

# פרשיות פינחס / Parashat Pinchas

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32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d

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## Inheritance and redemption in Yeshua

### השבועות הזה קוראים / This Week's Reading

תורה: Numbers 25:10-30:1

הפטרה: 1 Kings 18:46-19:21

הברית: Romans 11:2-32

החדשה

## במדבר 27:1-11

בְּדִנּוֹן: וּתְקַרְבְּנָה בְּנוֹת צִלְפַחֵד כּו  
בְּדִחְפָּר בְּדִגְלֵעַד בְּדִמְכִיר בְּדִמְנַשֶּׁה לְמִשְׁפַּחַת מְנַשֶּׁה  
בְּדִיֹסָף וְאֵלֶּה שְׁמוֹת בְּנֹתָיו מִחֵלָה נֶעֱה וְחִגְלָה וּמִלְכָּה  
וְתַרְצֵה: וְתַעֲמֹדְנָה לִפְנֵי מֹשֶׁה וּלְפָנָי אֲלֶעָזָר הַכֹּהֵן  
2 וּלְפָנָי הַנְּשִׂאִים וּכְלִי־הָעֵדוּת פֶּתַח אֹהֶל־מוֹעֵד לֵאמֹר:  
אֲבִינוּ מֵת בְּמִדְבָּר וְהוּא לֹא־הָיָה בְּתוֹךְ הָעֵדוּת הַנּוֹעֲדִים  
3 עֲלֵיהֶנּוּ בְעֵדוּת־קִרְחָה כִּי־בָחֲטָאוּ מֵת וּבָנִים לֹא־הָיוּ לוֹ:  
4 לָמָּה יִגְרַע שְׂסֵאֲבִינוּ מִתּוֹךְ מִשְׁפַּחְתּוֹ כִּי אֵין לוֹ בֶן  
5 תִּגְדְּלֵנוּ אַחֲוָה בְּתוֹךְ אֲחָיו אֲבִינוּ: וַיִּקְרַב מֹשֶׁה אֶת־  
מִשְׁפָּטָן לִפְנֵי יְהוָה:  
וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: כֵּן בְּנוֹת צִלְפַחֵד דְּבַרְתְּ  
7 נָתַן תְּתֵן לָהֶם אַחֲוָה נַחֲלָה בְּתוֹךְ אֲחָיו אֲבִיהֶם וְהִעֲבַרְתָּ  
אֶת־נַחֲלַת אֲבִיהֶן לָהֶן: וְאֶל־בְּנֵי יִשְׂרָאֵל תִּדְבָּר לֵאמֹר  
8 אִישׁ כִּי־מֵת יִבֵּן אֵין לוֹ וְהִעֲבַרְתֶּם אֶת־נַחֲלָתוֹ לְבָתּוֹ:  
9 וְאִם־אֵין לוֹ בֵּת וְנָתַתֶּם אֶת־נַחֲלָתוֹ לְאֲחָיו: וְאִם־אֵין לוֹ  
10 אֲחִים וְנָתַתֶּם אֶת־נַחֲלָתוֹ לְאֲחֵי אֲבִיו: וְאִם־אֵין אֲחִים  
11 לְאֲבִיו וְנָתַתֶּם אֶת־נַחֲלָתוֹ לְשֹׂארוֹ הַקָּרֵב אֵלָיו מִמִּשְׁפַּחְתּוֹ  
וַיִּרַשׁ אֹתָהּ וְהָיְתָה לְבִנֵי יִשְׂרָאֵל לְחֻקַּת מִשְׁפָּט כַּאֲשֶׁר  
צִוָּה יְהוָה אֶת־מֹשֶׁה:  
וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עֲלֶה אֶל־הַר הָעֵבְרִים הַזֶּה וּרְאֵה  
12 אֶת־

v. 65 כֵּן לְמַעֲרַבְאֵי חֶסֶד, לְמִדְרָגָתָא יְפֻנְהָ מִלֵּא. כֵּן. v. 4 צִ"ל תְּגִיד קַ"ש וְתִיעַ.  
v. 5 וְ' רַבְתִּי. v. 7 סִ"א לָהֶן וְכֵן חִ"ש. v. 7 כְּרֹב סְפָרִים כִּי אֲבִיקֶן וְכֵן חִ"ש.  
v. 11 בִּינְי וְהִיחָה בְּלֵא גֵעִיא.

**Bamidbar / Numbers 27:1-11**  
27:1 Then the daughters of Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph, came near; and these are the names of his daughters: Mahlah, Noah and Hoglah and Milcah and Tirzah. 27:2 They stood before Moses and before Eleazar the priest and before the leaders and all the congregation, at the doorway of the tent of meeting, saying, 27:3 'Our father died in the wilderness, yet he was not among the company of those who gathered themselves together against the Lord in the company of Korah; but he died in his own sin, and he had no sons. 27:4 'Why should the name of our father be withdrawn from among his family because he had no son? Give us a possession among our father's brothers.' 27:5 So Moses brought their case before the Lord. 27:6 Then the Lord spoke to Moses, saying, 27:7 'The daughters of Zelophehad are right in their statements. You shall surely give them a hereditary possession among their father's brothers, and you shall transfer the inheritance of their father to them. 27:8 'Further, you shall speak to the sons of Israel, saying, 'If a man dies and has no son, then you shall transfer his inheritance to his daughter. 27:9 'If he has no daughter, then you shall give his inheritance to his brothers. 27:10 'If he has no brothers, then you shall give his inheritance to his father's brothers. 27:11 'If his father has no brothers, then you shall give his inheritance to his nearest relative in his own family, and he shall possess it; and it shall be a statutory ordinance to the sons of Israel, just as the Lord commanded Moses.'

The text this week offers some peculiar and interesting notes in the marginal Masorah, (i) in *Bamidbar / Numbers 27:5*, the word Mishpatan (משפטן, lawyer, legalist, suit, case) has an enlarged nun and (ii) in *Bamidbar / Numbers*

15 **27:7** it is attested in the Samaritan Pentateuch (ח"ש, חומש שמרוני) the feminine  
pronominal suffix is used rather than the masculine shown in our text. The  
enlarged nun is meant to draw special attention to the word mishpatan and the  
20 surrounding verses. Early editions of the Torah (Samaritan Pentateuch) indicate  
that there is an alternate use of the third person feminine pronominal suffix rather  
than the masculine form. It is not difficult to recognize the person, gender, and  
number of the suffix but it is curiously interesting that there was an alternate form  
using the third person feminine. These marginal notes on the pronominal suffix  
and the enlarged nun brings our attention in this week's parsha, to the Jewish  
25 custom that one does not mention the name of the woman in the line of descent  
traced from an ancestor. In fact, even today, a woman leaves her family and takes  
on the name of the husband and so this custom is still very prevalent.

Here (*Bamidbar / Numbers 27:7*) Moshe is giving an inheritance to the  
daughters of Zelophehad. The daughter's father died, they had no brothers, and  
no sons and thus did not have a means for maintaining an inheritance. This  
30 enabled Moshe to add a clause on how the inheritance should be given and  
distributed amongst ones family so the land would remain with the given tribal  
inheritance. With this ruling the women are thus able to receive land and legally  
keep the land in the tribe.

In the first century, in the book of Matthew chapter 1, Matthew breaks  
35 with Jewish tradition and custom. He mentioned the name of four women, (i)  
Tamar, (ii) Rahab, (iii) Ruth, and (iv) Bathsheba. The *Talmud Bavli (Tractate  
Yebamoth, Folio 54b)* states that "A mother's family is not to be called a family."  
And thus, Matthew takes a stance contrary to the Jewish practice to name four  
women. There are a few interesting observations that can be made about these  
40 women, (i) all four were non-Jewish and (ii) three of these women were guilty of  
sexual sins. Scholars have looked for a common thread in the lives of these for  
women to address this question on why Matthew included them in the genealogy  
of the Messiah. Various answers have been put forward (i) all the women share  
something in common in relation to Yeshua's mission, (ii) the gentile ancestry of  
45 the women foreshadow Yeshua's concern for the non-Jewish believers, (iii) the  
sexual sins foreshadow G-d's forgiving grace, and (iv) it is proposed that they are  
mentioned to soften the scandal that arose over Mary's unwed pregnancy.  
Problems with these explanations are related to the hermeneutic used and the  
resulting theories of the interpretation and understanding of the text. These  
50 interpretative theories fail to provide a solid relation between the names to  
Matthew's purpose for including them in the genealogy.

