

The Torah Picture at the End of *Bamidbar*

"¹⁰So Zelophehad's daughters did just as Adonai commanded Moses. ¹¹Zelophehad's daughters—Mahlah, Tirzah, Hoglah, Milcah and Noah—married sons of their uncles. ¹²They married within the families of the sons of Manasseh son of Joseph, and their inheritance remained within the tribe of their ancestral family" (Nu. 36: 10-12)

Parashat Masei ends the *Bamidbar* (in-the-*Wilderness*) experience. The last section of *Masei* brings back the case of the daughters of *Zelophehad*. Earlier in *Numbers*, the daughters of *Zelophehad* (*Mahlah, Tirzah, Hoglah, Milcah, and Noah*) came before *Moses* stating that their father had died, leaving no sons. They appealed that they should be able to inherit their father's land so that it would not pass away from their family due to the lack of male heirs. Moshe consulted with *יהוה*, who confirmed that the women were justified in their case. The *Torah* was then revised, establishing that if a man dies with no sons, his daughters are entitled to inherit his land (Nu. 27:1-11). That ruling is revisited here, with the leaders of the tribe approaching *Moses*, complaining that given the revised law in the *Torah*, if the women were to marry outside the tribe, that land would be lost to the tribe. Again, after consulting with *יהוה*, *Moses* confirms that the tribal leaders were correct, and decrees that women who inherit their father's land *need to marry within the tribe* in order to protect the integrity of the tribal land. This will finally be settled when *Joshua* (*Yehoshua*) divides the land: *"³But Zelophehad, son of Hepher, son of Gilead, son of Machir, son of Manasseh, had no sons but only daughters—these were the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah. ⁴So they appeared before Eleazar the kohen, before Joshua son of Nun and before the leaders saying: 'Adonai commanded Moses to give us an inheritance among our kinsmen.' Therefore according to the commandment of Adonai he gave them a portion among their father's kinsmen. ⁵Thus ten shares fell to Manasseh, besides the land of Gilead and Bashan that is beyond the Jordan, ⁶because the daughters of Manasseh received a portion among his sons. Meanwhile the land of Gilead belonged to the rest of the sons of Manasseh" (Joshua 17:3-6).* Thus, the daughters of *Zelophehad* (lit. the shadow of *tsuris*) who went before *Moses* and *יהוה* will obtain a righteous inheritance (through obedience) — the land of the *tsori hagil'ad* (צֹרִי הַגִּלְעָד), the land of the *Balm of Gilead*, that is *Yeshua*. The inheritance of the daughters of the *shadow of trouble* (in modern Jewry *tsuris* means *trouble*) inherit the source of healing—the *Balm of Gilead Yeshua*. This is quite a *Torah Picture* at the end of *Bamidbar*.

The first mention of Gilead in Scripture is in the story of *Jacob* returning to his brother *Esau*; *"²⁰while Jacob stole the heart from Laban the Aramean by not telling him that he was fleeing. ²¹He himself fled with everything that belonged to him, and he got up and crossed the River, and set his face toward the hill country of Gilead...⁴⁷Laban called it Jegar-sahadutha and Jacob called it Gal-ed. ⁴⁸And Laban said, 'This pile is a witness between me and you today.' That is why its name is Gal-ed, ⁴⁹or Mizpah, for he said, 'Let Adonai keep watch between you and me when we are out of one another's sight. ⁵⁰If you mistreat my daughters, and if you take wives besides my daughters, though no one is with us, look! God is the witness between you and me'" (Gen. 31:20-21, 47-50).* *Gal-ed* and *Gilead* have the identical spelling in the text of the *Torah*. It marks the place where the covenant between *Jacob* and *Laban* concerning *Jacob's* wives (who were *Laban's* daughters) and his children (*Laban's* grandchildren). Gilead is the place of *the Balm*. With *Yah-Abba*, troubles are transformed into healing and inheritance to the source of all healing, *Yeshua*. The connection between *Zelophehad* daughters, *Laban's* daughters, and their descendants is amazing!

This year, *Abba Father* wants us to go and *"proclaim liberty to the captives, and the opening of the prison to those who are bound"* to our families in this special July season. We are to become agents of healing, spiritual and otherwise. How do I know for sure that this is His Message? When *Yah Adonai* instructed *Jacob* to go (*"Get up now and leave this land, and return to the land of your relatives (Gen. 31:13)"*) the Hebrew text says: *echeye imcha*. *Echeyeh* is *Yah Adonai our Elohim's* word spoken at the revelation of the *sacred name* to *Moses* in the mount: *"echeyeh asher echeyeh"* (Ex. 3:14) when He tells *Moses* to *"tell them that echeyeh sent you."* Similarly, *Abba Father* is sending us to go and heal our own family relationships. I do not know any of your details or even if any of you are in this kind of situation. It is not for me to know. But I am compelled to proclaim it today: *"The Ruach of Adonai Elohim is on me, because Adonai has anointed me to proclaim Good News to the poor. He has sent me to*

bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound, ² to proclaim the year of Adonai's favor and the day of our God's vengeance, to comfort all who mourn ³ to console those who mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called oaks of righteousness, the planting of Adonai, that He may be glorified" (Is. 61:1-3, Luke 4, Luke 7, Matt. 11, and Heb. 1)

In the month when we honor *Abba Father* because of our freedom, let us become *His agents of freedom* to our families through *Proclaiming Liberty to the Captives* by forgiving them. *Shabbat Shalom!*