

### Chapter 1 : What were the chief priests?

*Title: Why Is Miriam Also among the Prophets? (And Is Zipporah among the Priests?) Created Date: Z.*

She is finally free. Will she make it the promised land? With Egypt behind them, Miriam and the other Hebrews are finally heading to the land of promise. A land flowing with milk and honey. When grumbles and complaints break out like a plague among the people, Miriam is no exception. Her brother, Aaron, leads the priests while their youngest brother, Moses, leads the people. God speaks in her dreams and gives her songs of praise and prophecy, but she longs for more. Instead, He gives them exactly what they want. Will Miriam make it out of the wilderness or will she be forced to wander just out of reach of the promised destination? That went against her faith. Her own God asked her to walk away. That went against her calling. If she obeys, it means the deaths of untold innocents. Moses, one of the hidden babies who was adopted by the Princess, is being groomed to take over. When he denies his right to rule and mistakenly kills an Egyptian, he is forced to flee into the desert. Forty years later, he returns as the instrument of God. With her medical training and passion for helping pregnant women, Puah places herself in the heart of hell on earth as the intensity of plagues increases. After the last plague falls, she must make the decision to stay in Egypt or face the unknown wilderness. How can she obey God to walk away from them in their greatest hour of need? Jenifer offers Christian Fiction novels that explore the lives of characters who learn to trust God with their struggles; so that you can enjoy hours of reading pleasure and be challenged to trust God with your next step of faith. View our privacy policy. This site uses cookies to customize your experience and provide web-based marketing. If you continue to use this site, please know that it means you accept these terms. Okay View our Privacy Policy.

Chapter 2 : Home ~ Jenifer Jennings

*First, we must resist characterizing Isaiah's wife as a prophet in the vein of Miriam, Deborah, Hulda, and Noadiah. Unlike these women, Isaiah's wife did not engage in a typical prophetic ministry, making proclamations about matters of public interest and participating directly in public affairs.*

Order the free CD. Eli was the high priest of Israel at the end of the era of the Judges. The same thing goes with Eli. He was a believer and a priest and a judge over Israel. But he was a man whose inconsistencies and failures ultimately marred his testimony, spoiled his legacy, and brought his own family to ruin. His life is a tragic cautionary tale. Of course, in the Junior division you are more or less confined by the curriculum they give you, and whoever wrote the curriculum we were using in those days covered the opening chapters of 1 Samuel without saying very much about Eli. The focus was on the boy Samuel, and how his mother prayed for him, and she dedicated him to God, and made a little priest costume for him, and all of that. But the focus in the Junior division was on Samuel, and very little was said about Eli. I taught through that same curriculum two or three times during the years I was teaching in the Junior division. And the pattern was always the same. And I always had this itch to divert from the curriculum and do a lesson on Eli, because I happen to think you can learn from a bad example as well as from a good one. And then Paul says 1 Corinthians And Eli is exactly the kind of bad example that stands as a warning to me—and to many of you as well. His character flaws are precisely the besetting sins of our generation. Let me note at the outset that Eli was not a reprobate. He was a redeemed man. He fits in the same category as Lot and Samson: We are in Christ. We are new creatures. Old things have passed away, and all things have become new. Our flesh is still fallen flesh. And the promise of perfect Christlikeness awaits its fulfillment when we see Him and are instantly transformed into his perfect likeness. Until then, while the absolute bondage of sin is broken, the lure of sin has not yet lost its barbs, and Christians who succumb to the enticements of the flesh can suffer appalling, scandalous spiritual and personal defeat, which can lead to the worst kinds of personal catastrophe in this life. These men, Lot, Samson, and Eli all suffered earthy ruin on their way to heavenly glory. They are examples to us in a negative sense. But in eternity they will be glorious trophies of divine grace. I have exchanged a few e-mails recently with a man who is constantly racked by doubts about his salvation. Every time he sins—even some of the most petty kinds of sins—he beats himself up with doubts about whether he is really saved. It sometimes plunges him into depression for weeks at a time. He described all of this to me and wanted to know whether I believed he had good reason to doubt his salvation. I told him yes, I doubt his salvation, too. But what concerns me is not the sin in his life. It is his utter failure to believe the promises of God. Much less should he expect to find true peace and settled assurance by evaluating his own works. Eli was worthless as a priest, and a failure as a father. He let the grossest kind of evil abide in his own household. But he himself seems to have been a believer. He was slow to hear, but he knew the voice of the Lord when he heard it, and he did not resist or try to defend himself when God pronounced judgment on his household. Let him do what seems good to him. He "judged Israel forty years. Even Solomon, who was blessed with supernatural wisdom, made a wreck of his own life and legacy by indulging in sin. It should not surprise us that there are examples like that in the Bible. Everyone in heaven will be there solely by the grace of God. No one gets to heaven by being good. Trusting your own goodness will get you to hell. Also, I want to confess to you that looking at the lives of men like Lot, and Samson, and Eli is very convicting to me personally. One thing that kept echoing in my mind as I studied the life of Eli is that I suffer from many of the same character flaws that utterly debilitated him. Eli is the patron saint of all spiritual couch potatoes. And He will discipline those whom He loves. Each of these episodes reveals a serious character flaw. And it was character flaws like these that ultimately led to his undoing. This chapter focuses, of course, on Hannah and her prayer for a son. And Scripture introduces Eli to us almost in passing. To set the context, remember that this story took place as the era of the judges drew to an end. God was about to institute the monarchy. The Tabernacle was permanently pitched at Shiloh, and since the Tabernacle was now a stable fixture there, Scripture occasionally refers to it as the Temple. In fact, verse 9 is the first use of the word temple in all of Scripture. And they have to be some of the worst priests in the

