

Exodus 4: 24-26; Numbers 12: 1-15
TEXT

1

SUBJECT: Moses and That
Ethiopian Woman
A Famous Family Fight

old
D 6/90

D 11/58
GP

The obvious, simple answer is found in the family group.

1. The kind of woman Zipporah was. Exodus 4:24-26
An exceedingly abrupt account. Moses neglected to circumcise his son in deference to the traditional prejudice of his wife. This threatened his wife's death. Zipporah did the rite only to save her husband from death - then she is reluctant and angry - she circumcises her own son, 'a bloody husband...'
This ~~account~~ induced Moses to send his wife and son only to his father, to the land of Midian. He took her with him to solve the problem of the 4 wives. They went against all regulations, the 2 women, who were to be kept by God to Moses. 9:18:2-6. Not mentioned by name again.

2. The kind of woman Miriam was.

The Heb. text of Numbers 12:1
(1) Miriam the leader: Her name before that of Aaron
: the word rendered 'speaks' in the feminine gender
: the judgment fell upon Miriam (12:10),
not upon Aaron, who seems to have yielded to the suggestion of Miriam as he had previously done to the braided in making the golden calf.
: from their immemorial ^{SISTERS} ~~relationship~~ has been inclined to meddle in the marriage affairs of their brother. [the feminine form of speak]. Miriam was less able to bear with the obstreperous disposition of Zipporah than was the mother of all men.
no small significance most noteworthy, the extreme meanness of Moses, patient endurance, is especially named in connection with what he had to bear in this family situation. The Heb. word 'speak' is 'anah' frequently interchanged with the cognate word, 'ani', as the meaning may be 'bowed down', 'oppressed'. The meaning of his two sons - 'Gershom' 'I was cast out, driven out' and Eliezer 'God is my help' 1 Chron. 23:14, 15 9:18:24

affairs more insight into the loneliness of his heart. His sense of desolation seems to have increased from the fact that Zipporah was by no means a congenial helpmate.

מִרְיָם וְהַקָּהֵן

וְהַקָּהֵן
she spoke

עַל-יְהוָה
for the cause:
"on account of"

גַּם עָשְׂתָּהּ
against

דָּוָה כִּי שָׂאָה
Cushite

דָּוָה שָׂאָה
the woman

לָקַח
he had spoken =
married

וְהָיָה
which

- NUMBERS 12:1

Miriam burst out, "what ^{is} Cushite woman?" "Miriam
made it sound as bad as possible. In the name of
Calvin and many others according to the ^{philosophy} of all ages
to suggest, to caricature, to abuse. She speaks disdainfully
of the woman she dislikes, despises.

(2) Could Zipporah be called a "Cushite"?
Could the term possibly refer to her?

"Cush" a country frequently mentioned in the OT but
apparently with such latitude its geographical determination
is ^{very} difficult. Eddies son of Ham, derived the name
probably from him. Miriam, son of Cush, founded Babylon,
built a great mesopotamian empire. Gen. 10:6-8; 1 Ch. 1:9-10

Most versions by "Ethiopia", itself a term of
varied significance in ancient writers. Herodotus used
the term to all Asiatic nations. The Heb. word
ai'bu - "to burn" is "the face" "Sushan" applied to
all sunburned people. In earlier times represented as being
brown in color. Negroes came only to the knowledge of the
Hebrews in a date of 794 in later times. In ancient times
they did not know of the negro race as such.

"Cush" and "Midian" are listed together as an ethnic
group. Hab. 3:7; II Ch. 21:16 "the Cushites who are
near the Cushites"
The frequent misprisions of ancient nations left their
names, people, in many places. So Midian a part of
that ancient ethnic group of Babylon, the Asiatic division
of the Cushites, an Arabian tribe.
and Miriam used it to the utmost!

Mnd

1. The saints of the Bible "men of like passions with us." How sad truths, no grace to man, least power, financial - matrimonial - domestic problems. Yet we need them.

2. Omit models in domestic relations of your mt-laws. Good displeasur with which, great ^{CRUSE} may be, but not to do it. "I'll show at each with job, pay, just smile, she does, let the light it out (a job really, say, his dear.

D. W. W. W.
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D
11/29

Josephus Antiquities of the Jews II, 10, 2:

"So Moses, at the persuasion of Tharmuthis and the king himself, undertook the [conquest of the Ethiopians]

He came upon the Ethiopians before they expected him, and, joining battle with them, he beat them . . . and went on in overthrowing their cities.

. . . At length [the Ethiopians] retired to the royal city of Saba, which Cambyses afterwards named Meroë after the name of his own sister. . . [Then] this incident happened: Tharbis was the daughter of the king of Ethiopia: she happened to see Moses as he led the army near the

walls and fought with great
courage ... and she fell deeply
in love with him; and upon the
prevailancy of that passion, sent
to him the most faithful of all
her servants to discourse with
him about their marriage. He
thereupon accepted the offer, on
condition she would procure the
delivering up of the city, and gave
her the assurance of an oath to
take her to ^{be} his wife, and ^{that} when
he had once taken possession
of the city, he would not
break his oath to her. No
sooner was the agreement

made, but it took effect
immediately; and when
Moses had cut off the
Ethiopians, he gave thanks to
God and consummated his
marriage, and led the
Egyptians back to their own
land."