

200624-4 Nu 12, Miriam & Aaron Speak against Moses—CThurman

In the previous chapter (ch.11), were the tenth and eleventh sins; the sins of complaining that they had to make the sojourn and lusting after the things in Egypt.

This text is full of good teaching, but especially notice the words underlined:

Ac.7.38 This is he (referring to Moses), that was in the church (the only great assembly in the earth at that time, a local, visible assembly) in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles (or, 'living words,' λόγια ζῶντα) to give unto us: (remember, it wasn't the word of God which lacked power but the deadness of their hearts [Ro.7.10, 12, 14; 8.3])

39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt ...

Remember that there are a total of twenty-one rebellious acts recorded in the Scriptures concerning Israel from the time of the exodus to the entering into the land of Canaan. (see ch.11, p.145 for Bible references) These sins are a combination of individual and corporate sins against the LORD.

In this 12th chapter is the 12th sin noted during the sojourn of Israel. This sin involves Moses' sister and brother, Miriam and Aaron. The children of Israel sojourned to Ha-zē-rōth and have encamped here or pitched their tents. (cf. Nu.11.35; 12.16) Israel is encamped in their appointed place around the tabernacle. Afar off is the camp of Judah on the east. The camp of Reuben on the south. The camp of Ephraim on the West, and Dan on the north. Near to the tabernacle are the families of Levi. On the east are Moses, Aaron, and his two remaining sons, Eleazar and Ithamar, and their families. To the south is the family of Kohath. To the west is the family of Gershon, and to the north is the family of Merari. There in the midst of the camp, so that all of the nation of Israel can see is the cloud and fiery pillar. It has descended upon and is resting over the place called the holiest of all, in which is the ark of the covenant which has the lid of the mercyseat upon it.

Chapter 12

1 ¶ And Miriam and Aaron spake against Moses

against, is tss. from the preposition בָּ, b^e, attached to the name of Moses, בְּמֹשֶׁה, b^e-Mo-sheh. Of this Benjamin Davidson's *The Analytical Hebrew & Chaldee Lexicon*, notes in this instance, 'll. noting nearness, *at, near, by, on, before*, (in the presence of), and of motion, *to, unto, upon, against; for*, of price and exchange; *for, on account of, because of*.' Weingreen, *A Practical Grammar for Classical Hebrew*, 'בִּ insep prep. in, with, by'.

because of the Ethiopian woman whom he had married:

concerning Cushite taken [to wife]

because of, עַל-אֲדוֹת, אֲדוֹת, defect. for אֲדוֹת, and always (but for 2Sa.13.16) with the preposition עַל, [g]al, tss. *against, concerning, thereon, upon, unto, in, about* (Wigram); Bagster, '... *projects, means, cause; עַל-אֲדוֹת*, (and אֶל for אֲל) *because of; אֲדוֹתִי on my account, עַל אֲדוֹתֶיךָ because of thee*'.

Ethiopian, כְּשִׁית, Cu-sheeth, a fem. gentilic noun for כּוּשׁ, Cush (cf. Ge.10.7)

he had married, לָקַח, Qal pret., 3psm. of לָקַח, **twice in this verse**; tss. *to take, to fetch, reserve, to have to marry*; the idea is that Moses *had taken* a women [implying, to be his wife.]; Bagster's *Hebrew Student's Manual*, p.103, 'The primary idea of the Hebrew preterite is *past time ...*'

for he had married an Ethiopian woman.

taken Cushite [to wife]

First, so that everyone knows, Miriam and Aaron are Moses' older sister and brother. They were born to Amram and Jocebed.

Ex 6:20 And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.

Scripture tells us that Miriam is the eldest; Aaron is the second eldest by three years, and Moses is the youngest. (Ex.6.20; comp. Ex.2.7; 7.7)

Ex 2:7 Then said his (3 mo. old Moses') sister (Miriam) to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

Ex.7.7 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

Second, notice that in this Scripture it is Miriam's name which appears first, then Aaron's. While it might be true that this is so because she was the oldest of the three, the judgment she receives from the LORD in the following account suggests she led in this event to contradict Moses' leadership.

