

## Fill Your Own Cup Year Two - Omer Series – Moshe's Leadership

### Session IV: Moshe and His Siblings

#### I. Miriam and Moshe

##### 1) Exodus 2:1 – 10

- 1) A certain man of the house of Levi went and married a Levite woman.
- 2) The woman conceived and bore a son; and when she saw how beautiful he was, she hid him for three months.
- 3) When she could hide him no longer, she got a wicker basket for him and caulked it with bitumen and pitch. She put the child into it and placed it among the reeds by the bank of the Nile.
- 4) And his sister stationed herself at a distance, to learn what would befall him.
- 5) The daughter of Pharaoh came down to bathe in the Nile, while her maidens walked along the Nile. She spied the basket among the reeds and sent her slave girl to fetch it.
- 6) When she opened it, she saw that it was a child, a boy crying. She took pity on it and said, "This must be a Godbrew child."
- 7) Then his sister said to Pharaoh's daughter, "Shall I go and get you a Godbrew nurse to suckle the child for you?"
- 8) And Pharaoh's daughter answered, "Yes." So the girl went and called the child's mother.
- 9) And Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will pay your wages." So the woman took the child and nursed it.
- 10) When the child grew up, she brought him to Pharaoh's daughter, who made him her son. She named him Moses, explaining, "I drew him out of the water."

##### שמות ב:א-י

(א) וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת-בַּת-לֵוִי:  
(ב) וַתַּהַר הָאִשָּׁה וַתֵּלֶד בֶּן וַתִּרְאֶה אֹתוֹ כִּי-טוֹב  
הוּא וַתְּצַפְנֶהוּ שְׁלֹשָׁה יָרֵחִים:  
(ג) וְלֹא-יָכְלָה עוֹד הַצִּפְנָה וַתִּקַּח-לֹו תִּבְתָּ לָמָּא  
וַתַּחְמֶרָה בַּחֲמֹר וּבְגִפְתַּת וַתַּשֵּׂם בָּהּ אֶת-הַיֶּלֶד  
וַתִּשֵּׂם בְּסוּף עַל-שִׁפְתַּת הַיָּאָר:  
(ד) וַתִּמְצָב אַחֲתוֹ מֵרֹחַק לִדְלֹעַ מִה-יַּעֲשֶׂה לוֹ:  
(ה) וַתֵּרֶד בַּת-פַּרְעֹה לָרְחֹץ עַל-הַיָּאָר וַנַּעֲרֹתֶיהָ  
הֵלְכֹת עַל-יַד הַיָּאָר וַתִּרְאֶה אֶת-הַתִּבְתָּה בַּתוֹךְ  
הַסּוּף וַתִּשְׁלַח אֶת-אֲמָתָהּ וַתִּקְחָהּ  
(ו) וַתִּפְתַּח וַתִּרְאֶהוּ אֶת-הַיֶּלֶד וְהִנֵּה-נֶעֱרַר בִּבְנָה  
וַתִּחְמַל עָלָיו וַתֹּאמֶר מִי־לִדִּי הָעִבְרִים זֶה:  
(ז) וַתֹּאמֶר אַחֲתוֹ אֶל-בַּת-פַּרְעֹה הַאֲלֹף  
וַקְרָאתִי לוֹ אִשָּׁה מִיִּזְקַת מִן הָעִבְרִית וַתִּיגַד  
לָהּ אֶת-הַיֶּלֶד:  
(ח) וַתֹּאמֶר-לָהּ בַת-פַּרְעֹה לָכִי וַתִּלְוֶהָ הָעַלְמָה  
וַתִּקְרָא אֶת-אִם הַיֶּלֶד:  
(ט) וַתֹּאמֶר לָהּ בַת-פַּרְעֹה הִלִּיכִי אֶת-הַיֶּלֶד  
הַזֶּה וְהִנֵּקְתִּי לִּי וְאֲנִי אֶתֶּן אֶת-שִׂכְרִיךָ וַתִּקַּח  
הָאִשָּׁה הַיֶּלֶד וַתִּנְיָקֶהוּ:  
(י) וַיִּגְדַּל הַיֶּלֶד וַתִּבְרָאָהוּ לַבַּת-פַּרְעֹה וַיְהִי-לָהּ  
לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן-הַמַּיִם  
מָשִׂיתִהוּ:

#### II. Aaron and Moshe

##### 2) Exodus 4:10 – 17

- 10) But Moshe said to the Lord, "Please, O Lord, I have never been a man of words, either in times past or now that You have spoken to Your servant; I am slow of speech and slow of tongue."
- 11) And God said to him, "Who gives man speech? Who makes him dumb or deaf, seeing or blind? Is it not I, the Lord?"
- 12) Now go, and I will be with you as you speak and will instruct you what to say." 13) But he said, "Please, O Lord, make someone else Your agent." 14) God became angry with Moshe, and God said, **"There is your brother Aharon the Levite. God, I know, speaks readily. Even now he is setting out to meet you, and he will be happy in heart to see you.** 15) You shall speak to him and put the words in his mouth — I will be with your mouth and with his mouth, and tell both of you what to do — 16) and he shall speak for you to the people. **Thus he shall serve as your spokesman, with you playing the role of God to him,** 17) And take with you this rod, with which you shall perform the signs."

##### שמות פרק ד

י וַיֹּאמֶר מֹשֶׁה אֶל-יְהוָה, בִּי אֲדֹנָי, לֹא אִישׁ דְּבָרִים  
אֲנִכִּי גַם מִתְמוּל גַּם מִשְׁלֹשָׁם, גַּם מֵאֵז דְּבָרָךְ אֶל-  
עַבְדֶּךָ: כִּי כְבֹד-פֶּה וּכְבֹד לִשׁוֹן, אֲנִכִּי. יא וַיֹּאמֶר  
יְהוָה אֵלָיו, מִי שֵׁם פֶּה לְאָדָם, אוֹ מִי-יָשׁוּם אֲלֵהֶם,  
אוֹ חֹרֵשׁ אוֹ פֹקֵחַ אוֹ עֹר--הֲלֹא אֲנִכִּי,  
יְהוָה. יב וַעֲתִידָהּ, לָךְ; וְאֲנִכִּי אֶהְיֶה עִם-פִּיךָ,  
וְהוֹרִיתִיךָ אֲשֶׁר תִּדְבֹּר. יג וַיֹּאמֶר, בִּי אֲדֹנָי, שְׁלַח-  
נָא, בֶּנֶד-תִּשְׁלַח. יד וַיִּסַּר-אֵף יְהוָה בְּמֹשֶׁה, וַיֹּאמֶר  
הֲלֹא אֶהְיֶה עִמָּךְ--יְדַעְתִּי, כִּי-דָבָר יִדְבֹּר  
הוּא; וְגַם הִנֵּה-הוּא יֵצֵא לִקְרָאתְךָ, וְרָאָךְ וְשִׂמַּח  
בְּלִבּוֹ. טו וַתְּדַבֶּר אֵלָיו, וַשְׁמַת אֶת-הַדְּבָרִים בְּפִיו;  
וְאֲנִכִּי, אֶהְיֶה עִם-פִּיךָ וְעִם-פִּיהוּ, וְהוֹרִיתִי אֶתְכֶם,  
אֵת אֲשֶׁר תַּעֲשׂוּן. טז וְדָבָר-הוּא לָךְ, אֶל-הָעָם;  
וְיִהְיֶה הוּא יֹהִי-לָךְ לִפֶּה, וְאָמַת תִּהְיֶה-לוֹ  
לְאֱלֹהִים. יז וְיִזְאֶת-הַמֶּטֶה הַזֶּה, תִּקַּח בְּיָדְךָ, אֲשֶׁר  
תַּעֲשֶׂה-בּוֹ, אֶת-הָאֹתֹת.

