

The Midwives of Egypt and the Road to Redemption: Women Discovering Self and the Divine

Judy Klitsner

1. Bereishit 6

אלה תולדות נח נח איש צדיק תמים הוה בדרתיו את האלהים התהלך נח:

These are the generations (toledot) of Noah, Noah was a righteous man... Noah walked with God.

Buber, "The Question to the Single One"

And indeed a man can have dealings with God only as a Single One... This the Old Testament... expresses by permitting only a person bearing a name... (such as) Noah, to have dealings with Elohim.

2. Genesis 12

ויאמר יקוק אל אברם לך מן הארץ וממולדתך ומבית אביך אל הארץ אשר אראנך: (ב) ואעשר לך לגוי גדול
ואברכך ואגדלה שמך והיה ברכה: (ג) ואברכה מברכך ומקללה אאר ונברכו בך כל משפחות האדמה:

The Lord said to Abram: "Go forth from your land, from your birth place, from your father's house to the land that I will show you. I will make of you a great nation, and I will bless you; I will make your name great and you shall be a blessing... and all the families of the earth will be blessed through you."

Genesis 14

ויבא הפליט ויגד לאברם העברי

... he told Abram the Hebrew [*Ivri*]...

Midrash Bereishit Rabbah

לאברם העברי... רבי יהודה אומר כל העולם כולו מעבר אחד והוא מעבר אחד

Rabbi Yehuda said, "All the world was on one side and he was on the other..."

3. Genesis 11

(א) וַיְהִי כָּל הָאָרֶץ, שְׂפָה אֶחָת, וּדְבָרִים אֶחָדִים: (ב) וַיְהִי, בְּנִסְעָם מִקֶּדֶם; וַיִּמְצְאוּ בְּקֵעָה בְּאֶרֶץ שִׁנְעָר, וַיֵּשְׁבוּ שָׁם: (ג) וַיֹּאמְרוּ אִישׁ אֶל רֵעֵהוּ, הֲבֵנָה נִלְבְּנָה לְבָנִים, וְנִשְׂרָפָה, לְשִׂרְפָה וְתָהִי לָהֶם הַלְבֵנָה, לְאֶבֶן, וְהַחֲמֶה, הִיָּה לָהֶם לְחֹמֶר: (ד) וַיֹּאמְרוּ הֲבֵנָה לָנוּ עֵיר, וּמִגְדָּל וְרָאשׁוֹ בְּשָׁמַיִם, וְנַעֲשֶׂה לָנוּ, שֵׁם פֶּן נִפּוּץ, עַל פְּנֵי כָּל הָאָרֶץ: (ה) וַיֵּרָד ה', לִרְאוֹת אֶת הָעִיר וְאֶת-הַמִּגְדָּל, אֲשֶׁר בָּנוּ, בְּנֵי הָאָדָם: (ו) וַיֹּאמֶר ה', הֵן עַם אֶחָד וְשָׂפָה אֶחָת לְכָלָם, וְזֶה, הַחֲלֹם לַעֲשׂוֹת; וְעַתָּה לֹא יִבְצָר מֵהֶם, כָּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת: (ז) הֲבֵנָה, נִרְדָּה, וְנִבְלָה שֵׁם, שְׂפָתָם אֲשֶׁר לֹא יִשְׁמְעוּ, אִישׁ שְׂפַת רֵעֵהוּ: (ח) וַיִּפֹּץ ה' אֹתָם מִשָּׁם, עַל פְּנֵי כָּל הָאָרֶץ וַיִּחְדְּלוּ, לִבְנֵת הָעִיר: (ט) עַל כֵּן קָרָא שְׁמָהּ, בָּבֶל, כִּי שָׁם בָּלַל ה', שְׂפַת כָּל הָאָרֶץ וַיִּמְשָׁם הַפִּיצָם ה', עַל פְּנֵי כָּל הָאָרֶץ:

And all the earth was of one language and of one set of words. And as they journeyed from the east they found a valley in the land of Shinar and settled there. And they said to one another, "Come let us make bricks and burn them hard (lit. "burn burnings"), and the brick served them as stone, and bitumen served them as mortar. And they said, "Come let us build a city and a tower, with its top in the heavens, and we will make a name for ourselves, lest we scatter over the face of all the earth. And the Lord descended to see the city and the tower that humanity had built. And the Lord said, "If, as one nation and one language this is how they have begun to act, then nothing that they propose to do will be out of their reach. Come let us descend and confuse their language there so that they will not understand each other's language. And the Lord scattered them from there over the face of all the earth and they ceased building the city. Therefore, He called its name Babel, because there the Lord confused the language of all the earth and from there the Lord scattered them over the face of all the earth.

