

# Moshe Leads you to Meshiach

## A Commentary on Numbers Chapter 10, 11 12 and 13

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Constructive Criticism of Moshe (Moses) leadership and governance. (revised 2015/04/0817)

### Contents

Introduction.....	2
To Show that I have Torah “street cred”, consider these verses... ..	2
Thesis .....	2
ToDo: .....	3
Over View .....	3
Hermeneutical Maxim Discussed.....	3
Outline of Numbers 10.....	5
My Commentary .....	5
Numbers 11 outline .....	6
Numbers 12 outline .....	6
What's motivating Miriam and Aharon? .....	6
Num 12:1-2 KJV .....	7
Num 12:3 KJV .....	8
Exo 4:23-25 KJV .....	8
Num 12:13 KJV .....	8
Exo 2:11-25 KJV .....	8
The Greater Exodus.....	9
1Co 10:1-11 KJV.....	9
Deu 18:15-20 KJV .....	9
Act 3:22-23 KJV .....	9
Outline of Numbers 13.....	10
Numbers 13: 4-15 – Notes from e-Sword .....	10
Num 13:6 Jephunneh meaning uncertain .....	10
Num 13:13 Sethur.....	11
Verse by verse notes .....	11
References .....	12

The Four Sons at the Seder .....	12
Side bar - Haggadah .....	12
Hobab .....	13
Midian; Midianites .....	13
Zipporah .....	15

## Introduction

This article is review of how Moshe handled events during the time period.

**Full Disclosure:** I am not Jewish (i.e. not from the House of Judah / Yahuda), but rather I identify myself as being from the House of Israel/Ephraim which is to say that my limited early religious background was Christian. I say this because it could be construed by Jewish people that I'm just a typical Christian type bashing Moshe. I contend that this isn't true for two reasons 1) because I am from the Church (hidden House of Israel/Ephraim) I feel I am more critical of that house and 2) because I and the congregation I Shabbath with, [TYoAZ](#), is very much Torah observant therefore I honor and respect Moshe but accept the Hermeneutical Maxim that Moshe leads you to Meshiach.

**To Show that I have Torah “street cred”, consider these verses...**<sup>1</sup>

**Joh 1:17 KJV** For the law was given by Moses, *but*<sup>2</sup> grace and truth came by Jesus Christ.

**Joh 7:19 KJV** Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

Y'shua says the only way to the father is through me.

**Joh 14:6 KJV** Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

But he also said.

**Joh 5:45-47 KJV** Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. <sup>46</sup> For had ye believed Moses, ye would have believed me: for he wrote of me. <sup>47</sup> But if ye believe not his writings, how shall ye believe my words?

## Thesis

I have a new revelation / maxim → the only way to Y'shua is through Moshe

<sup>1</sup> ToDo: How much of this is necessary...just get to the point of the article.

<sup>2</sup> This *but* is butting in! The but is added, and if removed (as it should be) law given by Moses compliments the grace and truth of the Messiah, if left in then it casts these ideas to be opposite of each other.

