eerdmans Pub. Co.; Handsel Press Ltd., 1995), 112.

[39]Ronald F. Youngblood, F. F. Bruce, R. K. Harrison and Thomas Nelson Publishers, *Nelson's New Illustrated Bible Dictionary*, Rev. Ed. of: Nelson's Illustrated Bible Dictionary.; Includes Index (Nashville: T. Nelson, 1995).

[40]Roy Gane, *Leviticus-Numbers*, The NIV Application commentary. (Grand Rapids : Zondervan, 2004), 671.

and abusive attitude against God's people, was a breach of the holiness of God.[41] Moses as the servant of Yahweh was to be an example of faithfulness. He had brought this grace to his Lord.[42]

Theology Implication

God appointed Moses as a leader of his people. As a leader he had to take care of the people. During their journey in the wilderness Moses does not follow God's Word, Moses action at Kadesh affected the holiness of God. In this way Moses does not control his behavior. The action of the leader on this event was hasty and passionate. As a result Moses could not enter the Promise Land. Moses did not demonstrate his faith in God because he could not control his anger. Moses' disobedience makes him act like God.

Finally, because of the actions and deeds of Moses as a leader he failed to remedy Israel entered the Promise Land. Moses misused God's gift. They misused the gift of leadership. As a God's servant they were meant to be models of submissive commanded and obscured God's glory. At Kadesh, he became an example of leader who did not follow the commandments of God.

Summary and Conclusion

In this paper attempted to study Num 20:12 within its context to draw some light in relation to the contextual meaning of the expression, "you have not believed Me." The expression "you have not believed" in Num 20:12 is from Hebrew expression לֹא־הֶאֱמַנְתֶּ.

Moses was a great leader, and God was with him. He was a meek and humble person. But as a human Moses was a sinner he has attempt to make wrong decision. His character was not demonstrated at the water in Meribah and actually Moses has to control his character in any situation and trust in God. God gave opportunity to Moses to follow as a servant of God and a leader of Israel to think and act deeply before doing his action before the people. Moses obstructed the holiness of God. Moses dishonored God. The consequence was that he did not enter the Promise Land. The sins of Moses include: (1) disobedience to God's command; (2) anger; (3) unbelief; and (4) dishonoring God.

In conclusion obedience to God is very important to leaders of God's people. The aim of the leader should be to honor God before the people and represent Him a right.

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[41]R. Dennis Cole, *Numbers*, New American 3 (NA) (Nashville: Broadman & Holman Publishers, 2001, c2000), 327.

[42]Ibid., 327.

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