history of the priesthood. More about that later. But here is Eli, in the patriarchal role, sitting in a seat of authority near the post of the Tabernacle. And he is there v. If you remember the story of Samson, it will. Hannah is in essence promising God that if He will grant her a son, she will devote him to the Lord with a Nazirite vow or something very nearly like a Nazirite vow for all of his life. This was not a passionless prayer: The King James Version translates the expression this way: It helps to understand that in this culture, childlessness carried a peculiar stigma. God did not sanction polygamy, even in the Old Testament. All those who practiced polygamy in the Old Testament reaped the fruit of their sin, including Abraham, and Jacob, and David, and Solomon—and everyone else about whom it is recorded they had more than one wife. For all those reasons she desperately wanted children. Remember the prayer of Rebekah in Genesis She did not pray for children, but for one son. She begged God for a child, a son, one who would be fit to serve in the tabernacle. If God would give her a son she would give him back to God, verse In fact, this unfulfilled longing for a son was what caused the "bitterness of soul" spoken of in verse She knelt there in the Tabernacle and prayed poured out her soul before the Lord v. But with all the turmoil going on inside of her, she prayed silently v. Although she was in a public place, she kept her prayer between her and the Lord. She was not like those New Testament Pharisees who prayed to be seen of men. Her business was with God and God alone. He was the priest charged with overseeing the Tabernacle. He sat on a seat of authority by a post, probably in a corner where he could both see who came and went, as well as observe what was going on inside the tabernacle. He has appropriated the trappings of spiritual leadership without any of the dignity of that role. And his incompetence is seen in his own failure to differentiate between someone who merely sits in the seat of authority, and the priest who is a true shepherd. From this perch that he had made for himself, Eli had a clear view of Hannah. Verse 12 says he observed her mouth—meaning he was watching her lips move. Verse 13 says, "Only her lips moved, and her voice was not heard. Therefore Eli took her to be a drunken woman. This is appalling, really. Put your wine away from you. The impression we get is that from his seat at the doorpost, he barked this rebuke at her like a megalomaniac hall monitor at a junior high school. This was not only rude, it was horribly insensitive, and incompetent. The fact that he would assume the worst about a woman like Hannah shows how shockingly devoid of discernment Eli was. Drunkenness usually makes people noisy and boisterous. Hannah was silent and keeping to herself. There was absolutely no valid reason for him to rebuke her. In fact, as a priest, it was his duty to show her compassion. He can deal gently with the ignorant and wayward, since he himself is beset with weakness. It may well be that Eli was accustomed to seeing drunken women at the door of the tabernacle.

**Chapter 3 : Miriam: Standing Between Life and Death**

*The article discusses the possibility of women prophets in the Hebrew Bible and ancient Israel. Topics include the views of biblical scholars Jo Ann Hackett and Carol Meyers, the notion of the biblical character Zipporah as a priest, and the characters Miriam, Deborah, and Hulda. The author.*

Biblical narrative[ edit ] Miriam was the daughter of Amram , the leader of the Israelites in ancient Egypt, and of Yocheved and the sister of Aaron and Moses. Miriam died there and was buried there". It became known to Miriam and Aaron that Moses had separated from intimacy with Tzipora. This usage of the word Cushite is non-pejorative and is often used in Jewish sources as a term for someone unique and outstanding. Their complaint, therefore, was not about the union between Moses and Tzipora, but about their separation. This explains their claim that God spoke not only to Moses but also to them, yet they had not separated from their spouses. I Myself ordered him to abstain from conjugal life, and the word he received was revealed to him clearly and not in dark speeches, he saw the Divine presence from behind when It passed by him. Wherefore then were ye not afraid to speak against a man like Moses, who is, moreover, My servant? Aaron asks Moses to intercede for Miriam, Moses prays to God to heal her, and God concedes after requiring a quarantine of seven days. However, while Josephus does describe a legend which is not written in the Torah wherein Moses marries this princess during a military campaign he leads in Ethiopia, according to Josephus this marriage occurs while Moses is still a royal prince of Egypt long before he re-discovers his oppressed Jewish brethren. After which time, upon fleeing as a solitary fugitive from Egypt, [19] the only marriage of Moses that the Torah records is with Tzipora the daughter of Yitro the Midianite. Furthermore, according to the conclusion of the Tharbis legend, Moses fashioned a miraculous ring which caused her to forget her love for him, and he then returned to Egypt alone. He describes the Aaronid priesthood in the Kingdom of Judah , which claimed descent from Aaron and which controlled the Temple in Jerusalem , as opposed to a priesthood which claimed allegiance to Moses and was based at Shiloh in the Kingdom of Israel. However, the identity of the Cushite woman referred to in this story is tangential to Friedman and his opinion remains inconclusive. Further elaboration identified the rock that Moses struck to bring forth water in Exodus Moses, Aaron and Miriam. In their merit they received three great gifts: The waters of the well were drawn after the mark and thus supplied water for each of the Tribes. Thus, in addition to the traditional cup of wine that is set for the Prophet Elijah, some feminist-inspired Seders set a cup of water for Miriam which is sometimes also accompanied by a ritual in her honor. Accordingly, the lamb earth , egg air and fish water in the Seder symbolize the three prophets Moses, Aaron and Miriam, respectively, whom God chose to redeem the Jews from Egypt. Later on, Asiya , wife of Pharaoh, finds Moses at the river and adopts him as her own, but Moses refuses to be suckled by her.