## ToDo:

- Incorporate that Modern day Midianites are the Arabs and how we are handcuffed by them because of OIL like Moshe was handcuffed by them because of the special relationship with them. Because of America's "special relationship" our foreign policy and radically skewed from where it would normally be.
- Expand on the notion that Mt. Sinai is in Arabia (i.e. in the land of Midian) which is what I believe and where Paul says it was. Why are the Midianites hanging around, could it be because it is their backyard?
- Is it noteworthy that the name for Parasha concerning a most awesome event the Covenant/Katuba given at Mt. Sinai is called Jethro, and not something relating to Mt. Sinai or to the Covenant.
- Show the good points of Moshe's leadership like how Moshe lead Israel out of Egypt and contrast that with when he was not so good. This reminds me of Moshe being like Superman. Superman was super until he ran into or was around Kryptonite. An analogy of my theory is that Midianites were Superman Moshe's Kryptonite ... when they were around bad things happen and Moshe lost his power to deal with them.
- The commentary on Num 12:1 which uses a racial angle, in my view is simplistic cliché and a reaction to modern day problem (real or imagined). The question is not about the "race" a person is a member of, but rather what values an individual holds. Do you honor and value what is to me the most important thing I have ... my relationship with my Elohim i.e. CGUR. To guard against this relationship being adversely effected, the Torah commands that you not marry someone who has a value system that is contrary to Torah, it's not about the amount of pigmentation one has...that's just stupid. The racial argument could point out that poetic justice is being served in that leprosy is a white color and maybe Miriam is getting this colorful punishment. But this presupposes that the evil tongue is a racial thing...what prior evidence of Miriam being a bigot is there? Does it also ignore the other relevant contextual evidence? I think it does.
- Like YHVH's marriage covenant/contract with Israel is most important (is there something greater?) and has great impact on those who identify as Israel, so does Moshe's marriage covenant/contract with Zipporah.
- Search where it talks about El referring to Moshe and his people and explore whether or not there is a connection to Midianites.
- During the Greater Exodus we need to hold "The Prophet's" feet to the fire in a respectful way and so that he will not be like Moshe. The sons of Israel failed because they didn't hold Moshe accountable.
- I have no direct commentary on Numbers chapter 13, yet this is part of the title of this article.
- Why didn't Aaron get punished. There is reasons why all the people have an explanation as to why they didn't get into the promised land.... maybe this is Aaron's reason i.e. his involvement in Num 12:1

## Over View

Ultimately what I want to show is that which is also my passion...the law form of Torah.

### Hermeneutical Maxim Discussed

1. Who is Leader depends on a time frame.
  - a. Moshe leads you to Meshiach
  - b. Meshiach lead you to the Father
  - c. Therefore emphasis
    - i. For the Christians, you can't get to the Father **unless first you go through Moshe** and then go through Meshiach.
    - ii. For the Jew, you can't get to the Father unless first you go through Moshe and **then go through Meshiach.**

2. Context is King. In alignment with “there is no Idle word in the Torah” there is no idle placement of word(s) in the Torah.
3. The Torah requires us to ask questions liken unto the [Haggadah](#) (which the text which sets the order of the Pesach Seder) see [The Four Sons at the Seder](#)
4. The Greater Exodus (the generation of the original exodus is what we are to learn from, this would include it’s leader Moshe.
5. A slave does not want to be free, but rather wants a slave for himself.

## Outline of Numbers 10

Verses	Comments
01-19	The silver Trumpets and the instructions for bugging out
11-34	The Israelites Leave Mt. Sinai
14-27	A tribe by tribe description of marching orders is given similar to Num 7? but this time it includes the tabernacle and sanctuary
28	The tribes of Israel set forward
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
35-36	The inverted Nun Jot and Tittle

## My 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).<sup>3</sup>

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.

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.

<sup>3</sup> 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.

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)

## 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

## Numbers 12 outline

- 1-10 God rebukes the sedition of Miriam and Aaron
- 11-13 Miriam's leprosy is healed at the prayer of Moses
- 14-15 God commands her to be shut out of the host
- 16 The people encamp in the desert of Paran

## What's motivating Miriam and Aharon?

## Num 12:1-2 KJV

<sup>1</sup> And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. <sup>2</sup> And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard *it*.

Again with my commentary on the previous two chapter this fits with the possibility that Zipporah (see e.g. [Exo 4:25-26](#)) may have had a hand in the troubles ([Num 11:1-3](#)) that seemingly came out of nowhere . Just like this verse also seems to come out of nowhere, you need to put the scriptures in context, after all (as I calculate) this is only three days after.

Sidebar: Is Miriam and Aharon in effect forming a conspiracy against Moshe?

This of course does not defend in anyway shape or form how Miriam reacted to this. It's only an attempt to explain her motivation and what She was thinking. It's one thing to have thoughts but another to react to them emotionally and speak evil of someone and in this case this someone is not just a leader but the prophet whom YHVH speaks directly to.

Does the fact that the 70 who received the *Ruach HaKodesh* (Num 11:24-29) play a factor here i.e. is it possible that jealousy of them caused Miriam to speak against Moses? The challenge I would have with this is that it says nothing about the subject of the verse. Why speak ill of Moses, it was YHVH who gave out His spirit.

