

24 Hazeroth

Names (also known as)

Ain el-Hudhera ⁽⁵⁾
 Huderáh (Burckhardt) ⁽³⁾
 Ain Hodra
 Ain Chadrah (Modern)
 Mawârid el-Hudhera

Etymology

Strong’s H2698 *chătsêrôth* - a feminine plural form of H2691 *chătsêr* meaning court, enclosure with the idea of defenced area. From a root (H2690 *chătsar*) meaning to sound a trumpet or: The place she was separated.

Note the emphatic use of Hazeroth in Num. 11:35 – Heb. Hazeroth (even) Hazeroth. Then Num. 12:1 “And Miriam...” (implies Israel delayed here because of Miriam’s criticism of Moses).

Location/Description



Hazeroth (is identified by toponym at Ain Chadrah - “spring of the enclosure”) by Burckhardt about 48 km northeast of Mt. Sinai on the way to the ‘Arabah’. It was the 3rd camp from Sinai, after Taberah (Num. 11:3) and Kibroth-hattaavah (Num. 11:35) giving a daily march of 16 km. Others like Stanley ⁽³⁾ suggest that the name was merely a location of Bedouin encampments, and not a specific geographical location. That the next location

was at Dizhab associated with modern Dahab makes Ain Hodrah a distinct probability.

Today, in the garden of Mahommed Farouz at the well at Ain Hodrah, there is a remarkable garden full of biblical plants.

Archeology findings

A tablet describing fine oil from Hazeroth in the 10th year of Gaddjahu. ⁽²⁾

Roman and Greek inscriptions

Hundreds of fragments with Greek and Aramaic writing have been found here. This is most likely as it was used as a stop on the pilgrim route to Mt Sinai. ⁽²⁾

Scriptural references

Old Testament

Numbers 11:35; 12:16; 33:17,18;
 Deuteronomy 1:1; 24:9 (reference to without name).



The place of enclosures

Both the geography and meaning of Hazeroth represents the arena of the ecclesia, which is an enclosed location, representing separation from the previous life of the individual called into its life. Ain Hodrah is marked with an amphitheatre of tall vertical cliffs around 500-1000 metres in height. ⁽⁴⁾ These distinctly mark the territory surrounding the wells in the western end of the wadi. Not only was it an excellent sheltered location, but Deity had provided sufficient water for the encampment. Further, when Miriam was separated from the congregation for her leprosy, the modern geography of Ain Hodrah demonstrates that this was like an exile into another world!

The Ethiopian woman

It was here at Hazeroth that Aaron was to speak to Moses about his Ethiopian wife (Num. 12:1), and following the intervention of

Deity, Miriam was smitten with leprosy. This was a pointed event, as Israel was expected to remember it around 39 years later – Deut. 24:9.

It was in fact remembered around 1,500 years later! Paul uses this event to demonstrate the reasons for and the value of sisters wearing head-coverings in 1 Cor. 11 (see table below).

- (3) AP Stanley; Sinai and Palestine pg. 81.
- (4) E Wilson; In scripture lands; New views of sacred places pg. 55.
- (5) E Rosenmüller; The biblical geography of Asia minor, Phoenicia and Arabia pg. 320.
- (6) Burckhardt vol 1 pg. 222-224.

(Compiler – Peter Boon)

NUMBERS 11 & 12	1 COR. 10 & 11
Miriam named first then Aaron - Num. 12:1. They claimed that Yahweh had spoken also by us? – Num. 12:2.	The issue in Corinth: Women praying or prophesying without covering dishonouring her 'head' – her husband – 1 Cor. 11:4.
Because Miriam was a prophetess (Ex. 15:20) and the whole house of Jochebed (“Yahweh is glory”) involved in coming out of Egypt Micah 6:4! But the lesson of Divine order given. So Yahweh appears in pillar of a cloud – Num.12:5.	“Whatsoever you do, do all to the glory of God -1 Cor. 10:31 - “I praise you... I would have you know” – 1 Cor. 11:1,3. Divine order: God, Christ, Man, Woman - Head of every man is Christ – 1 Cor. 11:3
Yahweh calls Aaron and Miriam – Num. 12:4. Moses faithful in God's house - beholds likeness of Elohim – Num. 12:7.	Became the likeness of Elohim: “the image and glory of God” – 1 Cor. 11:7.
Miriam becomes leprous - Num. 12:10, and lesson for Israel later – Deut. 24:9.	Weak and sickly and many sleep – 1 Cor. 11:30.
Leper covered upper lip: unclean! - Lev. 13:45	Matter of covering head during speech: uncovered head: dishonour and shame – 1 Cor. 11:5,6
Shaving head, cleansing of leper – Lev. 14:9.	Let her be shorn – 1 Cor. 11:5,6
Miriam judged at Hazeroth: the enclosed (ecclesia) Num. 11:35	But when we are judged, we are chastened of the Lord, that we should not be condemned with the world – 1 Cor. 11:32
Shut out seven days Num. 12:15; Lev. 14:9	First day of the week – 1 Cor. 11:20
Matter of eating flesh/bread	Matter of eating and drinking
Considering selfish lust - Num. 11	Not considering body – 1 Cor. 11:20

Sources:

- (1) Conder: ISEB pg. 634.
- (2) Avraham Negev: Archeological encyclopaedia of the holy land pg. 220,244.