Rashi

דברים אחדים - באו בעצה אחת ואמרו לא כל הימנו שיבור לו את העליונים נעלה לרקיע ונעשה עמו מלחמה.

U-devarim ahadim. They came with one counsel and said, "Not all depends on Him [i.e. He had no right] to choose for Himself the heavens. Let us ascend to the firmament and wage war with Him."

Ha'amek Davar (Naftali Zvi Yehuda Berlin, 19th century, Volozhin)

We must understand what they were afraid of [and that is] that some would leave for another land. This was certainly connected to the "*devarim ahadim*" among them, as they feared that since not all human thoughts are identical, if some would leave they might adopt different thoughts. And so they made certain that no one left their enclave. Anyone who deviated from the "*devarim ahadim*" that was among them would be sentenced to burning, as was done with our forefather, Abraham... [Thus] their "oneness of speech" was an impediment, as they decided to kill anyone who did not think as they did.

4. Mishnah Sanhedrin 4:5

הקב"ה טבע כל אדם בחותמו של אדם הראשון ואין אחד מהן דומה לחבירו.

God imprinted each person with the stamp of Adam, and no one person is like another.

אלה תולדות שם שם בן מאת שנה ויולד את ארפכשד שנתיים אחר המבול:

This is the line of Shem. Shem was 100 years old when he begot Arpachshad...

5. Exodus 1

(א) ואלה שמות בני ישראל הבאים מצרימה את יעקב איש וביתו באו: (ב) ראובן שמעון לוי ויהודה: (ג) יששכר זבולן ובנימן: (ד) דן ונפתלי גד ואשר: (ה) ויהי כל נפש ירד ויעקב שבעים נפש ויוסף היה במצרים: (ו) וימת יוסף וכל אחיו וכל הדור ההוא: (ז) ובני ישראל פרו וישרצו וירבו ויעצמו במאד מאד ותמלא הארץ אתם: (ח) ויקם מלך חדש על מצרים אשר לא ידע את יוסף: (ט) ויאמר אל עמו הנה עם בני ישראל רב ועצים ממנו: (י) הבה נתחכמה לו פן ירבה והיה פי תקראנה מלחמה ונוסף גם הוא על שנאינו ונלחם בנו ועלה מן הארץ: (יא) וישימו עליו שרי מסים למען ענתו בסבלתם ויבן ערי מסכנות לפרעה את פתם ואת רעמסס: (יב) וכאשר יענו אתו בן ירבה וכן יפרץ ויקצו מפני בני ישראל: (יג) ויעבדו מצרים את בני ישראל בפרך: (יד) וימררו את חייהם בעבדה קשה בחמר ובלבנים ובכל עבדה בשדה את כל עבדתם אשר עבדו בהם בפרך: (טו) ויאמר מלך מצרים למילדת העברית אשר שם האחת שפרה ושם השנית פועה: (טז) ויאמר בילדכן את העבריות וראיתן על האבנים אם בן הוא והמתן אתו ואם בת הוא וחתיה: (יז) ותיראן המילדת את האלהים ולא עשו כאשר דבר אליהן מלך מצרים ותיחיינן את הילדים: (יח) ויקרא מלך מצרים למילדת ויאמר להן מדוע עשיתן הדבר הזה ותיחיינן את הילדים: (יט) ויתאמרן המילדת אל פרעה כי לא כנשים המצריות העבריות כי חיות הנה בטורם תבוא אלהן המילדת וילדו: (כ) וייטב אלהים למילדת וירב העם ויעצמו מאד: (כא) ויהי כי יראו המילדת את האלהים ויעש להם בתיים: (כב) ויצו פרעה לכל עמו לאמר כל הבן הילוד היארה תשליכהו וכל הבת תחיון:

These are the names of the children of Israel who came to Egypt; with Jacob came each man and his household. Reuben, Simon, Levi and Judah; Issachar, Zebulun, and Benjamin; Dan and Naphtali, Gad and Asher. And all those who issued from Jacob were seventy, and Joseph was in Egypt. And Joseph died, and all his brothers, and all that generation. And the children of Israel were fruitful and they and they swarmed and they increased and became very mighty, and the earth was filled with them. A new king arose over Egypt, who did not know Joseph. And he said to his nation, "Behold the nation of the children of Israel is greater and mightier than we are. Come let us deal cleverly with them [lit. him] lest they [lit. he] increase, and it will be when war occurs that they [lit. he] will join our enemies in fighting us, and rise up from the land." And they placed taskmasters over them [lit. him] to oppress them [lit. him] with their burdens; and they [lit. he] built storage cities for Pharaoh, Pitom and Ramses. But the more they oppressed them [lit. him], the more they [lit. he] increased and spread out, so they came to dread the Israelites. The Egyptians enslaved the children of Israel with hard labor. And they embittered their lives with hard labor, with mortar and bricks and with all kinds of work in the field—they enforced all labor ruthlessly.

The king of Egypt said to the Hebrew midwives, one whose name was Shifra and the other whose name was Puah. And he said, "When you birth the Hebrew women and you see them on the birthing stools, if it is a boy kill him, and if it is a girl let her live." And the midwives feared God, and did not do as the king of Egypt had said to them, and they let the children live. The king of Egypt called to the midwives and said to them, "Why have you done this thing, letting the children live?" And the midwives said to Pharaoh, "The Hebrew women are not like Egyptian women: they are vigorous. Before the midwife can come to them, they give birth." And God dealt well with the midwives; and the people multiplied and increased greatly. And because the midwives feared God, he established households for them. Then Pharaoh charged all his people saying, "Every boy that is born you shall throw in the Nile, but let every girl live."

6. Exodus 2

וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת בַּת לֵוִי... וַתֵּרֶד בַּת פַּרְעֹה לָרְחוּץ עַל הַיָּאֵר ... וַתִּפְתַּח וַתִּרְאֶהוּ אֶת הַיֶּלֶד וְהִנֵּה נֶעַר בֶּכֶה וַתַּחְמַל עָלָיו וַתֹּאמֶר מִי־לִדֵי הָעִבְרִים זֶה:

A man of the house of Levi went and married the daughter of Levi. The woman conceived and bore a son; and when she saw how good he was, she hid him for three months. When she could hide him no longer, she took a wicker basket... And she put the child into it and placed it among the reeds by the bank of the Nile. And his sister stationed herself at a distance, to learn what would be done to him. The daughter of Pharaoh went down to bathe in the Nile.... She saw the basket...when she opened it, she saw that it was a child, a boy crying. She took pity on it and said, "This must be a Hebrew child."

Rashi

לרחץ על היאור - סרס המקרא ופרשהו ותרד בת פרעה על היאור לרחוץ בו:

To bathe at the river. Transpose the verse and explain it: "And the daughter of Pharaoh came down to the river to bathe in it."

From the Daughters of Egypt to the Daughters of Tzelaphechad: Women Leading from Personal to National Identity

Judy Klitsner

1. Shemot 13

וַיְהִי בְשַׁלַּח פְּרַעֲוֹה אֶת־הָעָם וְלֹא־נָחַם אֱלֹהִים דְּרֹךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹהִים פְּוִי־יִנָּחֵם הָעָם
בְּרֹאֲתָם מִלְחָמָה וְשָׁבוּ מִצְרַיִם: וַיֹּסֵב אֱלֹהִים אֶת־הָעָם דְּרֹךְ הַמִּדְבָּר יַם־סוּף...

When Pharaoh released the nation... God said, “The people may have a change of heart when they see war, and return to Egypt.” So God led the people roundabout...

2. Erich Fromm, *Escape from Freedom*

The frightened individual.. cannot bear to be his own individual self any longer, and he tries frantically to get rid of it and to feel security again by the elimination of this burden: the self. Modern man... is anxious and tempted to surrender his freedom to dictators of all kinds.

3. Bemidbar 13

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: שְׁלַח־לְךָ אַנְשִׁים וַיִּתְּרוּ אֶת־אֶרֶץ כְּנָעַן אֲשֶׁר־אֲנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ אֶחָד
לְמִטֵּה אַבְתָּיו תִּשְׁלְחוּ כֹל נְשִׂיא בְהֵם: וַיִּשְׁלַח אֹתָם מֹשֶׁה... כָּלֵם אַנְשִׁים רָאשֵׁי בְנֵי־יִשְׂרָאֵל הֵמָּה: וְאֵלֶּה שְׁמוֹתָם
לְמִטֵּה רְאוּבֵן שְׁמוּעַ בֶּן־זִכְוֹר:.. אֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר־שְׁלַח מֹשֶׁה לְתוֹר אֶת־הָאָרֶץ... וַיָּבֹאוּ עַד־נַחַל אֲשַׁפֵּל
וַיַּכְרֹתוּ מִשָּׁם זְמוּרָה וְאֲשַׁבּוּל עֵבֶבִים אֶחָד וַיִּשְׂאָהוּ בְמוֹט בַּשָּׁנִים... וַיִּרְאוּם אֶת־פְּרֵי הָאָרֶץ: וַיְסַפְּרוּ־לוֹ וַיֹּאמְרוּ בָּאנוּ
אֶל־הָאָרֶץ אֲשֶׁר שְׁלַחְתֶּנוּ וְגַם זָבַת חֵלֶב וּדְבַשׁ הוּא וְזֶה־פְרִיָּהּ: אָפֶס כִּי־עַד הָעַם הַיֹּשֵׁב בְּאֶרֶץ וְהָעָרִים בְּצֻרוֹת גְּדֹלֹת
מְאֹד וְגַם־יִלְדֵי הָעֵנֶק רְאִינוּ נָשָׁם: עַמְלֵק יֹשֵׁב בְּאֶרֶץ הַנֶּגֶב... וַיִּהְיֶה כָּלֵב אֶת־הָעָם אֶל־מֹשֶׁה וַיֹּאמֶר עֲלֵה נַעֲלֶה וַיַּרְשֻׁנוּ
אֹתָהּ כִּי־יָכוֹל נוֹכַח לָהּ: וְהָאֲנָשִׁים אֲשֶׁר־עָלוּ עִמּוֹ אָמְרוּ לֹא נוֹכַח לַעֲלוֹת אֶל־הָעָם כִּי־חַזַק הוּא מִמֶּנּוּ: וַיֵּצִיאוּ דַבַּת
הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עֲבַרְנוּ בָּהּ לְתוֹר אֹתָהּ אֶרֶץ אֲכָלֹת יוֹשְׁבֵיהָ הוּא וְכָל־הָעָם
אֲשֶׁר־רְאִינוּ בְּתוֹכָהּ אַנְשֵׁי מְדוּת: וְנָשָׁם רְאִינוּ אֶת־הַנְּפִילִים בְּנֵי עֶנֶק מִן־הַנְּפִילִים וְנָהִי בְעֵינֵינוּ כַּחַגְבִּים וְכֵן הָיִינוּ
בְּעֵינֵיהֶם:

The Lord spoke to Moses, saying, “Send men to scout the land of Canaan, which I am giving to the Israelite people; send one man from each (lit. one man, one man) from their ancestral tribes, each one a chieftain among them. Moses sent them... all were men, heads of the Israelites... These are their names: to the tribe of Reuben... These are the names of the men whom Moses sent to scout the land... And they came to wadi Eshkol and they cut down a branch with a single cluster of grapes, which had to be borne on a carrying frame by two of them... And they showed them the fruit of the land and said, “We came to the land... and it is indeed a land flowing with milk and honey, and this is its fruit. However, the people who inhabit

the land are powerful, and the cities are fortified and very large; and we saw the Anakites there. Amalakites dwell in the Negeb... Caleb hushed the people before Moses and said, "Let us surely go up, and we shall gain possession of it, for we shall surely overcome it." But the men who went up with him said, "We cannot attack the nation, for it is stronger than we are." They spread calumnies among the Israelites about the land they had scouted, saying, "the country we...scouted is one that devours its inhabitants. All the people we saw in it are men of great size.... And we looked like grasshoppers to ourselves and so we looked to them."

Bemidbar 14

וַתִּשָּׂא כָּל־הָעֵדָה וַיִּתְּנוּ אֶת־קוֹלָם וַיִּבְכּוּ הָעָם בְּלֵילָה הַהוּא...וַיֹּאמְרוּ אֲלֵהֶם כָּל־הָעֵדָה לֹא־מָתְנוּ בְּאֶרֶץ מִצְרַיִם...
וַיֹּאמְרוּ אִישׁ אֶל־אֶחָיו בַּתְּנֵה רֹאשׁ וְנָשׁוּבָה מִצְרַיִם:

All the community lifted their voice and the nation cried that night...all the community said..."If only we had died in Egypt.... let us put up (n-t-n) a head and return to Egypt."

4. Bemidbar 26

אֵלֶּה מְשֻׁפְּחֹת מְנַשֶּׁה ... לְחֵבֶר מְשֻׁפְּחֹת הַחֶבְרִי...וַצִּלְפֹּחֵד בֶּן־חֶפְרָא לֹא־הָיוּ לוֹ בָּנִים כִּי אִם־בָּנוֹת וְשֵׁם בָּנוֹת צִלְפֹּחֵד מַחֲלָה וְנֹחַ וְחִגְלָה מִלְכָּה וְתִרְצָה...וְשֵׁם בֵּת־אֲשֵׁר שֶׁרָח: שֵׁם אִשְׁתׁ עַמְרָם יוֹכְבֵד בַּת־לֵוִי ... וַתֵּלֶד לְעַמְרָם אֶת־אֶהֱרֹן וְאֶת־מִשֶּׁה וְאֶת מְרִים אַחֲתָם: ... וְלֹא־נֹתַר מֵהֶם אִישׁ כִּי אִם־כָּלֵב בֶּן־יִפְתָּה וַיְהוֹשֻׁעַ בֶּן־נֹון:

These are the families of Menashe...Hepher, the clan of the Hopherites... Now Zelophehad son of Hepher had no sons, only daughters. **The names** of Zelophehad's **daughters** were Mahlah, Noah, Hoglah, Milcah, and Tirzah... **The name** of Asher's **daughter** was Serah... **The name** of Amram's wife was **Jokhebed, daughter** of Levi...she bore...Aaron and Moses and **Miriam their sister**... Not one man remained, except Calev... and Joshua

5. Bemidbar Rabba, Pinchas 21,10

... ולא נותר מהם איש כי אם כלב בן יפונה **איש ולא אשה** על מה שלא רצו ליכנס לארץ אבל הנשים קרבו לבקש נחלה בארץ לכך נכתבה פרשה זו סמוך למיתת דור המדבר...

... "not one man remained, except for Calev" ... **a man, but not a woman**, in that they did not want to enter the land. But the women drew near to request an inheritance in the land; that is why this passage follows that of the death of the desert generation...

6. Sifrei Zuta 27,1

ואלה שמות בנותיו, ולמען הוא אומ' ושם בנות צלפחד שם היה להן בזכות ושם היה להן במעשה שם האחת שפרה ושם השנית פועה (שמות א טו) שם היה להן בזכות ושם היה להן במעשה הטוב...

"These are the names of his daughters," and above it says, "the names of the daughters of Zelophehad"! They had a name in merit and a name in action... and so is the case in [Shemot 1]: "the name of the one was Shifrah and the name of the second Puah": they had a name in merit and a name in good deed...

7. Bemidbar 27

(א) ותקראנה בנות צלפחד ... ואלה שמות בנותיו מחלה נעה וְהַגְלָה וּמִלְכָּה וְתִרְצָה: (ב) ותעמדנה לפני משה ולפני אלעזר הכהן ולפני הנשיאים וכל העדה פתח אהל-מועד לאמר: (ג) אבינו מת במדבר והוא לא-היה בתוך העדה הנועדים על-יקוק בעדת-קרח כִּי־בִחַטָּאוֹ מֵת וּבָנִים לֹא־הָיוּ לוֹ: (ד) למה יגרע שם-אבינו מתוך משפחתו כי אין לו בן תנה-לנו אחזה בתוך אחי אבינו: (ה) ויקרב משה את-משפטן לפני יקוק: (ו) ויאמר יקוק אל-משה לאמר: (ז) בנות צלפחד דברת נכון תתן להם אחזת נחלה בתוך אחי אביהם והעברת את-נחלת אביהן להן: (ח) ואל-בני ישראל תדבר לאמר איש כִּי־יָמוּת וּבֵן אֵין לוֹ וְהֵעֲבַרְתֶּם אֶת־נַחֲלָתוֹ לְבָתּוֹ...: וְהָיְתָה לְבָנֵי יִשְׂרָאֵל לַחֲקֵת מִשְׁפָּט כַּאֲשֶׁר צִוָּה יְקֹוֹק אֶת־מֹשֶׁה:

The daughters of Zelophehad drew near... and these are the names of his daughters: Mahlah, Noah, Hoglah, Milcah and Tirzah. They stood before Moses, Eliezer the priest, the chieftans and the whole community at the entrance to the Tent of Meeting, saying: Our father died in the wilderness and he was not among the band that banded against the Lord in the band of Korah; rather he did by his own sin and had no sons. Why should our father's name be lost to his clan because he had no son? Give us a holding among our father's kinsmen." Moses brought their case before the Lord. The Lord said to Moses, "Rightly do the daughters of Zelophehad speak.

8. Rashi Bemidbar 27:7

כן בנות צלפחד דברת ... מגיד שראתה עיני מה שלא ראתה עיניו של משה:

... the daughters of Zelaphehad saw that which Moses did not.

9. Sifrei Bemidbar Pinchas 133

... אמרו לא כרחמי בשר ודם רחמי המקום: בשר ודם רחמיו על הזכרים יותר מן הנקבות אבל מי שאמר והיה העולם אינו כן אלא רחמיו על הזכרים ועל הנקבות רחמיו על הכל שנאמר [נותן לחם לכל בשר וגו'] (תהלים קלו כה)

When the daughters of Zelophehad heard that the land was divided into tribes to males and not females... they said: God's mercy is not like the mercy of human beings. Human beings have mercy on the males more than on the females; but for the Creator of the world it is not so; His mercy is on both males and females, as it says (Ps. 135): God gives bread to all flesh..."

10. Shemot 19

וַיֵּרֵד מֹשֶׁה מִן־הַהָר אֶל־הָעָם וַיְקַדְּשׁ אֶת־הָעָם וַיְכַבְּסוּ שְׂמֹלֹתָם: וַיֹּאמֶר אֶל־הָעָם הִיוּ נְכֻנִים לְשִׁלְשֵׁת יָמִים אֶל־תִּגְשׁוּ אֶל־אִשָּׁה:

Moses descended the mountain to the people. He warned them to stay pure and they washed their clothes. He said to the people, “Be ready for the third day; do not go near a woman.”

11. Judith Plaskow, *Standing Again at Sinai*

THERE IS PERHAPS no verse in the Torah more disturbing to the feminist than Moses' warning to his people in Exodus 19:15, "Be ready for the third day; do not go near a woman." For here, at the very moment that the Jewish people stand at Mount Sinai ready to enter into the covenant—not now the covenant with the individual patriarchs but presumably with the people as a whole—Moses addresses the community only as men... Moses does not say, "Men and women do not go near each other." At the central moment of Jewish history, women are invisible... This verse sets forth a pattern recapitulated again and again in Jewish sources. Women's invisibility at the moment of entry into the covenant is reflected in the content of the covenant which, in both grammar and substance, addresses the community as male heads of household. It is perpetuated by the later tradition which in its comments and codifications takes women as objects of concern or legislation but rarely sees them as shapers of tradition and actors in their own lives... If Moses' words shock and anger, it is because women have always known or assumed our presence at Sinai; the passage is painful because it seems to deny what we have always taken for granted. On the one hand, of course we were there; on the other, how is it then that the text could imply we were not there?

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵךְ אֶל־הָעָם וַיְקַדְּשׁתֶּם הַיּוֹם וּמָחָר וְכַבְּסוּ שְׂמֹלֹתֵיכֶם: וְהָיוּ נְכֻנִים לַיּוֹם הַשְּׁלִישִׁי כִּי בַיּוֹם הַשְּׁלִישִׁי יֵרֵד יְהוָה לְעֵינֵי כָל־הָעָם עַל־הַר סִינַי:

The Lord said to Moses, “Go to the people and warn them to stay pure today and tomorrow. Let them wash their clothes. And they should be ready for the third day, for on the third day the Lord will descend before the eyes of all the people on Mt. Sinai.

Rashi Bemidbar 27:5

...ראויה היתה פרשה זו להכתב על ידי משה, אלא שזכו בנות צלפחד ונכתבה על ידן:

This parasha should have been written by Moses, but the daughters of Zelaphechad merited to have it written by them.