This is one of those places in the Torah where there can be multiple reasonable ways to interpret what's going on. Maybe YHVH is being clever here, i.e. maybe it's a test to see if, in your critique of Miriam's action, you will fall victim to the same fate that she fell into. The test is are you participating in [\*lashon hara\*](#)<sup>4</sup> when your accusing someone else of the same.

The context is the Ethiopian woman (which could very well be Zipporah) and "hath he not spoken also by us" (which could very well be the 70 who received the *Ruach HaKodesh* see Num 11:24-29). I think the analysis I had before in this matter remains. Were the 70 voicing their concerns that there were enemies in the camp and Miriam & Aharon merely the mouth piece. Their sin wasn't substantive, but procedural (form if you will). To me the lesson to be learned from this is that the elder of a congregation needs to invest heavily in a network of righteous people that surround him and that can go to him in private and respectfully point out, where he/she needs correction. Could it be that Miriam appealed to the public and not to YHVH or at least the due process<sup>5</sup> of YHVH.

2015/04/16/ Addition

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<sup>4</sup> The Hebrew term *lashon hara* (or *loshon hora*) (Hebrew לשון הרע; "**evil tongue**") is the *halakhic* term for derogatory speech about another person.<sup>[4]</sup> Lashon hara differs from [defamation](#) in that its focus is on the use of true speech for a wrongful purpose, rather than falsehood and harm arising. Speech is considered to be *lashon hara* if it says something negative about a person or party, is not previously known to the public, is not seriously intended to correct or improve a negative situation, and is true. source [http://en.wikipedia.org/wiki/Lashon\\_hara](http://en.wikipedia.org/wiki/Lashon_hara)

**Lev 19:16-18 KJV** <sup>16</sup> Thou shalt not go up and down as a talebearer <sup>H7400 rakiyl</sup> among thy people: neither shalt thou stand against the blood of thy neighbour: I am YHVH. <sup>17</sup> Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. <sup>18</sup> Thou shalt not avenge, nor bear any grudge against the children of thy people, but **thou shalt love thy neighbour as thyself**: I am YHVH.

<sup>5</sup> which means pursuing justice justly,

### Num 12:3 KJV

(Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.)

Is being meek always a good thing? I've always assumed it was, but one could argue at least in this case that being to meek may have got Moshe in trouble by not standing up to people (the Midianites) that he should be standing up to.

### Exo 4:23-25 KJV

And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy firstborn. <sup>24</sup> And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. <sup>25</sup> Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband *art* thou to me.

What does the circumcision represent? It's prima facie evidence that you are in covenant with YHVH which to me is everything. The Torah goes out of its way to show how Zipporah expresses her very strong opposition to the circumcision. The point I'm making is that she is reflecting her father Jethro the Midianite high priest.

### Num 12:13 KJV

And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

I realize that this is his sister whom Moshe owes his life to, but could Moshe be feeling a little guilty because he is not dealing with the Midianites?

### Exo 2:11-25 KJV

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. <sup>12</sup> And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand. <sup>13</sup> And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? <sup>14</sup> And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. <sup>15</sup> Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well. <sup>16</sup> Now the priest of Midian had seven daughters: and they came and drew *water*, and filled the troughs to water their father's flock. <sup>17</sup> And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. <sup>18</sup> And when they came to Reuel their father, he said, How *is it that* ye are come so soon to day? <sup>19</sup> And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock. <sup>20</sup> And he said unto his daughters, And where *is* he? why *is it that* ye have left the man? call him, that he may eat bread. <sup>21</sup> And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. <sup>22</sup> And she bare *him* a son, and he called his name Gershom: for he said, I have been a stranger in a strange land. <sup>23</sup> And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. <sup>24</sup> And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. <sup>25</sup> And God looked upon the children of Israel, and God had respect unto *them*.