**Chapter 4 : Just Genesis : Ossuary of Miriam, Daughter of Y'shua**

*Miriam (מרים) is described in the Hebrew Bible as the daughter of Amram and Yocheved, and the sister of Moses and Aaron. She is also mentioned in the Book of Exodus.*

Caiaphas ossuary In November , workers found an ornate limestone ossuary while paving a road in the Peace Forest south of the Abu Tor neighborhood of Jerusalem. An Aramaic inscription on the side was thought to read "Joseph son of Caiaphas" and on the basis of this the bones of an elderly man were considered to belong to the High Priest Caiaphas. The Israel Antiquities Authority declared it authentic, and expressed regret that it could not be studied in situ. New Testament[ edit ] "Christ before Caiaphas". The comparatively long eighteen-year tenure of Caiaphas suggests he had a good working relationship with the Roman authorities. They worry that if they "let him go on like this, everyone will believe in him, and the Romans will come and destroy both our holy place and our nation. Caiaphas makes a political calculation, suggesting that it would be better for "one man" Jesus to die than for "the whole nation" to be destroyed. In this Caiaphas is stating a rabbinic quotation Gen. Pilate tells the priests to judge Jesus themselves, to which they respond they lack authority to do so. Pilate questions Jesus, after which he states, "I find no basis for a charge against him. Sanhedrin trial of Jesus In the Gospel of Matthew They are looking for false evidence with which to frame Jesus, but are unable to find any. Jesus remains silent throughout the proceedings until Caiaphas demands that Jesus say whether he is the Christ. Jesus replies "I am: Political implications[ edit ] Caiaphas was the son-in-law of Annas by marriage to his daughter and ruled longer than any high priest in New Testament times. For Jewish leaders of the time, there were serious concerns about Roman rule and an insurgent Zealot movement to eject the Romans from Israel. The Romans would not perform execution over violations of Halakha , and therefore the charge of blasphemy would not have mattered to Pilate. This would have been an act of sedition and prompted Roman execution. Peter and John refuse to be silenced[ edit ] Later, in Acts 4 , Peter and John went before Annas and Caiaphas after having healed a crippled man. When Peter, full of the Holy Spirit , answered that Jesus of Nazareth was the source of their power, Caiaphas and the other priests realized that the two men had no formal education yet spoke eloquently about the man they called their saviour. Caiaphas sent the apostles away, and agreed with the other priests that the word of the miracle had already been spread too much to attempt to refute, and instead the priests would need to warn the apostles not to spread the name of Jesus. For we cannot help speaking about what we have seen and heard. The Mishnah , Parah 3: Caiaphas is mentioned throughout the works of William Blake as a byword for a traitor or Pharisee. He does not stare upon the air Through a roof of little glass; He does not pray with lips of clay For his agony to pass, Nor feel upon his shuddering cheek The kiss of Caiaphas.

**Chapter 5 : ZEEK: Articles: Priestesses, Bibliomancy, and The Anointing of Miriam**

*Miriam, the daughter of Amram and Jochebed and the older sister of Aaron and Moses, is one of the few women that the Bible calls theinnatdunvilla.com mother gave birth to Moses after Pharaoh had given orders to kill every newborn Israelite boy.*

Leuchter and Jeremy M. These oppositions privilege one element over the other s , the vehicle through which hierarchies of status emerge. Olyan, Rites and Rank: Hierarchy in Biblical Representations of Cult [Princeton: Princeton University Press, ], I will also refer to women with priestly or Levitical status, by which I mean that they have a status particular to membership by birth or by marriage in these groups, albeit not one that is the same as the status of men in these groups. My thanks go to Jeffrey Stackert and Annette Schellenberg for their feedback on earlier versions of this paper. I am particularly indebted to Saul Olyan for his thoughtful and thorough comments. Thanks also to Jeremy Hutton and Mark Leuchter for inviting me to participate in the Levites and Priests in History and Tradition Consultation at the annual meeting of the Society of Biblical Literature and to the audience members who commented on and responded to my paper. Olyan, Rites and Rank, This is particular to the view of the Priestly material of the Pentateuch P and H ; Ezekiel does not recognize a high priest. This will expose a triadic opposition between female members of priestly, Levitical, and lay Israelite families and perhaps even an opposition between priestly women and lay Israelites, both male and female. As Olyan notes, status generally may be birth-ascribed or nonâ€™birth- ascribed,<sup>6</sup> with male priestly status in the Hebrew Bible being birth-ascribed. Ezraâ€™Nehemiah and Chronicles reflect the structure found in the Priestly material. In DtrH and Jeremiah, the distinction between priest and Levite is unknown, although D recognizes the high priest, as do Haggai and Zechariah. For an overview, see Risto Nurmela, The Levites: A New Translation with Introduction and Commentary 3 vols. Doubleday, â€™ , 2: Priests and Gender in Biblical Israel [ed. Rooke; HBM 25; Sheffield: Sheffield Phoenix Press, ], 89â€™ Indeed, at some level the two are seen as complementary elements see, e. Olyan, Rites and Rank, 8â€™<sup>9</sup>. The Hebrew Bible tends to focus on birth-ascribed status. Sheffield Academic Press, ], , who cites Howard Eilberg-Schwartz and Mary Douglas as similarly noting that ascribed status and hierarchies result in greater restrictions on individual autonomy. We discover very little in the biblical text about specific women of the tribe of Levi. In the cases of Zipporah and 7. Note, though, that marriage does not break the bond between a priest and his daughter where mourning is concerned see below. Birth-ascribed status, whether primary or secondary, male or female, can be lost. For women, for example, it may be lost upon divorce or widowhood: This might also be an indication that Ezekiel is particularly concerned with the genealogical purity of the priestly line. Intermarriage and Conversion from the Bible to the Talmud Oxford: Oxford University Press, , The bulk of available information about the wives, sisters, and daughters of Levites and priests appears in the pentateuchal instructions concerning various family rites such as marriage, mourning, and access to sacred meals and donations. There is some related material in the book of Ezekiel as well, but for the purposes of this essay I will be concerned with the pentateuchal sources only and will leave mention of Ezekiel to the footnotes. I have chosen to focus on the Priestly<sup>12</sup> material from the Pentateuch because it offers some particularly enticing details, but I will also include some comparisons with Deuteronomy. This will primarily be an exploration of textual ideology, making some observations and drawing some conclusions about what these laws might mean for the status of women as it is perceived in these biblical legal collections. The question of whether the pentateuchal laws, especially the Priestly ones, represent an ideal never put to use or are reflective of real legal practice is difficult to resolve. The laws may all be theoretical, without practical implementation, but if so, the same is true for all the biblical laws, and so distinctions between rules governing men and womenâ€™and their implicationsâ€™remain. Although, as Olyan reminded me personal communication , Zipporah is in fact the daughter of a priestâ€™a Midianite one. And Is Zipporah among the Priests? I will treat both the P and the H material together because the two largely agree with one another on the divisions of the tribe of Levi. Most of the priestly material discussed here, however, stems from H rather than P. Contemporary Debate and Future Directions ed. Sarah Shectman and Joel S. Theologischer Verlag, ,

Although the material in the Holiness Code Lev 17â€”26 has little to say about Levites, it does presuppose their separate role from the priests, and H material outside of Lev 17â€”26 does make the difference explicit. Doubleday, , â€”5. Rules about Sex and Marriage Leviticus They do not extend to the general category of Levites since, as Lev The high priest is also forbidden from marrying a widow. The issue here seems to be impurity that could be transmitted to the husband and the children through the woman see esp. JSOT Press, , â€” However, on the possibility that this layer of H does not recognize a distinction between priests and Levites, see Levine, Numbers 1â€”20, The Hebrew phrase *Myhl Mxl*, which appears only once outside of Lev 21â€”22, includes both holy and most-holy food portions, as indicated by Lev The precise nature of this impurity is a matter of some confusion and contention, however. Oxford University Press, J. Hayes interprets this text as referring to genealogical impurity *Gentile Impurities*, At issue is the terminology, especially the meaning of the root *llx*. Sheffield Phoenix Press, J, n. Klawans argues that sexual defilement of a woman is a matter of moral impurity, which is why the defiled woman is then excluded from marrying a priest *Impurity and Sin*, For our purposes, however, the nature of the impurity is less important than its result in restricting the types of women a priest may marry and, thereby, the behavior of women born or married into priestly families. If the husband is dead, then issues of affiliation no longer exist. This is adequate for Aaronide priests generally, but not for the high priest, who, presumably because of his increased sanctity, must marry a woman whose primary male bond has only been to her father. That the issue of divorce is related to status and is therefore seen as worse than widowhood makes sense, but it is not entirely satisfying as an explanation. Jewish Publication Society, ], In Ezra 10, divorcing foreign wives is seen as a positive act. Note that in Ezek Even if the issue in Lev 21 is one of moral rather than ritual or genealogical impurity in that moral impurity is not contagious to people, although it does pollute the land; see Klawans, *Impurity and Sin*, 26â€”27 , the high priest must presumably also be above reproach in moral concerns; hence the increased restriction. See Lipka, *Sexual Transgression*, 79â€”80, 95, The other women named in this Priestly genealogy are Jochebed v. But this particular text derives from H, which does extend a concept of holiness to all of Israel as Hayes herself observes , despite maintaining distinctions between priests and lay Israelites. Thus, this claim that the legislator here means that the high priest may only marry a member of another priestly family is difficult to substantiate. In other words, the high priest must marry a woman who has birth-ascribed priestly status. The law therefore imposes further restrictions on the priests and their families, particularly the high priest. Two additional texts bear on the issues of sex and marriage in families of the tribe of Levi. In the first, Lev If this applies at all times, then we must wonder just what sort of family arrangement the high priest would have had. The impracticality of such a prohibition suggests that it is related to the preceding laws concerning mourning and applies only to a time when a close family member of the high priest has died. The second textâ€”or group of textsâ€”concerns the encampment of the tribe of Levi around the tabernacle, as outlined in Num 3â€”4. The tribal muster, as is the case with the other tribes, includes only males, who are the cultic officiants. The Priestly material is inconsistent about the age at which the men of the tribe See Feinstein, *Sexual Pollution*, â€” This dichotomy is implicit insofar as this status is not formally categorized and explicated in the text, although the restrictions may be explicit indicators of this status. If the ability to marry a priest, especially a high priest, was a privilege available only to certain women, then the ability itself would have been an indicator of status. Milgrom argues that it is a specific prohibition that he should not leave to follow the funeral procession, citing a parallel scenario in Lev Surely where there are infants, there are nursing mothers very close by, and yet no women, no other children, and no men beyond the age of service are mentioned here. Perhaps the presence of the families is simply assumed; perhaps they are encamped beyond the close ring of the tribe of Levi just outside the tabernacle; or perhaps only the adult men of all the tribes are included and all of the affiliated family members are camped outside of the array described in these chapters. Indeed, the description seems to be based on a military model, and so again we may be in the realm of the ideal, not daily social reality. Such restrictions are unsurprising. There are no commensurate restrictions on whom male Levites may marry; the description of the camp does not mention women and might exclude them from proximity to the tabernacle, although this is inconclusive. The access of priestly or Levitical women to sacred persons and to sacred food donations,<sup>31</sup> to be discussed below, offers clearer parallels between the roles of

women in priestly and Levitical families. Thus, while these women faced greater restrictions, they also had an increased social status, reflected in their access to the sacred. Furthermore, although males with primary, birth-ascribed priestly status can lose this status through certain actions,<sup>32</sup> priestly women are in a precarious position in that their status, whether through birth or through marriage, may be lost through divorce or widowhood from a priest or through marriage to a non-priest. Thus, their social position, because it is dependent on marriage, is precarious. These chapters do distinguish the duties of the Aaronide line from the rest of the Levites, although much of the material applies to all members of the tribe, both priest and Levite. See Levine, who notes that there is no mention of families or family terminology; the camp consists of fighting men Numbers 10:20, . See Jenson, *Graded Holiness*, Leviticus 21:22 enumerates various ways in which priests might be excluded, either temporarily or permanently, from service; in some cases they might still have access to sacred foods see Lev

**Chapter 6 : Judaism Moses, Aaron and Miriam**

*A priest in the Catholic Church is a man who has received the sacrament of Holy Orders and has therefore undertaken the duties of celebrating the Sacrifice of the Mass, hearing confession, giving absolution and other sacraments "in persona Christi" and to perform other duties of pastoral ministry and, sometimes, administration.*

