

	Rashi	Ibn Ezra	Rashbam
Who is אישה הכשית ?	Tzipora	Tzipora	A כושית woman that Moshe slept with then married
Why is she a כשית ?	She was dark skinned like an Ethiopian. The gematria value of כשית is the same as יפת מראה , she was pretty.	The כושית were semi-nomadic and מדינים were a related tribe. She was dark skinned, and כושים are dark skinned.	She is not known , unlike ציפורה who we know was married to משה .
Is there a connection between the two statements about משה ?	They thought Moshe divorced ציפורה because he thought he was too holy, but he is not too holy for that. Hence the "Who does he think he is? We are נביאים but we still are married."	They thought Moshe divorced ציפורה because she wasn't pretty enough. They knew it wasn't because he was a prophet because they are too and they're married.	Separate criticisms of משה .
What do they say about Moshe?	He shouldn't have separated from his wife because he thinks he's too holy.	He separated from her because she wasn't pretty enough. He had no excuse.	Moshe slept with a כושי woman. Moshe flexes his prophetic status but מרים and אהרן also did.
Does פרשן bring outside material?	Yes	Yes: מדרש A	Yes.

- What about the **אישה כושית** were they talking about?

- Why say **כושית** twice?
- “Who does Moshe think he is? We’re also **נביאים**”
- What is the connection between **Aleph** and **Bet**?

This **מדרש** comes to explain the **סמיכות פרשיות**, and has the homiletic goal of defending **מרים**.

Nowhere in the **פשוט** does it say that **משה** left his wife.

They usually try to use **פשוט**, but here the gaps are too big to just use **פשוט**. They have to use **מדרש** too.

How can you say **כושית** is **ציפורה** if she’s not from **כוש**??

Rashi explains it that it’s a metaphor for describing **ציפורה**

Ibn Ezra explains that she had the skin color of a **כושי**.

Both of them do conservation of biblical characters but get there differently.

Both of them use some **מדרש** of Moshe leaving **ציפורה**. They both agree that he can’t leave her because he’s a **נביא**, it must be for other reasons.

In both, **מרים** assumes that Moshe didn’t leave for prophetic reasons.

Rashi doesn’t give another reason.

Ibn Ezra: Miriam thinks Moshe is no longer attracted to **ציפורה** because of her skin color.

Rashbam does no conservation of biblical characters. He uses the **מדרש** because he feels it’s the best way to explain the **פשוט**. He also says it can’t be **ציפורה** from

Why is the pasuk saying now that Moshe is so humble? This pasuk is in a weird spot. It’s to counteract Miriam’s statement.

Ibn Ezra: Moshe never tried to be better than anybody. He never got haughty.

Ramban: this pasuk is here to explain why Hashem defends Moshe instead of Moshe defending himself.

Rav Hirsch: Never once did Moshe brag about his better prophecy.

Rabbi Samet: There is lots of irony in this story. The bad ones in the story were punished for talking bad about dark people. They were punished with white **צרעת**.

Role Reversal

At first, Moshe is silent when Miriam and Aharon speak about Moshe.

Then, Moshe and Aharon pray for Miriam while she is silent.