## The Greater Exodus

### 1Co 10:1-11 KJV

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; <sup>2</sup> And were all baptized unto Moses in the cloud and in the sea; <sup>3</sup> And did all eat the same spiritual meat; <sup>4</sup> And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. <sup>5</sup> But with many of them God was not well pleased: for they were overthrown in the wilderness. <sup>6</sup> Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. <sup>7</sup> Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play. <sup>8</sup> Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. <sup>9</sup> Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. <sup>10</sup> Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. <sup>11</sup> Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

### Deu 18:15-20 KJV

The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; <sup>16</sup> According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. <sup>17</sup> And the LORD said unto me, They have well *spoken that* which they have spoken. <sup>18</sup> I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. <sup>19</sup> And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him. <sup>20</sup> But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

### Act 3:22-23 KJV

For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. <sup>23</sup> And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

## Outline of Numbers 13

- 1-16 The names of the men who were sent to search the land
- 17-20 Their instructions
- 21-25 Their acts
- 26-33 Their relation

The book *Devarim* (Deuteronomy) is Moshe retelling of the Torah in his words, in Deu 1:19-25 (verse 12 & 13 specifically) his retelling Num 13:1-3 is a bit different. It's interesting that in Moses retelling version (I would argue) that he puts himself in bad light because it's like the idea of spying the land originated with the Israelites and which Moses agreed, but in the Num 13 version, it's YHWH that is suggesting it.

### Numbers 13: 4-15 – Notes from e-Sword

- each of the sons and their fathers names make a story for each of the tribes
- GM (Glenn McWilliams) [Num 13:4-15](#) Therefore, I will be so bold as to suggest that the haphazard and illogical nature of the ordering is simply further evidence that the plan to send spies originated with men, not with YHWH.
  - **ToDo:** I don't understand why I added this comment here.
- Sending spies to reconnoiter<sup>6</sup> the land prior to engaging in battle is clearly a wise military maneuver. Joshua later employs the same tactic when preparing to capture the walled city of Jericho. Joshua 2:1.
- There are quite a few anomalies within this list of names. The three names *Sethur*<sup>H5639</sup>, *Nahbi*<sup>H5147</sup>, and *Geuel*<sup>H1345</sup> (tribe affiliation Asher, Naphtali and Gad respectively) appear only in these verses and nowhere else in Scripture.
- *Sethur* סֶתוּר means **hidden**, *Nahbi* נַחְבִּי means **occult**, *Geuel* גִּאוּל means **Majesty of God**.
- The order in which the tribes are listed is unique to this particular list [Num 13:13-14](#).

### Num 13:6 Jephunneh meaning uncertain

#### יִפְנֶה

(1) Father of Caleb ([Num 13:6](#); [Num 14:6](#), [Num 14:30](#), etc.).

According to [Num 13:6](#), he was of the tribe of Judah; according to [Num 32:12](#); [Jos 14:6](#), a Kenizzite; the Kenizzites were incorporated in Judah (compare [1Ch 4:13-15](#)).

(2) A son of Jether, an Asherite ([1Ch 7:38](#)).

Son is prepared to attack Caleb means to attack. **ToDo:** where did I get this?

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<sup>6</sup> make a military observation of (a region). "they reconnoitered the beach some weeks before the landing" synonyms: survey, make a reconnaissance of; source Google

## Num 13:13 Sethur

Sethur: סֶתוּר

FWIW, *samech tav vav resh* = 666; Nahbi: 50+8+2+10 = 70 and Geuel: 3+1+6+1+30 = 41

