

Numbers Lesson 27

Numbers Chapter 27

Distributed by: KJV Bible Studies

Email: mail@KjvBibleStudies2.net

Website: www.KjvBibleStudies.net

Memory verses for this week: *Acts 10:35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.*

Introduction: In last week's lesson, we studied about the new poll of the tribes of Israel. There was an actual loss of 2,770 persons from the initial count to this one. God had told them that all the adults who were twenty years old and upward would die before they entered into Canaan due to their disbelief. (Num 14:29) The only exception was Joshua and Caleb who did not doubt God when they spied out the land.

I. Israel Questions Inheritance for Daughters

Num 27:1 Then came 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: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

Num 27:2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation, saying,

Num 27:3 Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons.

Num 27:4 Why should the name of our father be done away from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father.

We read about how that the various tribes would inherit based upon their numbers in last week's lesson. These five daughters of Zelophehad of the tribe of Manasseh come before Moses and Eleazar the priest and plead their case. They explain how that their father came with the nation of Israel out of Egypt into the wilderness, and died while wandering in the desert, and was never blessed with a son.

They question why their father's name should be done away with due to not having a son. They ask for a possession of the land for the five daughters. They pointed out also that Zelophehad was not in the rebellion of Korah and died in his own sin.

Num 27:5 And Moses brought their cause before the LORD.

Num 27:6 And the LORD spake unto Moses, saying,
Num 27:7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.
Num 27:8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.
Num 27:9 And if he have no daughter, then ye shall give his inheritance unto his brethren.
Num 27:10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.
Num 27:11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

Moses did what a good man serving the Lord should do in such a case. He asks God what He would do about the matter. God gave several instructions after agreeing that the women were right. They were to be given an inheritance. While it is not clear what had been done up until this time, God tells them in verse 8 that from now on, if a man died and had no son, his inheritance was to pass to his daughters.

It there were no daughters, then the inheritance was to pass to his immediate family. If there was no brethren, then it passed to his father's brethren. If no brethren were living of his father, then the next of kin were to receive it. This was to be a statute of judgment unto the children of Israel.

Matthew Henry pointed out the faith the daughters of Zelophehad demonstrated

If they had had a brother, they would not have applied to Moses (as one did to Christ, Lu. 12:13) for an order to inherit with him. But, having no brother, they beg for a possession. Herein they discovered, (1.) A strong faith in the power and promise of God concerning the giving of the land of Canaan to Israel. Though it was yet unconquered, untouched, and in the full possession of the natives, yet they petition for their share in it as if it were all their own already. See Ps. 60:6, 7, *God has spoken in his holiness, and the Gilead is mine, Manasseh is mine.* (2.) An earnest desire of a place and name in the land of promise, which was a type of heaven; and if they had, as some think, an eye to that, and by this claim laid hold on eternal life, they were five wise virgins indeed; and their example should quicken us with all possible diligence to make sure our title to the heavenly inheritance, in the disposal of which, by the covenant of grace, no difference is made between male and female, Gal. 3:28. (3.) A true respect and honour for their father, whose name was dear and precious to them now that he was gone, and they were therefore solicitous that it should not be *done away from among his family.*

There is a debt which children owe to the memory of their parents, required by the fifth commandment: *Honour thy father and mother.*

2. What their plea is: That their father did not die under any attainder which might be thought to have corrupted his blood and forfeited his estate, but he *died in his own sin* (v. 3), not engaged in any mutiny or rebellion against Moses, particularly not in that of Korah and his company, nor in any way concerned in the sins of others, but chargeable only with the common iniquities of mankind, for which to his own Master he was to stand or fall, but laid not himself open to any judicial process before Moses and the princes. He was never convicted of any thing that might be a bar to his children's claim. It is a comfort to parents, when they come to die, if, though they smart themselves for their own sin, yet they are not conscious to themselves of any of those iniquities which God visits upon the children. ¹

II. Moses Warned of His Death

Num 27:12 And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

Num 27:13 And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.

Num 27:14 For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin.

God command Moses to go up on Mt. Abarim to see the land. He tells him after he views the promised land, that he will die and be gathered unto his people as his brother Aaron. Again, God reminds him why he was not allowed to go over into Canaan. It was due to him striking the rock rather than speaking to it there in the desert of Zin. That rock represented Christ in type, and he was smitten only once at Calvary. Satan will never smite Him again. By striking the rock a second time, it marred the typification.

Num 20:8 Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

Num 20:9 And Moses took the rod from before the LORD, as he commanded him.

Num 20:10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

¹Henry, Matthew, *Matthew Henry's Commentary on the Bible*, (Peabody, MA: Hendrickson Publishers) 1997.

Num 20:11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

Num 20:12 And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

Num 27:15 And Moses spake unto the LORD, saying,

Num 27:16 Let the LORD, the God of the spirits of all flesh, set a man over the congregation,

Num 27:17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

Moses, being a wonderful shepherd of the people, asks God to select someone to lead the people after his death. He asks the “God of the Spirits of all flesh” to set a man over the congregation. This man would lead them both in and out that they be not without a shepherd. Moses had a great love for the people as is demonstrated in his last request. A pastor should love his flock, and be concerned for them as Moses was for this great nation.

III. Joshua Chosen to Lead Israel After Moses’ Death

Num 27:18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

Num 27:19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

Num 27:20 And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.

God had plans in place I believe even before Moses asked. He tells Moses to take Joshua, a man in whom is the spirit, and lay his hand on him. He was to bring him before the high priest Eleazar and give him a charge in their sight. By doing this in a ceremony, Moses could transfer some of his honor to Joshua and the people would honor him and perhaps be obedient to him.

Num 27:21 And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

Num 27:22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

Num 27:23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

Joshua was to stand before Eleazar, and he was to seek judgment of Urim before the Lord. At Joshua's word, the people were to go in and come out. God commanded Eleazar to preside over this ceremony. Moses gave him a charge before all the congregation. By this, no one could say that Joshua wasn't doing it the way Moses would have done it. Moses as he did in most of his life, obeyed the Lord. He lays his hands and gave him the charge. This passed the mantle of full leadership and authority to Joshua.

J. Vernon McGee said this about Joshua being chose to lead Israel.

There is to be a successor appointed to take the place of Moses. He must be a Spirit-filled man. Now I want to make it clear that the laying on of hands did not make him Spirit-filled, nor did it give him any power. What it does indicate is succession or partnership in the enterprise. You will remember that the church put their hands on Paul and Barnabas and sent them out from Antioch. Did that give them power? Not at all. The power came through the Holy Spirit of God. It was to show that the church was acknowledging their association with these two men in the missionary enterprise. That is the meaning of the laying on of hands.

Joshua is to be the successor of Moses. After Moses lays down the work, Joshua will pick it up. We will learn a great deal about this man when we get to the Book of Joshua. I want to say here that I think Joshua was the most surprised man in the camp when he was chosen to succeed Moses. In one sense he was the most unlikely one to succeed Moses. Do you know why? He was an average man. No one went around saying that Joshua had great potential, great leadership ability, and all that sort of thing you hear today. Apparently Joshua didn't have that. He was an ordinary individual. Joshua reveals what God can do with an ordinary man.

I must tell you that the Books of Joshua and Judges have always been a great encouragement to me. I love those two books because they reveal what God can do with ordinary men. If a person will be yielded to Him, God can take him and use him. That means He can use me, because He can use the ordinary. It means He can use you. So Joshua is the chosen one. He is appointed to take the place of Moses. We will see that in due time, after the death of Moses at the end of the Book of Deuteronomy, Joshua takes over. 2

KJV Bible Studies are prepared and distributed free of charge. The lessons may not be sold without consent. If you have questions or wish to discuss the lessons,

2J. Vernon McGee, *Thru the Bible commentary [computer file], electronic ed., Logos Library System*, (Nashville: Thomas Nelson) 1997, c1981 by J. Vernon McGee.

or possibly need help in finding Jesus Christ as your Personal Lord and Savior, contact us at the email below.

Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

Website: www.KjvBibleStudies.net

Email: mail@KjvBibleStudies2.net

Practice Random Acts of Kindness. Each act spreads, and many will be blessed.