And, third, consider that the woman which Moses took for a wife is described as an *Ethiopian*. *Ethiopian* is an adjective translated from the Hebrew, כּוּשִׁי, Cush. Cush was the son of Ham, and Ham was the son of Noah. The Cushites or Ethiopians appear to have settled a vast area from Babylon (say mid-Arabia) and southern Arabia over to the north-eastern region of Egypt. (cf. Ge.10.6-12)

We don't know when Moses took this Ethiopian woman to be His wife except that it was at some point in time past. We don't know her name, but we know that she was not an Israelite. You might recall that in the previous chapter (ch.11.4) there was mention of a *mixed multitude*. At this point in time the LORD had not begun to regulate mixed marriages. Ex.34.12-16 is a warning to Israel when once they possess the land of Canaan against the dangers of mixed marriages: that is, marrying with those that had formerly possessed the land. Until now the only wife of Moses that we are aware of was named Zipporah. Zipporah is never called an Ethiopian. She is a Midianite. (Ex.2.16; 18.1) Moses, by this time, had

been married to Zipporah for almost 40 years. It is thought by some that she had died since. Ex.18.1-3 is the last text referring to her. The truth is, we simply do not know if Zipporah was alive or dead at this time. However, it is difficult to imagine that Miriam and Aaron are objecting only now to a marriage that had occurred so long ago. Moses either remarried after the death of Zipporah or he added another wife (polygamy) neither of which has any effect upon the present narrative. The main point is that Miriam and Aaron sinned against the LORD by speaking against their brother, Moses. The relationship they had as siblings didn't alter the fact that God appointed Moses over them to be their leader.

Zipporah's history:

Moses married Zipporah after he had fled to Midian to escape the wrath of Pharaoh for killing an Egyptian. Arriving in Midian he met Reuel, whose daughter was named Zipporah. After some time Reuel gave to Moses his daughter to be his wife. (cf. Ex.2.11-21)

Concerning this woman, Zipporah, in Exodus chapter 4 it is implied that when Moses was returning to Egypt with Zipporah and his sons that because she had refused to circumcise one of them the LORD *sought to kill* Moses. (cf. Ex.4.24) It seems that this might have been the occasion for Moses to send her and his sons back to Midian with his father in law. It was only after the exodus from Egypt that we read in Exodus 18.1-3 that Reuel brought with him to Moses his wife, Zipporah, and his two sons, Gershom and Eliezer. This is the last time the name of Zipporah appears in Scripture. A number of commentators believe that she had died. Others set to prove that Zipporah was the same woman called here an Ethiopian.

2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it.

Miriam and Aaron thought that because the LORD had also used them to speak His word that they possessed the same right or authority as their brother Moses. The LORD did speak through Miriam. She is called a prophetess.

Of Miriam

Ex.15.20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

The LORD also spoke through Aaron. He is called a prophet.

Of Aaron:

Ex.4.15 And thou [Moses] shalt speak unto him [Aaron], and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

Ex.7.1 ¶ And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

The Lord made Moses, Aaron and Miriam great in the nation of Israel.

Mic 6:4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

But the LORD subjected them both to the office and authority of Moses. Though they possess these gifts their function was not the same as their brother's.

'A sparrow is under the same care as an angel, but their character and the purpose of their lives are very different. A geologist knows the difference between granite and sandstone, so may any schoolboy, but that does not make him a geologist.' *Handfuls on Purpose*, Series III, James Smith, p.87

The LORD called Moses to lead Israel forward to the land of Canaan, not anyone else.

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

meek, עָנִי, adj. only this once; see the verb עָנָה, [g]a-nah, tss. i.e., 2Sa.22.36, *to be gentle*; Ex.10.3, *to be humble*; Ecc.1.13, *exercised*; Ps.102.23, *weak*; Ps.119.71, *afflicted*; Zec.10.2, *troubled*; Ps.105.18, *to be hurt*.

First, notice that this is a parenthetical statement. Of course this is part of the narrator's words. Who is the narrator? Moses. In this instance it is as if Moses diverts attention away from him. It speaks of *meekness*. A man or woman that knows to be gentle, that is humble, knows he is weak, who is troubled, exercised, challenged in himself to trust in the LORD is a man or woman that is prepared for the service of the Lord.

And second, notice the response of Moses. There is no response. He didn't defend himself and he probably thought that they were right, but he did not step aside from what the LORD called him to do. The testimony of the word of God is that he was faithful. (Nu.12.7; He.3.2, 5) Everyone that will serve God faithfully will be criticized.

Lu 6:26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

In other words the Christian will always have a critic. That doesn't mean that they are right. Criticisms, both constructive and destructive ones, God uses to develop in us more trust in Him, more humility, and to examine our motivations. But remember this, every critic has a critic and every judge has a judge. What Miriam and Aaron spoke against Moses ... **the LORD heard**

4 ¶ And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam,

suddenly, פתאום, adv. for פתעם or פתאום, tss. *suddenly, straightway*; cf. masc. noun פתע, tss. *very, suddenly*; the LXX uses the Gr. σφόδρα, tss. *exceeding, exceedingly, sore, great, greatly, very*.

The change in the order of the names seems to indicate the differences of function in Israel. Moses is the head. Aaron is his spokesman. And Miriam, last of the three. The issue isn't whether one is better than another, but rather of authority and order – God's order. God's order is all around us. In all proper societies proper honor should be given to police officers, government officials, aged men, aged women, husbands and wives, fathers and mothers, military officers, soldiers, pastors and deacons, physicians, teachers, etc. Miriam and Aaron were attempting to usurp the authority which the LORD had given to His servant Moses.

Come out ye three unto the tabernacle of the congregation. And they three came out.

come out, יצאו, Qal imper. pl. masc. of יצא, tss. *to go, go out, proceed, depart, go abroad, to issue out..*

The three children of Amram are suddenly called to present themselves before the LORD. Perhaps they all came to the place which is called the gate. Remember that this gate was a beautiful hanging of blue, and purple, and scarlet, and fine twined linen, wrought with needlework that was 20 cubits wide (about 30' wide). This gate gave access to a large, enclosed area called the court yard that measures 50 by 100 cubits (about 75' width by 150' length) bordered with curtains of fine, white linen which hanged on silver hooks fastened to brass pillars set on brass sockets, each spaced about 5 cubits apart. (20 pillars on the north and south sides of the court, and 10 pillars on the east and west.

5 And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle (אֹהֶל, tent), and called Aaron and Miriam: and they both came forth.

Then the LORD commands only Miriam and Aaron to come closer, apparently to the door, the פֶּתַח, pe-thach of the tabernacle.

The English idiom applies here, *to be called on the carpet*. The idiom ‘... first recorded in 1902, alluded to being called before or reprimanded by a person rich or powerful enough to have a carpet.’
copied

Israel is encamped, meaning that they have pitch at the place called Hazé^rōth, so we understand that the cloudy pillar is resting over the mercyseat at this moment, but to say that *the LORD came down* seems to indicate more, that the cloud (the LORD) moves forward to the front of the tabernacle where there is what is called the door. (cf. Ex.26.36; 29.4, 11, 32, 42, etc.) This door is not a door as we think of a door. This door was a cloth hanging, through which the priests could enter into the first room of the tabernacle, which was called the sanctuary. The LORD descended at this door in some form to let Miriam and Aaron know He was there, but we don’t know what the form of His appearance was like.

6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision,

I will make myself known, אֶתְוַדַּע, Hithpael (reflexive) fut. 1ps. of יָדַע, tss. to acquaint, to shew, to comprehend, to understand, to discern, to know, to perceive, to be sure.

in a vision, בַּמְרֹאֶה, בִּי for בְּהִי, by the, fem sing noun מְרֹאֶה, tss. in the visions of, of the lookingglasses, in a vision, the vision, by the vision; the verb is רָאָה and tss. to see, to look upon, to consider, to look, to foresee; vss. 6 in a vision, 8 even apparently.

and will speak unto him in a dream.

in a dream, בְּחֵלוֹם, masc. sing. noun with the prefixed בִּי, see חֵלוֹם, always tss. a dream; חָלַם, always tss. to dream.

7 My servant Moses is not so, who is faithful in all mine house.

Yes, Moses was meek above all the men which were upon the face of the earth. (cf. v.3) Yes, he was also accounted faithful to his charge over the LORD's house. (Nu.12.7; He.3.5) Yes, his name is included in that great chapter of the faithful in Hebrews 11. (cf. He.11.23-28) Yet he shall sin against the LORD so that he will not be allowed to enter into the land of Canaan in the days ahead. (cf. Nu.20.8-12) He was not without sin, but he was faithful!

Though Moses was meek, gentle, he was also faithful. He wasn't appointed to this office for personal pleasure, but for the pleasure of the LORD. It is not that there is no pleasure in the service of the LORD. There is no joy like that which comes faithful service. How much we miss for a lack of faithfulness.

Ps 16:11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

The apostle Paul cites the faithfulness of Moses in his letter to the Hebrew saints in He.3.2, 5.

8 With him will I speak mouth to mouth, even apparently,

even apparently, וַיִּמְרָאָה, a masc. noun; vss. 6 in a vision, 8 even apparently.

and not in dark speeches; and the similitude of the LORD shall he behold:

proverbs

image

consider

dark speeches, בְּחִידוֹת, a fem. pl. noun w/prefixed preposition בְּ, חִידוֹת, tss. dark speeches, riddle, hard questions, dark sentences, & proverb.

LXX, Gr. αἰνίγμα, transliterated is *enigma*, and is tss. in the work as 1Ki.10.1; 2Chr.9.1, *hard* [questions]; Pv.1.6, *dark*

[sayings]; Nu.12.8, *dark* [speeches], and is once in the NT, *darkly*.

similitude, וְהִמָּנֶת, fem. sing. noun of תְּמוּנָה, tss. *the likeness, the similitude, & image*; cf. Ex.20.4; Deu.4.12.

De 4:12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.

he consider, נִבִּיט, Hiphil (causative act.) fut. 3pplm. of נָבַט, tss. *to look, to behold, to see, to respect, to regard, to look down*.

In comparison to others Moses enjoyed unmediated conversation with the LORD. The communication was immediate, direct, plain and clear. Not through interpretations, visions, dreams, riddles, dark or hard sayings and parables.

wherefore then were ye not afraid to speak against my servant Moses?

were ye ... afraid, Qal pret. of יָרָא, tss. *to be afraid, to fear, to reverence, to have dread, to hold as terrible*.

The prophets, though they prophesied, if they were granted an understanding at all, sometimes had to dig and search out the meaning of that which the LORD revealed to them.

1Pe.1.10 ¶ Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by

them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

Da 12:9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

But not so for Moses. The LORD revealed Himself to Moses and honored him with a direct or immediate revelation of His will.

Ex 33:11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

*De 5:4 The LORD talked with you face to face in the mount out of the midst of the fire,
5 (I stood between the LORD and you at that time, to shew you the word of the LORD ...*

*De 34:10 And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,
11 In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,
12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.*

This relationship, which the LORD conferred upon Moses, should have caused Miriam and Aaron to restrain their tongues from speaking this against him. It didn't mean that they should have placed an inordinate confidence in their brother, but it did mean that they should have honored and feared him for the office that he held before the LORD.

What a power the tongue wields! Every Christian should strive to use it to honor the Lord.

Pr 16:23 The heart of the wise teacheth his mouth, and addeth learning to his lips.

Words that come from our lips reveal the present state of our hearts. A man that directs his speech for good is like a city that is fortified with walls.

Pr 25:28 He that hath no rule over his own spirit is like a city that is broken down, and without walls.

Eph 4:31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking (blasphemy), be put away from you, with all malice ...