The significance of this week's portion of scriptures and the genealogy in  
Matthew is related to the rabbinic objections to Yeshua being the Messiah.  
Jewish nationality and tribal identity were normally determined by the father.  
55 Yeshua had no human father and thus his nationality and tribal identity would  
come entirely from his mother. Yeshua's tribal inheritance is from the tribe of  
Judah and is the reason why he is called the son of David.

The concept of inheritance from the scriptures helps us to understand the  
spiritual inheritance that Rav Shaul (Paul) speaks of in Ephesians chapter 1.

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***Ephesians 1:13-14***

*1:13 In Him, you also, after listening to the message of truth, the gospel of your salvation having also believed, you were sealed in Him with the Holy Spirit of promise, 1:14 who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory. (NASB)*

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Rav Shaul said that we are offered an inheritance in Yeshua the Messiah. Because the genealogy is very important we should seek to better understand the inheritance we inherited by faith in Yeshua the Messiah. It is written that Yeshua is the first fruits of those who are raised to life in righteousness (see *Romans, 8:23 1 Corinthians 15:20, 15:23, 16:15, and James 1:18, 3:17*). Yeshua delivers us from the consequences of sin, suffering, evil, death, and moves us into a restored relationship with the Father in heaven. The word deliverance is understood in the sense that HaShem delivered Yisrael from the Egyptians (See *Shmot / Exodus 14:13*) and of the deliverance from evil and danger. In the Ketuvei Shelachim (Apostolic Writings) deliverance is used in reference to the great deliverance from the guilt and pollution of sin. Yeshua purchased us back, in his own blood by making a payment of a ransom. The Greek word "apolutrosis," a word occurring 9 times in the Ketuvei Shelachim, puts for the idea of a ransom or price paid (see *Matthew 20:28 and Mark 10:45*). In the Septuagint (LXX), the use of apolutrosis occurs in man's relationship to man (see *Vayikra / Leviticus. 19:20, 25:51; Shmot / Exodus 21:30, Bamidbar / Numbers 35:31, 32, Isaiah 45:13, and Mishley / Proverbs 6:35*), and in the same sense of man's relation to God (see *Bamidbar / Numbers 3:49, 18:15*). Many passages in the Ketuvei Shelachim represent Yeshua's sufferings under the idea of a ransom or price, and the result thereby secured is a purchase by redemption (compare the LXX at *Acts 20:28, 1 Corinthians 6:19, 20, Galatians 3:13; 4:4, 5, Ephesians 1:7, Colossians 1:14, 1 Timothy 2:5-6, Titus 2:14, Hebrews 9:12, 1 Peter 1:18-19, and Revelation 5:9*). The principle running through all these scriptural texts is that of payment made for our redemption. The debt against us is not viewed as simply cancelled, but is fully paid. Yeshua's blood or life is the "ransom" by which the deliverance of his people from the servitude of sin and from its consequences is secured. It is this understanding of scripture in which we are brought into a covenant relationship with HaShem. Easton's dictionary says: "Yeshua saves us neither by the mere exercise of his power, nor by what he says, nor by his example, nor by the moral influence which he exerted, nor by any subjective influence on his people, whether natural or mystical, but as a satisfaction to divine justice, as an expiation for sin, and as a ransom from the curse and authority of the law, thus reconciling us to God by making it consistent with his perfection to exercise mercy toward sinners." Yeshua, his blood, his death, and his ransom have secured our redemption before HaShem. If you would like to receive Yeshua's ransom and HaShem's inheritance having your debt canceled and paid in full today, you can. Place your faith, and trust in the shed blood of Yeshua the Messiah.

110 Heavenly Father,

I thank you for the gift of the scriptures and the ability to learn and understand your plan for redemption. Thank you for the gift of your son and the redemption you have provided according to the requirements of the Torah. Today I repent of my unrighteous ways and I believe Yeshua laid down his life for the forgiveness of my sins and rose to life from the grave three days later. Yeshua, please come into my heart for I desire to strengthen my relationship with the Father in heaven. Help me Lord to live a life that is a blessing to you and to others.

120 In Yeshua's name I Pray. Amen.

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**Be Blessed in Yeshua our Messiah!**

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:  
Hallelujah for our Lord, our Teacher, our Rabbi,  
"Yeshua" King Messiah forever and ever

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