

Enemy in the Camp - Numbers 10:29-11:4

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ToDo: This Needs a First Draft Review

Note, This was 330/331 but was used elsewhere

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Introduction

This was pulled from two sources Moshe-Leads-you-to-Meshiach-Num-10-13, article #[786](#) and, to a lesser degree The-Inverted-Nuns-of-Numbers-10-35-36, article# [258](#). I thought I had already done something like this important teaching, but I couldn't find it so here it is.

Chapter Outline – Second Half of Numbers 10

| Verses | Comments |
|--------|---|
| 29 | Moshe invites his brother in law Hobab (via Jethro / Raguel) to journey with them to the promised land and we will do you good because Elohim said I will be good to Israel. |
| 29 | Moshe tells his brother in law Hobab (via Jethro / Raguel) and asks him to go with Hobab |
| 30 | Hobab declines and states he will return to Midian |
| 31 | Moshe pleads with Hobab not to leave because Hobab/the Midianites is Moshe's eyes. It was a little confusing who is speaking, but I think it was Moshe talking to Hobab because Hobab should know that Israel is to be in the wilderness and it further makes sense when you read 32. |
| 32 | Moshe is projecting that the Midianites will be blessed by going with them but <i>quo warranto</i> , see my comments below. |
| 33-34 | The three day journey begins along with the Ark of the Covenant and the Cloud of YHVH was upon them |

Num 10:29-36 KJV

²⁹ And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel. ³⁰ And he said unto him, I will not go; but I will depart to mine own land, and to my kindred. ³¹ And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.^A ³² And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee. ³³ And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them. ³⁴ And the cloud of the LORD *was* upon them by day, when they went out of the camp.^B ³⁵ And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee. ³⁶ And when it rested, he said, Return, O LORD, unto the many thousands of Israel.

Commentary

Verses 29-34 of Numbers 10 helps explain why there is strife in Num 11:1-3 because the story of Hobab brings into questioning Israel's departure of Mt Sinai. It's also interesting that like father like son, Jethro leaves in Exo 19 right before the covenant with Israel is given in Exo 20... a most important event. I question Moshe's *quo warranto* in these verses. By what authority does Moshe have to invite his in-law kin folk to come with them to Canaan when Hobab's father Jethro explicitly left right before the Mt. Sinai covenant. Jethro / Hobab (~~and I presume Hobab~~ further research seems to show that they are one in the same.) are not parties to the contract at Mt. Sinai and by their actions of leaving Mt. Sinai incontrovertibly show their intent of not being signatures when they had a clear opportunity to do so. When the Midianites had a chance to enter into a contract with YHVH, they bailed and Moshe should not forget that even though they are (in law) kin folk i.e. YHVH always comes first (remember what Y'shua said about forsaking your Father and Mother).^C

Here is the pattern of the Midianites, when it's important to stay (Exo 19) they leave, when it's important to leave (Num 10) they want to stay.

^A The Torah is our lamp, not some Midianite type who doesn't even want to be there.

^B The wisdom and knowledge found in these two verses Num 10:35-36 is equivalent to the authority and power of any of the books of the Torah.

^C Also, By what authority can Moshe give away promised land? This land was promised by covenant from YHVH for Israel's benefit, and you want to give part of it away to do non believing Midianites. Even if you say that the "goodness" was not land, my point still stands because YHVH isn't just giving them land, but He will be their Elohim who is responsible for giving them blessings and protections.

Why is Moshe telling Hobab that “he is his eyes”, isn’t YHVH Moshe’s eyes? I think Moshe is trying to butter up Hobab but the cost of doing that is that he diminishes YHVH. And also, surely Moshe after living in the land of Midian (which I believe is where they are at now) for forty years knows his way around.

I conjecture but maybe it’s Moshe’s Midianite wife who in the background is pressuring Moshe to ask Hobab to go with them. And further, maybe she is stirring up trouble in the camp about how it’s a bad idea to leave Mt. Sinai because she would be leaving her kin folk. Remember in [Exo 4:23-25](#) about the circumcision of Gershom and how she was very much against doing that and also how much it got Moshe in trouble with YHVH where it states that YHVH either wanted to kill Moshe or Gershom.

Bottom line, the Midianites are a distraction from the task at hand i.e. YHVH’s task.

- Moshe didn’t make it to the promise land
- Moshe slew an Egyptian man (Exo 2:11-25)
- Moshe failed the mission of getting Israel into the promised land.

This isn’t meant to be disrespectful of Moshe at all per Number chapter 12, but rather it’s more in the light of our generation learning from that generation of the Exodus (after all, almost 4/5’s of the Torah is about them)

The death of these people reminds me of the shocking text in Exodus when said that YHVH when to kill him (either Moshe or Gershom). The parallel here is that the children of Israel are under the supervision of Moshe like a father is to his children.

Numbers 11 outline

| Verses | Comments |
|--------|---|
| 4 | Who are the mixed multitudes...is it the Midianites? |
| 10-15 | Moshe vents |
| 11 | If my thesis above is correct, then Moshe has his answer, i.e. he is the approximate cause of his own injury. |
| 14 | Should have Moshe delegated? Ironically this advice came from Jethro. |
| 16-23 | YHVH responds and enters into a dialog with Moshe |
| 16-17 | YHVH is going to force the issue that about whether or not Moshe should delegate his authority |
| 18-20 | YHVH scolds Israel (through Moshe) for their complaining and quite frankly believing in propaganda. |
| 21-22 | Moshe responds to YHVH with a bad tone about how to do this and thereby showing his lack of faith |
| 23 | YHVH responds to Moshe and calls him on his questioning what YHVH can do. |
| 24 | Moshe tells the people what happened and gathered the seventy people |
| 25 | YHVH disperses the Ruach HaKodesh to the seventy |
| 26 | Moshe tells the people what happened and gathered the seventy people |

Num 11:1

This is similar to [The Waters of Marah and Elim Exo 15:22-27](#)

Who is it in the uttermost parts, could it be the Midianites and those that they had an influence over and who wanted to stay? What are the people complaining about?

Things to consider from a contextual point of view.

1) given the powerful Jot and Tittle of the previous two versus [Num 10:35-36](#), then Num 11:1 is the first verse of the "6th" book of Torah, something significantly changed (dare I say a dispensational event...maybe I better not).

Num 11:4

And the mixed multitude [H628 aspesuph](#) ...

Is this the Midianites, or the Midianites that had influenced the mixed multitude.

Num 11:5 – Standalone Aleph Tav

Standalone Aleph Tav 9th letter between Chinnam [H2600](#) and Hakkishooim [H7180](#).

Additionally there is 1 **Aleph Tav-**, 1 **Vav Aleph Tav** and 3 **Vav Aleph Tav-**

Y'shua was giving to us freely, it's a gift. Also the people were wanting something "free" which draws them into a jurisdiction that is foreign from YHVH.

[H834](#) 'a-Sher- אֲשֶׁר [H1710](#) had-da-Gah, the fish הַדָּגָה [-H853](#) 'et- אֶת- [H2142](#) za-Char-nu We remember זָכַרְנוּ
[H2600](#) chin-Nam; חֲנָם [H4714](#) be-mitz-Ra-yim in Egypt בְּמִצְרַיִם [H398](#) no-Chal which we did eat נֹאכַל which
[H20](#) הָאֲבֹטְחוֹת [H853](#) ve-'Et וְאֶת [H7180](#) hak-kish-shu 'Im, the cucumbers הַקִּישָׁאִים [H853](#) 'et אֶת freely
[H853](#) ve-'Et וְאֶת [H2682](#) he-cha-Tzir and the leeks הַחֲצִיר [H853](#) ve-'Et וְאֶת- [ha 'a-vat ti-Chim](#), and the melons
[H7762](#) hash-shu-Mim. and the הַשּׁוּמִים [H853](#) ve-'Et וְאֶת- [H1211](#) hab-be-tza-Lim and the onions הַבְּצָלִים
garlick

Num 11:12 – Standalone Aleph Tav

Standalone Aleph Tav: 3rd letter between Hariti [H2029](#) and Cal [H3605](#) -Hayam [H5971](#) .

Now Moshe is being disrespectful by making a *non sequitur* kind of question.

[H3605](#) kol- all כָּל- [H853](#) 'et אֶת [H2029](#) ha-Ri-ti, Have I conceived הָרִיתִי [H595](#) he-'a-no-Chi have I הֲאֵנֹכִי
[H595](#) 'a-no-Chi them אֲנֹכִי [H518](#) 'im-lo אִם- [H2088](#) haz-Zeh, this הַזֶּה [H5971](#) ha-'Am folk הָעָם
[H413](#) 'e-Lai to אֵלַי [H559](#) to-Mar them that thou shouldest say תֹּאמַר [H3588](#) ki- for כִּי- [H3205](#) ye-lid-Ti-hu; forth
[H834](#) כָּאֲשֶׁר [H2436](#) ve-chei-Ke-cha, them in thy bosom בְּחִיקְךָ [H5375](#) sa-'E-hu unto me Carry שָׂאֵהוּ me
הַיֵּינֶק [-H853](#) 'et- אֶת- [H539](#) ha-'o-Men as a nursing father הָאִמּוֹן [H5375](#) yis-Sa beareth יִשָּׂא [ka 'a-Sher](#) which

H834 אֲשֶׁר H127 ha 'a-da-Mah, unto the land הָאֲדָמָה H5921 'al unto עַל H3243 hai-yo-Nek, the sucking child
H1 la 'a-vo-Tav. fathers : לְאֲבֹתָיו : H7650 nish-Ba'ta which thou swarest נְשָׁבַעְתָּ 'a-Sher which

Num 11:24 – Standalone Aleph Tav

Standalone Aleph Tav 6th letter between El **H413** - Hayam **H5971** and Diverehi **H1697**

אֶל־ **H1696** vay ·dab ·Ber and told וַיְדַבֵּר **H4872** mo ·Sheh, And Moses מֹשֶׁה **H3318** vai ye ·Tze went out וַיֵּצֵא
H3068 יְהוָה **H1697** div ·Rei the words דְּבָרַי **H853** 'et אֶת **H5971** ha 'Am, the people הָעָם **H413** 'el- about
H582 אִישׁ **H7657** shiv 'Im the seventy שְׁבַעִים **H622** vai ye 'e ·Sof and gathered וַיֵּאסְפוּ **H5971** ha 'Am, of the people הָעָם **H2205** miz ·zik ·Nei of the elders מִזְקְנָי
H168 ha 'O ·hel. וַיַּעֲמֵד **H5971** ha 'Am, of the people הָעָם **H5439** se ·vi ·Vot them round about סְבִיבֹתָם **H853** 'o ·Tam אֹתָם **H1697** vai ya 'a ·Med and set
הָאֵהָלִ: **H1697** the tabernacle

The Inverted Nuns of Numbers 34:35-36 – Screenshot

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לד 34 And the cloud of the LORD was upon them by day, when they went out of the camp.

וַעֲנֹן יְהוָה עֲלֵיהֶם יוֹמָם
בְּנִסְעֵם מִנֵּה־מַחֲנֶה

לה 35 And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

וַיְהִי בְּנִסְעֵ הָאָרוֹן וַיֹּאמֶר
מֹשֶׁה קוּמָה יְהוָה וַיִּפְּצוּ
אֹיְבֵיךָ וַיִּנָּסוּ מִשִּׁנְאֶיךָ
מִפְּנֶיךָ

לו 36 And when it rested, he said, Return, O LORD, unto the many thousands of Israel.

וּבְנַחֲהָ יֹאמֶר שׁוּבָה יְהוָה
רַבְבוֹת אֲלֵפֵי יִשְׂרָאֵל

← 9 Chapter 10 11 →