[let] ... *be put away*, ἀρθῆτω, 3ps. aor. imper. pass. of αἴρω; tss. *to take, to take up, to bear up, to remove, to carry, to put away, to lift.*

Col 4:6 Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

*Tit 2:7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,
8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.*

9 And the anger of the LORD was kindled against them;
heated or glowed

and ... was kindled, נִיָּחַר, vay-yi-char, Qal fut. 3psm. of נִיָּחַח, tss. *to be wroth, to wax hot, to be kindled, to be angry, to be displeased, to burn, to be grieved; Nu.11.1, 10, 33; 12.9*

and he departed.

When a child of God what he should not he grieves the Spirit of God in us.

Eph 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. (See above those things in verse 31 which grieve the Spirit.)

When he does not do what he ought to he *quenches* the Spirit.

1Th.4.19 Quench not the Spirit. (This text is the 10th of 14 imperatives, the number 14 representing *salvation*.)

10 ¶ And the cloud departed from off the tabernacle;

[at the door]

departed, סָרָה, Qal pret. 3ps. of סָרָה, tss. to turn aside, to depart, to go, to be past, to remove, to take away.

In verse 5 we read, *And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle ...* And it seems correct to say that now the cloud returns to its usual position as the LORD removed from the door of the tent.

and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

leprous, מִצְרַעַת, Pual (Intensive pass.) fem. sing. of צָרַע, tza-ra[g], tss. to be leprous, to be a leper.

In that instant the LORD struck Miriam with leprosy, and Aaron saw it.

Leprosy, or the verb *to be leprous*, is almost always in the Hebrew Pual verb, intensive passive. In other words it was a disease that busily or actively consumed the skin. There are three instances where the LORD smote some with leprosy in judgment: Miriam, Gehazi (2Ki.5.25-27), and Azariah/Uzziah the king of Judah (2Ki.15.5; 2Chr.26.20, 21, all in Pual verb).

The judgment of God is commensurate to the sin. Leprosy is like unchecked sin. The potential is that it will spread throughout the camp if it is not immediately discerned and contained. For that reason, anyone

thought to be leprous was put outside of the camp for as long as the disease remained in his flesh. (cf. Le.13.44-46; 14.1-32) In our text the LORD immediately checked the sin of Miriam and Aaron to cut off the infectious nature of jealousy and sedition working in the camp. Obviously leprosy is not the only infectious disease. What they did jeopardized the life of their own brother and the well-being of their nation.

Jas 3:5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

As a child I loved playing with fire. On a couple of occasions I set a couple of fields on fire and also did serious damage to the kitchen floor of the parsonage where my dad was pastoring. My intention was to play with fire, but the result was much bigger. Unchecked, fire gets out of hand quickly. Sin is just like that.

It might not have been Miriam and Aaron's intention to harm their brother Moses but had the LORD not swiftly intervened the sin would have gotten out of hand and much harm would have resulted from it. This judgment could serve to turn them away from such acts in the future.

How many times do we need to read that unchecked sin in the nation of Israel corrupts the whole nation? Unchecked sin in the life of a Christian will corrupt the whole person. Unchecked sin in the church will corrupt the whole body.

1Co 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

7 ¶ Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Ga 5:9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And Aaron said unto Moses, Alas, my lord (יְיָדָא, also, master),

That I could find, this marks only the second time when Aaron addressed his brother Moses with the term יְיָדָא, *adōn master, lord*. The number 2 also represents things that are *established* or *fixed*. Aaron's attitude was corrected to honor the office that his younger brother received from the LORD.

In Nu.11.28, Joshua also used this term יְיָדָא, master when addressing Moses.

