

were a North Arabian tribe, and hence could be equated with the Midianites. However, this evidence is extremely tenuous, and it is hardly likely that the wife referred to here can be Zipporah. The phrase for he had married an Ethiopian woman (1) does not sound like a reference to a marriage that had been in existence about forty years.

Verse 2 shows the real reason for the attack. Aaron and Miriam were not content with second place. They desired the top position for themselves. This is not the way to secure Christian leadership, although many attempt it by this method. God will elevate those who are worthy. He who cannot be faithful in a subordinate position proves himself unworthy of a higher one. The Lord Heard it (2). Troublemakers often forget that the Lord hears everything they say. This passage should be a reminder that He is always present, and that when He thinks best He will take decisive action, as in this case.

Meek (3). Heb. 'anaw, i.e. 'humble,' not thinking of his own prestige nor looking out for his own interests. The word does not mean simply that Moses was willing to stand aside for God to judge, but rather that he endured the attacks patiently, not seeking vindication for himself or his family. He was so occupied with looking out for God's glory and seeking to forward God's purposes, that he paid no attention to the unfair attacks upon himself. Doubtless Moses himself marvelled in later days that he could have taken this attack on himself and his wife without showing indignation. His meekness surpassed that of all others, perhaps even of himself at other times. Engrossed in the superhuman tasks of leading the people from Sinai to Kadesh, supervising their lives, executing necessary judgment over them, resisting rebellion, interceding for the nation, doubtless hoping in the very near future to lead them into the Promised Land, the honour of God loomed so great before his eyes that he showed a meekness about his own honour that is almost beyond belief.