Moses, Aaron and Miriam Level: An entire book could be written on the stories of these three people. Indeed, four books have already been written: This page can only begin to scratch the surface. The history below is derived from written Torah , Talmud , Midrash and other sources. Where information comes directly from the Bible , I have provided citations. As with the stories of the patriarchs , modern scholars question the historical accuracy of this information; however, scholars also claimed that the Torah could not have been written at that time because alphabetic writing did not exist and then archaeologists dug up year old samples of alphabetic writing. Moses was the greatest prophet , leader and teacher that Judaism has ever known. Interestingly, the numerical value of "Moshe Rabbeinu" is 613. He is described as the only person who ever knew G-d face-to-face Deut. Unlike the heroes of many other ancient cultures, Moses did not have a miraculous birth. Amram married Yocheved, and she conceived, and she gave birth to Moses. Yocheved was born while Jacob and his family were entering Egypt, so she was pregnant when Moses was born. The name "Moses" comes from a root meaning "take out," because Moses was taken out of the river Nile. Moses was born in a very difficult time: Pharaoh had ordered that all male children born to the Hebrew slaves should be drowned in the river Nile. Yocheved instilled in Moses a knowledge of his heritage and a love of his people that could not be erased by the 40 years he spent in the antisemitic court of Pharaoh. The court magicians took this as a bad sign and demanded that he be tested: If Moses took the gold, he would have to be killed. One day, when Moses was about 40 years old, he saw an Egyptian beating a Hebrew slave, and he was so outraged that he struck and killed the Egyptian. But when both his fellow Hebrews and the Pharaoh condemned him for this action, Moses was forced to flee from Egypt. He fled to Midian, where he met and married Zipporah, the daughter of a Midianite priest. They had a son, Gershom. A midrash tells that Moses was chosen to lead the Children of Israel because of his kindness to animals. When he was bringing the sheep to a river for water, one lamb did not come. Moses went to the little lamb and carried it to the water so it could drink. Like G-d , Moses cared about each individual in the group, and not just about the group as a whole. G-d appeared to Moses and chose him to lead the people out of Egyptian slavery and to the Promised Land. With the help of his brother Aaron , Moses spoke to Pharaoh and triggered the plagues against Egypt. He then led the people out of Egypt and across the sea to freedom, and brought them to Mount Sinai, where G-d gave the people the Torah and the people accepted it. G-d revealed the entire Torah to Moses. It also includes all of the remaining prophecies and history that would later be written down in the remaining books of scripture , and the entire Oral Torah , the oral tradition for interpreting the Torah, that would later be written down in the Talmud. Moses spent the rest of his life writing the first five books, essentially taking dictation from G-d. After Moses received instruction from G-d about the Law and how to interpret it, he came back down to the people and started hearing cases and judging them for the people, but this quickly became too much for one man. Upon the advice of his father-in-law, Yitro, Moses instituted a judicial system. Moses was not perfect. Like any man, he had his flaws and his moments of weakness, and the Bible faithfully records these shortcomings. In fact, Moses was not permitted to enter the Promised Land because of a transgression. Moses was told to speak to a rock to get water from it, but instead he struck the rock repeatedly with a rod, showing improper anger and a lack of faith. Moses died in the year 1273, just before the people crossed over into the Promised Land. He completed writing the first five books of the Bible Genesis, Exodus, Leviticus, Numbers and Deuteronomy before he died. There is some dispute as to who physically wrote the last few verses of Deuteronomy: In any case, these verses, like everything else in the Torah, were written by G-d, and the actual identity of the transcriber is not important. His son, Gershom, did not inherit the leadership of Israel. Moses was 80 years old at the time that he died. That lifespan is considered to be ideal, and has become proverbial: It was G-d who redeemed Israel, not Moses. In order to prevent people from idolatrously

worshipping Moses, his grave was left unmarked Deut. He was the ancestor of all koheins , the founder of the priesthood , and the first Kohein Gadol High Priest. Aaron and his descendants tended the altar and offered sacrifices. As discussed above, Moses was not eloquent and had a speech impediment, so Aaron spoke for him Ex. Contrary to popular belief, it was Aaron, not Moses, who cast down the staff that became a snake before Pharaoh Ex. It was Aaron, not Moses, who held out his staff to trigger the first three plagues against Egypt Ex. According to Jewish tradition, it was also Aaron who performed the signs for the elders before they went to Pharaoh Ex. His love of peace is proverbial; Rabbi Hillel said, "Be disciples of Aaron, loving peace and pursuing peace, loving people and drawing them near the Torah. In fact, Aaron loved peace so much that he participated in the incident of the Golden Calf Ex. Aaron intended to buy time until Moses returned from Mount Sinai he was late, and the people were worried , to discourage the people by asking them to give up their precious jewelry in order to make the idol, and to teach them the error of their ways in time Ex. Aaron, like Moses, died in the desert shortly before the people entered the Promised Land Num. According to some sources, she was seven years older than Moses, but other sources seem to indicate that she was older than that. Miriam was a prophetess in her own right Ex. Bezalel, the architect of the mishkan the portable sanctuary used in the desert Ex. Like her brothers, Miriam was not perfect. She led her brother Aaron to speak against Moses over a matter involving a Cushite woman he had married Zipporah, or possibly a second wife Num. They also objected to his leadership, noting that he had no monopoly on Divine Communication Num For this, Miriam was punished with tzaaras an affliction generally translated as leprosy Num. However, Aaron pled on her behalf, and she was cured Num. Like her brothers, Miriam died in the desert before the people reached the Promised Land Num. [Click Here](#) for more details.

**Chapter 7 : Miriam, the prophetess**

*Miriam is listed among the seven Jewish prophetesses. This prophecy was the source of her strength and conviction when she stood up to her father and insisted that he.*

They were selected from among the lions of Judah descendants of the Kingly line of David through Solomon and men of noted priestly lineage of The House of Zadok: Elizabeth was betrothed to be the wife of a priest of a noted Zadok priestly lineage and from the line of Judah. This is the reason many Jews of that time believed John to be The Messiah. John too was well known among the Jews living in Israel coming from royal descent and carefully cultivated lineage while we are led to believe John was some "wild guy yelling at the top of his lungs" in the middle of nowhere and the masses just happen to "wander out to see him", actually he was very well known. That is why they came out to see and hear him. John was qualified by blood on both sides of Zadokite High Priest and Royal Davidian descent just like Yahusha the Messiah was, his cousin. They suspected he might be The Messiah. That is not at all the truth. Yahseph put her away silently with Elizabeth who was in protective custody to protect her and his son from King Herod! More on this later. I stated that they were considered royalty at that time. According to the royal primogenitor law they were eligible to be mothers of Prince and Princesses of the House of David. If YHVH so willed, it was possible that either one of these girls could be blessed to be the mother of the expectant messiah. John the son of Elizabeth was a Prince by law. But that is not all. Princess Miriam was far from some unknown peasant living in Judea, she was a Davidian and Maccabean Princess groomed carefully to give birth to The Messiah and kept in protective custody of The Temple. Keep in mind that only royalty kept their lineage back to the Davidian Dynasty. It is so even today with Royalty as they carefully interbreed, protect, and document their lineage. It must be noted here that Yahusha was well aware of his lineage on both sides of his family tree because being royalty himself this was carefully kept for him. He taught these royal lineages to his disciples in Matthew and Luke probably more lineages in Mark and John that were "lost". Again, this only makes sense in the context of Miriam and Yahseph being of royal descent. If Miriam and Yahseph were just unknown ordinary Jews living in obscurity in Israel they would not have known their lineage to King David and even all the way back to Adam. They would not have been qualified to bring The Messiah into this world. This becomes extremely important when Yahusha is accused of blasphemy when he said he was the son of God Yahusha ben Yahuah. When Yahusha explained this to his accusers, they recognized this reality and accepted his claim. Only to later bring that same charge against him again. At that point Yahusha saw no need to continue defending himself. He was innocent of blasphemy never claiming himself to be God but the son of God through Adam and had already proved it to them. Not because, as the Christian Church teaches, he was God; but because he was not God and never claimed to be God. His claim was the son of God through Adam. This royal lineage was passed on to Yahusha the Messiah. The young maiden Miraim was placed in protective custody along with her mother Hannah who served in The Temple until she died. Miriam was placed in the Order of the Temple-Virgins until she was eligible for marriage about the year of her bat Mitzvoth at the age of years of age. At which point she was given in marriage to a your lion of Judah or Davidian Prince named Yahseph Joseph. John the Baptist, Sampson, Isaac, and others. So knowing all of this it would stand to reason to young Yahseph that indeed he was the father of the chosen Messiah. This is why he sent Princess Miriam to live with her auntie Elizabeth. Elizabeth was already living under the watchful eye of protective custody with her son Prince John. Daughters of Jerusalem We see several references to these women held in protective custody of The Temple. Only once we realize who these women were and there blood relation to Yahusha can we understand statements made by The Messiah. Now it makes sense. His aunties and their children were all in danger as well. We also see that Yahusha was taken to see his grandmother Hannah in The Temple where she was in protective custody when he was consecrated. Below she is referred to as "the daughter of Penuel". Luke 2 36 There was also a prophet, Anna, the daughter of Penuel, of the tribe of Asher this is her new identity. She was very old; she had lived with her husband seven years after her marriage not a long marriage , 37 and then was a widow by Herod until she was eighty-four. She never left the temple she was in protective custody but worshiped night and day,

fasting and praying for the lives of her children and grandchildren who were being hunted by Herod. This child is my heir and heir to both the House of Zadok and the Davidian Dynasty. He is the redemption of Jerusalem. There she was an eye-witness to the exaltation of the divine ministry of the priests in the Temple of Herod. This construction would continue throughout her lifetime. These were the tender impressionistic years, where she witnessed the high priests transported to the throne of the Almighty in the beautiful and glorious temple rituals that commanded all the senses of the beholder. If there was a young Jewish maiden, who knew and understood the true halakhic observance of what Torah life was like, it was the Princess Miriam. Surrounded by the priests speaking Hebrew, listening to the international delegations speaking Greek, who came from nations around the world, and daily listening to construction workers speaking Aramaic and the Roman guards speaking Latin, Princess Miriam no doubt absorbed and mastered the life of a poly-linguist. She no doubt passed all this knowledge on to her son Yahusha who was being groomed to become The Messiah. Here in the most awesome monument of religious expression, Herod the Great erected his image of religious power, as the Temple of Herod rose as the largest platformed temple in the entire Roman Empire all under the watchful eye of Princess Miriam. Grief and sorrow as a child would remain with Miriam the rest of her life. The Roman procurator Pontius Pilate abdicated his responsibility and gave defacto authority to the hands of the feared family of high priests, Ananias and Caiphas, from the House of Hanan, for the execution of Yahusha.

**Chapter 8 : Miriam to priest: Hell? Fight pedophilia instead**

*Yes, Yahweh has spoken through prophets and priests like Miriam and Aaron through visions and dreams, but his relationship with Moses is unique: "With him I speak face to face" clearly, not in riddles; and he beholds the form of the LORD" ().*

Specifically, Miriam is deeply connected to the concept of redemption " from Egypt, initially, and then extending into the future, to the final redemption at the end of days. Miriam as a Young Girl The first time we encounter Miriam, she is introduced to us under a different name: In the same Talmudic passage, we hear about one more person to whom little Miriam stood up: Amram was the head of the Sanhedrin and when he saw that Pharaoh was throwing the Jewish boys into the Nile, he said: His daughter, Miriam, said: Pharaoh is evil, and chances are that his decree will not come to fruition, yet you are righteous " surely your decree will come about! Miriam the Prophetess Miriam was a prophetess who prophesied: This prophecy was the source of her strength and conviction when she stood up to her father and insisted that he not abandon hope. And later it was her guiding light when she stood by the bushes to watch over her little brother who had been placed among the reeds in a basket: And his sister stood from a distance to know what would happen to him. Miriam was completely sure that this boy would be okay and would grow up to lead the Jewish people out of Egypt. Her conviction was unshakeable even in the face of the many who despaired and lost hope in the future and tried to dissuade her. She alone adhered faithfully to this vision of a brighter future, and she infused her generation and its women with faith and trust in the coming redemption. When Moses was born, the happiness and light filled their house for three months. Where, in fact, is my prophecy? Maybe I was wrong? Instead, she waits at the reeds, watching, to see how God will carry out His promise. Batya, the daughter of Pharaoh, discovers the baby in the basket and pulls him out of the water. When the opportunity presents itself, Miriam approaches Batya and suggests finding a wet nurse for the young baby. How does she have the courage to speak to the daughter of a king? This made complete sense according to Divine plan, ensuring that Moses would learn leadership skills and grow up among royalty. Miriam then leads her mother to the palace as the wet nurse for her own baby! Inspiration for the Generation Three good providers parnassim stood up for Israel: Moses, Aaron and Miriam. Talmud " Taanit 9a Miriam, along with her two brothers, provided the Jewish people with the ingredients necessary for redemption. All three led the Jewish people in their own way: Moses by teaching Torah, Aaron by his service as the high priest, and Miriam by teaching the women. Targum " Micha 6: The commentators describe how, at the time of the building the Tabernacle in the desert, the Jewish women brought a unique donation of copper: The Jewish women had mirrors which they used to adorn themselves, and they brought them as contributions to the Tabernacle When their husbands were exhausted from the toil of slavery, they would meet them with food and drink and decorate themselves with the mirrors As a result, their husbands desired them, and they conceived and had children They also apparently had the presence of mind, in the midst of this genocide, to prepare in a most practical way for brighter days: Miriam the prophetess, the sister of Aaron, took the tambourine in her hand. And all the women followed her with tambourines and dances. The righteous women of the generation were certain that God would perform miracles in the desert, so they brought the tambourines out of Egypt. Rashi " Exodus Dispel despair with the light of hope, enthusiasm, and faith in the future. On a personal level, Miriam was able to make this transformation as well: Why was her name Miriam? Because of the bitterness mar. She expresses and represents her nation, feeling their pain, and yet at the same time, encouraging them to prepare in every way for a brighter future and for redemption: Miriam was a deeply nurturing and caring person, and as a provider for the Jewish people " in the spiritual as well as physical sense " she merited the well which provided the nation with life-giving water for 40 years: When the Jewish people were in the desert, the well stood beside the Tent of Meeting, and the officers of Israel dug a stream leading to their tribes. Then the more generous leaders dug smaller streams to cut down the inconvenience and allow for the water to flow directly to their families It was Divine providence that the water would only flow toward someone who was generous, because water is the specific reward for kindness Miriam spoke with Aaron about Moses regarding the Kushite woman

whom he married. She, who cared so much about Moses even before he existed! The Midrash Yalkut Shimoni â€” Bamidbar So Miriam spoke to Aaron, wondering why they also had not been asked to separate from their spouses, and whether Moses was perhaps behaving in contradiction to Jewish law: My servant Moses is not like [other prophets]. In all my house, he is loyal, face-to-face do I speak with him And why did you not fear speaking about My servant, Moses? Even as a young girl, Miriam stood up to her father, when she sensed a danger to the continuity and survival of the Jewish people and a breakdown of family relationships. Throughout the difficult years in Egypt, she maintained her steadfast trust in the future redemption and encouraged the women to be involved in family relationships and in bringing children into the world. Here again, she sensed a threat to that cause to which her life was dedicated. What were to happen, she thought, if every prophet or leader took it into his head to separate from his or her spouse, in order to be more available for prophecy? Is spiritual greatness in conflict with relations between husband and wife? Her worry about the danger to the spiritual and physical thriving of the Jewish nation sent her to discuss the issue with Aaron. But here, her love for Moses and the Jewish people led her astray. Here she was assuming the role of older sister, hovering over someone who now was as close to God as anyone had ever been and would ever be in the future. She was projecting her agenda onto a situation which was way beyond her level. This negative speech was disrespectful to Moses and, thus, disrespectful to God. The qualitatively different level of Moses â€” that of a prophet whom God spoke to "face-to-face" â€” was previously unknown until now, when God explained it. The Seventh Principle of Faith: The prophecy of Moses, our teacher, is unlike any other prophecy It is different in four ways As well, the Jewish people, who waited seven extra days before leaving their encampment for her to return, showed that her dedication and good intentions were appreciated. Until the End of Days Ten things were created on the eve of Shabbat at twilight: This twilight zone seems to be a semi-miraculous time, not part of the natural six days, but not quite the ethereal Shabbat. This well of water is prepared in advance, by God, as a miraculous means of redemption from Egypt. Also, at the End of Days, in the future redemption, we hear mention of the well: The waters of the well are destined [in the End of Days] to come up from under the doorstep of each house and will flow out and become 12 streams corresponding to the Twelve Tribes And they will enter and cover the Dead Sea And anyone who is sick will wash in that water and be healed Indeed, it is later affirmed, "In the merit of righteous women were the Jewish people redeemed from Egypt. Miriam Article 6 of 10 in the series Women in the Bible.

**Chapter 9 : Time To Buy Online! | Cialis Y Antirretrovirales**

*MANILA, Philippines - Wha the hell?! Hell hath no fury like Sen Miriam Defensor Santiago scorned. Santiago fought fire with fire, criticizing a priest who said she is worthy of the fires of hell.*

By Jill Hammer November 17, The priestesses of the Ancient Near East were poets, theologians, prophets, ritual experts, political figures and administrators. They were ritual workers who, like male priests, maintained relationships between humans and deity, between this world and the spirit world. Israelite culture arose out of a milieu where, in spite of the growing inequality between men and women, both men and women served as religious workers. If there is a priestess in the Torah—Miriam must surely be it. WE know she is a Levite by birth because, when her name first appears, in Exodus She dances at the Sea of Reeds with a timbrel, one of the traditional ritual implements of Near Eastern priestesses, and leads women in choral song, another priestess role. Aaron who is not punished pleads with Moses to heal Miriam, and Moses prays for her. Only after this period of seclusion does Miriam return. After this, we never hear from her again—Miriam dies a few chapters later. The girl who watched over Moses in the Nile and danced at the shore of the Sea of Reeds vanishes into ignominy. No mourning rites are recorded for her. They must feel that she is barking up the wrong tree. The tale discredits Miriam, the only woman leader we have seen among many male leaders of the Exodus Moses, Aaron, Joshua, etc. Miriam is banned from the camp. Psychologically, this banishment echoes the banishment of women from the priesthood. While women all over the ancient Near East and the Mediterranean serve as priestesses, Israelite women do not do so according to any mainstream text. Reading the text against the grain, these interpreters imagine that Miriam challenges Moses because she believes he is neglecting his wife cf. Rashi on Numbers Miriam objects to this, and therefore she speaks ill of Moses. Although the sages credit Miriam with the best of intentions, they shake their heads at her behavior. Later commentaries to the verses in Numbers dwell on how important it is not to gossip about others. He spoke with a great deal of nuance—pointing out, for example, how difficult it must be for siblings to accept unequal roles in leadership. Yet his sermon basically replicated the party line: Miriam was not equal to Moses in her prophetic gifts, and she was wrong to think that she was. I had absolutely had it. Why had I come to shul—to hear this abuse hurled upon the one female prophet of the Torah? To remember that no one could be equal to Moses, and therefore no one could ever repair the inherent sexism of this document? At that moment, I felt that if this was all the Torah had to offer me, I was through with Torah. I sat in my seat and prayed to Goddess to help me cope with this painful story. This is a practice known as bibliomancy—divination by choosing a verse from a sacred text at random. I used to do it as a child, and in a moment of spiritual desperation I turned to it again. The pages parted in two places—one where my finger had gone, and another place as well. I looked at both. The first one described the anointing oil used to sanctify the priests and the sacred vessels. The second—the second was really interesting. It was, I first thought, a description of the priestly ordination. A priest was anointing a man on his right ear, right thumb, and right toe with blood and oil. I assumed this man was about to become a priest. The only two rituals in which this threefold anointing ceremony takes place are the ordination of a priest Leviticus 8, and the re-entry of a cured metzora into the holy shrine after his or her recovery Leviticus Neither the king nor the nazirite receives a similar threefold anointing. The priest is shut inside the sanctuary for seven days, after which he brings a sin offering, a burnt offering, and a meal offering and is anointed with blood and oil. The metzora too is shut up for seven days, brings a sin offering, a burnt offering, and a meal offering, and then is anointed with blood and oil. The metzora goes through other rituals as well, many of which have resonance with the Yom Kippur rituals of the high priest. I later learned that Rashi, the medieval scholar who comments on everything, has no comment on this similarity. The tradition is silent. And well it should be, for to expose this sameness would be to expose the anointing of Miriam. We are told in the Bible that after seven days in the wilderness, Miriam was brought back into the camp. The final ritual Miriam would have gone through, after her exclusion from the camp, is virtually identical to the ritual her brother and his sons went through in order to become priests. In terms of ritual, it could just as well be her ordination ceremony. It is inevitable that this image should arise; the very image the text is trying to cover up.

What a sacred text represses must return in a hidden form. In this respect, Miriam represents all the female leaders whom later Israelite sources suppressed and silenced. This is what I imagine: Miriam in the wilderness, secluded for seven days. Unlike her male counterparts, who go into the womb-like space of the Tabernacle to be consecrated, Miriam wanders in the open spaces—perhaps on visionquest, perhaps to learn from the strangers and outsiders who dwell at the edge of the camp. On the eighth day Miriam returns. At the door of the tent of meeting, she brings a sin offering, a burnt offering, a meal offering. She is anointed with blood in three places: She is anointed with oil in the same three places. In fact, according to the full ritual of the metzora she is also anointed on the head, as a king is. One wonders if this midrash subconsciously recognizes a spiritual equality the text cannot acknowledge. In a rabbinic midrash on Genesis, which I saw interpreted beautifully by the dancers of the Avodah Dance Ensemble, the shepherdess Rachel suspects her father will not honor his promise to marry her to her beloved Jacob. She gives Jacob signs so that at their wedding, he will know her even though she is veiled. Later, Rachel teaches these signs to her sister Leah, to help Leah masquerade as Rachel. Rachel does this, according to the midrash, so that Leah will not be shamed. These signs are the touching of the ear, thumb, and toe: The priestly signs themselves seem to imply the ability to listen the ear, to act the hand, and to walk the right path the foot. They are threefold as the stages of life are threefold: Or perhaps they represent the three realms of the world: The blood of anointing represents life, while the oil represents sanctity. The blood is animal, the oil vegetable, comprising the two major forms of life on earth. The Torah hints this to us in its undercurrents, in the sediments of its inky letters, in its ritual lists to which no one pays much attention. In this generation, I look forward to reclaiming their wisdom. Maybe the Shekhinah does speak, even to me sometimes, even through the Torah that can also be a source of pain. Divination is, after all, a time-honored practice of priestesses. Perhaps a moment of spiritual crisis sometimes elicits help from the universe, in spite of all the evidence to the contrary. Read more in the Archive.