I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

lay, תִּשֶׁת, Qal fut. 2psm. of תִּשֶׁת, sheeth; tss. *to appoint*; Nu.24.1, *to set, to regard*; Nu.12.11, *to lay, to shew, to lay up, to put, to make*.

we have done foolishly, נִזְלָנוּ, Niphal (simple passive) pret. 1ppl. of לִיָּא, which is always in Niphal, tss. *to do foolishly, to become fools* (4, Nu.12.11; Is.19.13; Jer.5.4; 50.36);

LXX has ἠγνοήσαμεν, 1ppl. aor. ind. of ἀγνοέω, tss. in the NT, *to not understand, to know not, to be ignorant, to be unknown*.

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

consumed, אָכַל, tss. *to eat, devour, consume*.

LXX, Let her not be as it were like death, as an abortion coming out of his mother's womb, when *the disease* devours the half of the flesh.

an abortion, ἔκτρωμα, tss. an abortion, an untimely birth; ἐκ of, forth, out of + τιτρώσκειν, to wound, to die; so 'to come forth wounded or dead.'

Leprosy is described in terms of that body which the womb aborted it had died.

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

heal, רָפָא, Qal imper. sing. masc. of רָפָא; tss. to be healed, to be cured, to be made whole, to be repaired.

14 And the LORD said unto Moses, If her father had but spit in her face,

had but spit, נָקַח, Qal pret. and found tss. all three times, Nu.12.14 (twice, lit. spitting has spit); Deu.25.9; to spit; cf. נָקַח, Lev.15.8, also tss. to spit,,

should she not be ashamed seven days?

should she ... be ashamed, תִּכְלַם, Niphal (simple pass.) fut. 3psf. of כָּלַם; tss. to be ashamed, to be confounded, to blush, to be confused, to shame, to hurt, to reproach.

LXX, ἐντραπήσεται, Ex. 10.3, to reverence; Le.27.41, to be ashamed; Jud. 3.30, to be humbled; 2Chr. 7.14, to repent (marg., to be ashamed); Job 32.21, to be confounded.

let her be shut out from the camp seven days, and after that let her be received in again.

let her be shut out, תִּסְגֵּר, Niphal (simple pass.) fut. 3ps. fem. of סָגַר; tss. Nu.12.14, 15, to shut, to deliver, to close, to deliver up, to shut up, to give up, to shut out.

let her be received in, תִּצְטָר, Niphal (simple pass.) fut. 3ps. fem. of אָצַר; tss. to gather, to take away, to bring, to lose, to recover, to assemble, to withdraw, to take up, to bring in, .

Spitting in someone's face was a shame, but especially so when by a father. The point is, Miriam would bear the shame of her words against Moses for seven days.

15 And Miriam was shut out from the camp seven days:

was shut, וַתִּסָּגֵר, see directly above.

Sin breaks fellowship and separates between the Lord and between brethren. We must separate from sin or we must be separated from.

and the people journeyed not till Miriam was brought in again.

The whole camp of Israel knew of the sin of Moses; sister and brother. In this way the LORD showed the seriousness of sin and the consequences for it. Incidentally it was a 'shot over the bow' to the entire nation. If she, then so we.

Sin affects others. Reasonably speaking, Miriam and Aaron's sin was a setback to the sojourn of the entire nation. So later was Achan's sin. For Achan's sin other lives were destroyed. (Jos.7.1, 5, 36 men died) It takes one fly to spoil the entire precious box of ointment. (Ec.10.1) It might not be my intent, but my sin can impact others in this church. It might be a setback to the sojourn of this church. I could be a contributing factor to the unbelief and apostasy of others.

Php 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

Final application: Miriam now restored to the camp and the great congregation of Israel continued their sojourn to the land of Canaan. The LORD in His faithfulness has chastened the children of Israel for their sins. Why did He chasten them? He chastened them for their good. He chastened them because He loved the nation and He loves some of those in it that were truly His children.

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

He chastened them so that they might learn to be subject to His will and be obedient.

De 21:18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them ...

And so it is for us.

1Co 11:32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

He.12.9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

We are to walk with Him and not allow sin to have dominion over our lives. Now, we know where Israel is headed, but do we know where we are headed? Have we learned from their example, or are we going to do as Israel did and fail of the grace of God? There's no better life than a life of faithfulness. Trust God and live for Him day by day.