### Verse by verse notes

- 16: The yood and the vav are added to Joshua's name
- 17: Southward is not correct, it's Negev. The direction is North.
- 20: GM In our portion we are told that the spies enter the land around the time of the first grape harvest, which places these events sometime from midsummer to early fall of the second year. From this we may conclude that the journey from Sinai to the land of Canaan took roughly two to four months to complete. What is important for us to understand at this point, however, is how relatively smooth the journey from Egypt to the promised land has been. While there were a few bumps and complaints along the way, YHWH has, nonetheless, delivered them from bondage and brought them to the land promised to Abraham, Isaac, Jacob, and their descendants. This was promised repeatedly since the days of our fathers.
- 25: It should have been 40 days, not 365 times that i.e. 40 years.
- 28: Again I have a question for Moshe, where are the Midianites, are they still in the camp and do they have a hand in stirring up the people?
  - Is it in the best interest for the Midianites (who balked at being signatures with on the Covenant with YHVH) to have a mighty nation form in their midst? They want to kill the nation in the crib just like modern day Arabs did in 1948.
  - The scouts of Israel feared the Anakites more than they feared Elohim.
  - strong <sup>H5794</sup> az . just like the movie **oz**, he is not strong but is perceived to be strong
- 31: “are stronger <sup>H2389</sup> than we <sup>H4480</sup>” The word translated as “than we” (*mi-mennu*) can also be read as “than Him,” namely God. Their lack of faith in themselves came to include a lack of faith in God's power to bring them to victory [BT Sot. 35a = Babylonian Talmud Sotah] Source Etz Hayim.
- 31-33 see Numbers-13-The-Evil-Report-and-Nephilim.pdf <http://www.myhebrewbible.com/Blob/Details/788>

## References

### The Four Sons at the Seder<sup>7</sup>

The Haggadah speaks of "four sons"—one who is **wise**, one who is **wicked**, one who is **simple**, and one who **does not know to ask**. Each of these sons phrase the question, "What is the meaning of this service?" in different ways. The Haggadah recommends answering each son according to his question, using one of the three verses in the Torah that refer to this father-son exchange.

The wise son, who inquires "*What is the meaning of the statutes and laws that God has commanded you to do?*", is answered with "*You should reply to him the laws of pesach: one may not eat any dessert after the paschal sacrifice.*", which seems at first glance to be a nonsequitur. This has been interpreted, however, as the son who already knows the facts becoming impatient with their recitation and wishing to skip over them to a deeper analysis; the answer is that it is absolutely required to retell the facts of the story publicly, for the edification of all attendees, whatever their level of knowledge.<sup>[8]</sup>

The **wicked son**, who asks his father the seemingly similar, "*What is this service to you?*", in fact differentiates himself by the disinterested vagueness of his question, and is thus seen to be isolating himself from the Jewish people, standing by objectively and watching their behavior rather than participating. **JKM: This sounds like Jethro not participating at Mt. Sinai see Exo 20.** Therefore, he is rebuked by the explanation that "*It is because God acted for my sake when I left Egypt.*" (This implies that the Seder is not for the wicked son because the wicked son would not have deserved to be freed from Egyptian slavery.) Where the four sons are illustrated in the Haggadah, this son has frequently been depicted as wearing stylish contemporary fashions.

The simple son, who asks, "*What is this?*" is answered with "*With a strong hand the Almighty led us out from Egypt, from the house of bondage.*"

And the one who does not know to ask is told, "*It is because of what the Almighty did for me when I left Egypt.*"

Some modern Seders have taken to referring to the "Sons" as "Children", and some have added a fifth child. The fifth child can represent the children of the **Shoah** who did not survive to ask a question or to **Jews** who have drifted so far from Jewish life that they do not participate in a Seder. **[1][2]** For the former, tradition is to say that for that child we ask "Why?" and, like the simple son, we have no answer.

### Side bar - Haggadah<sup>8</sup>

I am assuming the Haggadah comes from Hag...no because it's chag.

**Gal 5:1 OJB** For this "zman cheruteinu" (Pesach Haggadah **Kiddush**), Moshiach freed us; stand fast, therefore, and be not again bound by an ol (yoke) of avdut (slavery).

**Gal 5:9 OJB** A little chametz leavens all habatzek (the dough, T.N. see Pesach Haggadah).

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<sup>7</sup> Source: [http://en.wikipedia.org/wiki/Passover\\_Seder](http://en.wikipedia.org/wiki/Passover_Seder)

<sup>8</sup> Source: [http://en.wikipedia.org/wiki/Haggadah\\_of\\_Pesach](http://en.wikipedia.org/wiki/Haggadah_of_Pesach)

**Rev 9:18 OJB** From these shlosh hamakkot (three plagues T.N. this word makkah, makkot [pl.] comes from the Pesach Haggadah 'eser makkot' or ten plagues, and is a key word from here on in the book of Revelation, showing the endtime plagues of the Brit Chadasha Exodus of the Geulah Redemption) were killed a third of Bnei Adam, by the eish (fire) and the smoke and the gofrit (sulfur) coming out of the mouth of them.

## Hobab<sup>9</sup>

hō' bab (חֹבָב, *hōbhābh*, “beloved”; Septuagint Ὀβάβ, *Obáb*): This name occurs only twice ([Num 10:29](#); [Jdg 4:11](#)). It is not certain whether it denotes the father-in-law or the brother-in-law of Moses. The direct statement of [Num 10:29](#) is that Hobab was “the son of Reuel” (the King James Version “Raguel”). This is probably the correct view and finds support in [Exo 18:27](#), which tells us that some time before the departure of the Israelites from Sinai, Jethro had departed and returned to his own land. The statement of [Jdg 4:11](#) is ambiguous, and therefore does not help us out of the difficulty, but is rather itself to be interpreted in the light of the earlier statement in [Num 10:29](#).

Mohammedan traditions favor the view that Hobab was only another name for Jethro. But this has little weight against the statements of Scripture. However, whether father-in-law or brother-in-law to Moses, the service he rendered to the leader of the hosts of Israel was most valuable and beautiful. Hobab was an experienced sheikh of the desert whose counsel and companionship Moses desired in the unfamiliar regions through which he was to journey. His knowledge of the wilderness and of its possible dangers would enable him to be to the Israelites “instead of eyes.”

The facts recorded of this man are too meager to enable us to answer all the questions that arise concerning him. A difficulty that remains unsolved is the fact that in [Jdg 1:16](#) and [Jdg 4:11](#) he is described as a Kenite, while in [Exo 3:1](#) and [Exo 18:1](#), the father-in-law of Moses is spoken of as “the priest of Midian.”

## Midian; Midianites<sup>10</sup>

mid' i-an, mid' i-an-its (מִדְיָן, *midhyān*, מִדְיָנִים, *midhyānīm*; Μαδιάμ, *Madiám*, Μιδυναῖοι, *Madiēnaioi*):

### 1. The Seed of Abraham to the Time of the Judges:

Midian was a son of Abraham by his concubine Keturah. To him were born 5 sons, Ephah, Ephraim, Hanoch, Abida and Eldaah ([Gen 25:2](#), [Gen 25:4](#); [1Ch 1:32](#) f). Bearing gifts from Abraham, he and his brothers, each with his own household, moved off from Isaac into “the east country” ([Gen 25:6](#)). The first recorded incident in the history of the tribe is a defeat suffered “in the field of Moab” at the hands of Hadad, king of Edom. Of this nothing beyond the fact is known ([Gen 36:35](#); [1Ch 1:46](#)). The Midianites next appear as merchantmen traveling from Gilead to Egypt, with “spicery and balm and myrrh,” with no prejudice against a turn of slave-dealing ([Gen 37:25](#) ff). Moses, on fleeing from Egypt, found refuge in the land of Midian, and became son-in-law of Jethro, the priest of Midian ([Exo 2:15](#), [Exo 2:21](#)). In Midian Moses received his commission to Israel in Egypt ([Exo 4:19](#)). A Midianite, familiar with the desert, acted as guide (“instead of eyes”) to the children of Israel in their wilderness wanderings ([Num 10:29](#) ff). The friendly relations between Israel and Midian, which seem to have prevailed at first, had been ruptured, and we find the elders of Midian acting with those of Moab in calling Balaam to curse Israel ([Num 22:4-7](#)). Because of the grievous sin into which they had seduced Israel on the shrewd advice of Balaam, a war of vengeance was made against the Midianites in which five of their chiefs perished; the males were ruthlessly slain, and Balaam also was put to death ([Num 25:15](#), [Num 25:17](#); [Num 31:2](#) ff). We next hear of Midian as oppressing Israel for 7 years. Along with the Amalekites and the children of the East they swarmed across the Jordan, and their multitudinous beasts swept up the produce of the earth. Overwhelming disaster befell this horde

<sup>9</sup> Source ISBE (International Standard Bible Encyclopedia)

<sup>10</sup> Source ISBE (International Standard Bible Encyclopedia)

at the onset of Gideon's chosen men. In the battle and pursuit “there fell a hundred and twenty thousand men that drew sword”; their kings, Zebah and Zalmunna, and their princes, Oreb and Zeeb, sharing the common fate (Jdg 6 - 8). Echoes of this glorious victory - “the day of Midian” - are heard in later literature ([Psa 83:9](#); [Isa 9:4](#); [Isa 10:26](#); [Hab 3:7](#)).

## 2. The Kenite Branch:

The Kenites appear to have been a branch of the Midianites. Jethro could hardly have attained the dignity of the priesthood in Midian had he been of alien blood ([Jdg 1:16](#)). See KENITES. Again, the tribesmen are named indifferently Ishmaelites and Midianites ([Gen 37:25](#), [Gen 37:28](#), [Gen 37:36](#); [Jdg 8:22](#), [Jdg 8:24](#)). They must therefore have stood in close relations with the descendants of Hagar's son.

## 3. Modern Arabs:

The representations of Midian in Scripture are consistent with what we know of the immemorial ways of Arabian tribes, now engaged in pastoral pursuits, again as carriers of merchandise, and yet again as freebooters. Such tribes often roam through wide circles. They appear not to have practiced circumcision ([Exo 4:25](#)), which is now practically universal among the Arabs. The men wore golden ornaments, as do the modern nomads ([Jdg 8:24](#) ff).

## 4. Historical References:

The name of “Midian” is not found in Egyptian or Assyrian documents. Delitzsch (*Wo lag das Paradies?* 304) suggests that Ephah ([Gen 25:4](#)) may be identical with Chayapa of the cuneiform inscriptions. If this is correct the references point to the existence of this Midianite tribe in the North of *el-Hijāz* in the times of Tiglath-pileser and Sargon (745-705 BC). Isaiah speaks of Midian and Ephah apparently as separate tribes, whose dromedaries bear gold and frankincense to Zion ([Isa 60:6](#)); but he gives no hint of the districts they occupied. The tribe of *Ghifār*, found in the neighborhood of Medina in Mohammed's day, Knobel would identify with Ephar, another of Midian's sons.

## 5. Territory:

No boundaries can now be assigned to “the land of Midian.” It included territory on the West as well as on the East of the Gulf of 'Aqaba ([Exo 4:19](#)). It lay between Edom and Paran ([1Ki 11:18](#)). In the time of the Judges their district seems to have extended northward to the East of Gilead ([Jdg 8:10](#)).

A trace of the ancient name is found in that of *Madyan*, a place mentioned by the Arabic geographers, with a plentiful supply of water, now called *Maghāir Sho'aib*. It lies East of the Gulf of 'Aqaba, some miles from the coast, almost opposite the point of the Sinaitic peninsula. The name *Sho'aib*, given by Mohammed to Jethro, may here be due to ancient Midianite tradition.

## Zipporah<sup>11</sup>

zi-pō'ra, zip'ô-ra (זִפּוֹרָה, *cippōrāh*; Σεπφώρα, *Sepphōra*): The Midianite wife of Moses, daughter of Jethro, also called Hobab, and probably grand-daughter of Reuel, a priest of Midian at the time Moses fled from Egypt, later succeeded at his death by Jethro, or Hobab ([Exo 2:21](#), [Exo 2:22](#); [Exo 4:25](#), [Exo 4:26](#); [Exo 18:2-6](#)).

Whether or not Zipporah was the “Cushite woman” ([Num 12:1](#)) is a much-mooted question. There is little ground for anything more than speculation on the subject. The use of the words, “Cushite woman” in the mouth of Aaron and Miriam may have been merely a description of Zipporah and intended to be opprobrious, or they may have been ethnic in character and intended to denote another woman whom Moses had married, as suggested by Ewald (*Gesch. des Volkes Israel*, II, 252). The former view seems the more probable. The association of Midian and Cushan by Habakkuk ([Hab 3:7](#)) more than 700 years afterward may hardly be adduced to prove like close relationship between these peoples in the days of Moses.

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<sup>11</sup> Source ISBE (International Standard Bible Encyclopedia)