### III. Moshe, Miriam and Aaron

#### 3) Numbers 12

Miriam and Aaron spoke against Moses because of the Cushite woman he had married: "He married a Cushite woman!" They said, "Has God spoken only through Moses? Has God not spoken through us as well?" God heard it. **Now Moses was very humble, more so than any other person on earth.** Suddenly God called to Moses, Aaron, and Miriam, "Come out, you three, to the Tent of Meeting." So the three of them went out. God came down in a pillar of cloud, stopped at the entrance of the Tent, and called out, "Aaron and Miriam!" The two of them came forward; and God said, "Hear these My words: When a prophet of God arises among you, I make Myself known to him in a vision, I speak with him in a dream. Not so with My servant Moses; he is trusted throughout My household. With him I speak mouth to mouth, plainly and not in riddles, and he beholds the likeness of the LORD. How then did you not shrink from speaking against My servant Moses!" Still incensed with them, God departed. As the cloud withdrew from the Tent, there was Miriam stricken with snow-white scales! When Aaron turned toward Miriam, he saw that she was stricken with scales. And Aaron said to Moses, "O my lord, account not to us the sin which we committed in our folly. Let her not be as one dead, who emerges from his mother's womb with half his flesh eaten away." So Moses cried out to God, saying, "O God, pray heal her!"

#### במדבר י"ב

ותדבר מרים ואהרן במשה על-אנחות האשה הכשית אשר לקח כר-אשה כשית לקח: ויאמרו הרק אף-במשה דבר יהיה הלא גם-בנו דבר נישמע יהיה: והאיש משה ענו [ענינו] מאד מכל האדם אשר על-פני האדמה: (ס)  
ויאמר יהיה פתאם אל-משה ואל-אהרן ואל-מרים צאו שלשתכם אל-אהל מועד ויצאו שלשתם: וירד יהיה בעמיד ענו ויעמד פתח האהל ויקרא אהרן ומרים ויצאו שניהם:  
ויאמר שמעו-נא דברי אם-יהיה נביאכם יהיה במראה אלי ואתננע בתלום אדבר-בו:  
לא-כן עבדי משה בכל-ביתי נאמן הוא:  
פה אל-פה אדבר-בו ומראהו ולא בחידת ותמנת יהיה יביט ומדוע לא יראתם לדבר בעבדי במשה:  
ונסח אף יהיה גם ואלו:  
והענו סר מעל האהל והגה מרים מצרעת כשילג ויפן אהרן אל-מרים והגה מצרעת:  
ויאמר אהרן אל-משה כי אדני אל-נא תשת עלינו חטאת אשר נואלנו ואשר חטאנו:  
אל-נא תהי כמת אשר בצאתו מרחם אמו ויאכל תצי בשור:  
ויצעק משה אל-יהוה לאמר אל נא רפא נא לה:

#### 4) Sifrei Bamidbar

And Miriam and Aharon began to talk against Moshe – as she initiated the conversation, the text mentions her first. How did Miriam know that Moshe had separated from his wife [Tzipporah]? R. Natan answered: Miriam was with Tzipporah when it was told to Moshe, "Eldad and Meidad are prophesying in the camp" (11:27). When Tzipporah heard this, she exclaimed, "Woe to their wives if they have anything to do with prophecy, for they will separate from their wives just as my husband separated from me!" From this cry, Miriam learned about it, and she told it to Aharon. Now, if Miriam, who did not intend to disparage him, was nonetheless punished severely, how much more so one who deliberately speaks in a disparaging manner about their fellow!

#### ספרי במדבר

ותדבר מרים ואהרן. היא פתחה בדבור תחלה, לפיכך הקדימה הכתוב, ומגיד היתה יודעת מרים שפרש משה מן האשה?  
רבי נתן אומר מרים היתה בצד צפורה בשעה שנאמר למשה אלדד ומידד מתנבאים במחנה, כיון ששמעה צפורה, אמרה אוי לנשותיהן של אלו אם הם נזקקים לנבואה, שיהיו פורשין מנשותיהן כדרך שפרש בעלי ממני, ומשם ידעה מרים והגידה לאהרן; ומה מרים שלא נתפונה לגנותו כד נענשה, קל וחמר למספר בגנותו של חברו:

#### 5) Avot De-Rabbi Natan 9:2

And Miriam and Aharon began to talk against Moshe – Why is Miriam mentioned first? This teaches that Tzipporah went and told Miriam, and then Miriam went and told Aaron. And the two of them spoke against Moshe. And since they spoke against this Tzaddik, punishments came to them as it says:

#### אבות דרבי נתן ט:ב

ותדבר מרים ואהרן במשה למה הקדים הכתוב מרים לאהרן? מלמד שהלכה צפורה ושחה לה למרים הלכה מרים ושחה לו לאהרן עמדו שניהם ודברו בצדיק שהוא מתוך שעמדו שניהם ודברו בצדיק בא עליהם את הפורענות שנאמר (שם) "ויוחר אף ה' בם וילך מה"

“And the Eternal became angry with them, and departed.” What do we learn from “and departed”? This teaches us that God departed from Aaron and attached to Miriam, because Aaron was not as engaged as Miriam in spreading slanderous words around, so she was (immediately) punished more

Miriam said: The Divine Word came to me, yet I did not separate from my husband. Aharon said: The Divine Word came to me, yet I did not separate from my wife. The Divine Word came to our forefathers, yet they did not separate from their wives. But he [Moshe] prides himself on his prophetic accomplishments, so he separates himself from his wife.

מה ת"ל וילך מלמד שנסתלק מאהרן ודבק במרים מפני שלא היה אהרן עסקן בדברים אבל מרים שהיתה עוסקת בדברים (מיד) נענשה יותר

מרים אמרה אלי היה דבור ולא פרשתי מאצל בעלי. אהרן אמר אלי היה דבור ולא פירשתי מאצל אשתי ואף אבותינו הראשונים היה דבור עליהם ולא פרשו מאצל נשותיהן אבל הוא מפני שדעתו גסה עליו פירש הוא מאצל אשתו.

### 6) Rabbi Samson Raphael Hirsch

When we look through the whole of the Torah for some relation between marital conditions and prophecy the only case we find is in [Exodus 19:15](#) where the people who are to be deemed worthy of receiving the Word of God directly from God, as a preparation for that were to abstain completely from sexual intercourse with their wives. As a matter of fact tradition also explains that the condemnatory remarks of Miriam and Aaron were solely referring to Moses abstaining from sexual intercourse with his wife, a fact which only became known to them on the occasion of the prophecy of the appointed elders. The complaint was entirely in the interest of the wife, for they found it wrong and thought it was nothing about which Moses had been commanded, as they themselves and the Patriarchs before them had been considered worthy to receive the Word of God without thereby having to suffer interruption in their conjugal lives. **They overlooked the difference between the stage Moses had reached and their own**, and did not know that, when at the conclusion of the Revelation on Sinai the people were told 'Return to your tents' ([Deut. 5:27](#)) to return to family life and conjugal intimacy, Moses was commanded to remain separated and given the duty with the words 'But you remain here with Me.'

### 7) Deuteronomy 5:27 – 28

27) Go, say to them, 'Return to your tents.'  
But you remain here with Me, and I will give you the whole Instruction—the laws and the rules—that you shall impart to them, for them to observe in the land that I am giving them to possess."

### דברים כז - כח

(כז) לך אָמַר לָהֶם שׁוּבוּ לָכֶם לְאֶהְלֵיכֶם:  
(כח) וְאַתָּה פֹּה עֹמֵד עִמָּדִי וְאֶדְבַּרְתָּ אֵלֵיהֶם אֶת כָּל־  
הַמִּצְוָה וְהַחֲקִים וְהַמִּשְׁפָּטִים אֲשֶׁר תִּלְמְדֵם וְעָשׂוּ  
בְּאֶרֶץ אֲשֶׁר אֲנִי נֹתֵן לָהֶם לְרִשְׁתָּהּ: