

# Numbers 27

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[ 0 : 00 ] It says, Then the daughters of Philippi, the son of Hector, the son of Galilee, the son of Magir, the son of Manasseh, of the families of Manasseh, the son of Joseph, came here, and these are the names of his daughters, Mahala, Noah, Harkah, Milcah, and Thursah.

And they stood before Moses and before the priest and before the leaders and all the congregation at the doorway of the tent of meeting, saying, Our father died with goodness, yet he was not among the company of those who gathered themselves together against the Lord and the company of Korah.

But he died in his own sin, and he had no sons. Why should the name of our father be withdrawn from among his family?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. So Moses brought their case before the Lord. Then the Lord spoke to Moses, saying, The daughters of Zalepahah are right in their statements. You shall surely give them an hereditary possession among their father's brothers, and you shall transfer the inheritance of their father to them.

Further, you shall speak to the sons of Bilal, saying, If a man dies and has no son, then you shall transfer his inheritance to his daughter. If he has no daughter, then you shall give his inheritance to his brothers.

[ 1 : 11 ] If he has no brothers, then you shall give his inheritance to his father's brothers. 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.

Then the Lord said to Moses, Go up to this mountain of a barrel, and see the land which I have given to the sons of Israel.

When you have seen it, you too will be gathered to your people as Aaron your brother was. For in the wilderness of Zim, during the strike of the congregation, you rebelled against my commandment to treat me as only before their eyes at the water.

These are the waters of Meribah, of Kadesh, in the wilderness of Zim. Then Moses spoke to the Lord, saying, May the Lord, the God of the Spirit of all flesh, appoint a man of the congregation, who will go out and come in before them, and who will lead them out and bring them in, so that the congregation of the Lord will not be like sheep which have no shepherd.

So the Lord said to Moses, Take Joshua, the son of Nun, a man whom is the Spirit, and lay your hand on him, and have him stand before the Israelites of the priests, and before all the congregation, and commission him in their sight.

[ 2 : 23 ] You shall put some of your authority on him, in order that all the congregation of the sons of Israel may obey him. Moreover, he shall stand before the Israelites of the priests, who shall inquire for him by the judgment of the earl before the Lord.

At his command they shall go out, and at his command they shall come in, both he and the sons of Israel with him, even all the congregation. Moses did, just as the Lord commanded him, and took Joshua, and set him before the Israelites of the priests, and before all the congregation.

Then he laid his hands on him, and commissioned him, just as the Lord had spoken through Moses. Numbers chapter 27. Now we know Joshua, here, will fulfill this role as leader.

He will be the one who leads them into the promised land. He will mess up a couple of times in the book of Joshua, Joshua chapter 7, Joshua chapter 9. The nation will fail because of that. He will move forward just a couple of times in his own thought process.

But yet, we also see that God uses Joshua in a mighty, mighty way. But here we are, Numbers chapter 27. Really, it's entering an instructive period where God says, allow Moses to give instructions to the people.

[ 3 : 29 ] And he is not only preparing Joshua, he is preparing the nation for his, well, for his death, for his departure from them. He is preparing them to move forward.

One of the things we looked at in the numbering of God's people is this reality that they were looking at the promised land as already having taken possession of it. It was no longer a matter of, I don't know if God can.

It was really a matter of God has given us this land. And they were looking at those things that were not yet as if they were already. And that's the big difference, right? So Moses here is preparing them for the things that are going to happen.

We see this even with this group of five daughters who come in who are concerned about their father's inheritance. The first battle has not been a fault on the other side of the Jordan, right? So they haven't taken possession of the land. Yeah, they just want to make sure that when they get the land, their father's not left out. Now, there's this phrase, I love this in there, it says he died in his own sins.

[ 4 : 28 ] And the reason I love that is because they acknowledge the fact that he was a sinner. He paid the wages of his sin, right? He died to death for his own sins. He didn't die in the rebellion of Korah.

That's important to note, by the way, because those who died in the rebellion of Korah forfeited their rights to their possession. They gave that up. So here they say he died because he was a sinner. He didn't die because he rebelled against the Lord. He didn't die even though I know someone's going to say, well, all the sin is rebellion against God. I understand that. But not in the rebellion of Korah. It was among those 250. And we see this.

But what I want you to see here is a people of total reliance upon the Lord. Really, as we're trying to put this chapter together, and there's a lot of things that are going on, what we see is these are people of total reliance upon the Lord.

And there are three areas that are highlighted for us in this chapter, which are really three instrumental areas in Herodah, which show that they are completely and totally reliant upon him.

[ 5 : 28 ] The Herodah of the Lord, number one, for the possession and the distribution of their land. For the possession and the distribution of their land.

We see here these daughters, the Zealotah have come. Now, every time I read this listing of names, I can envision my daughters are not so glad. My dad did not name me a hog hog hog. I don't know what it means in Hebrew, but it doesn't sound that good in English, right?

There's a name in there. I'm thinking, man, that's just going to be a very mean. But I guess if my name was a Zealotah hat, maybe I can name him whatever. I wanted to, I don't know. I'm sure it means something. But in our language, it just seems kind of rough.

But anyway, that's just a complete side note. That's the way your pastor's mind thinks when you look to these passages. But what we see is you have a group of five daughters who come up and say, hey, our dad died.

In his own sense, he didn't die because he was rebelling against Moses and Aaron and ultimately against the Lord, as if those of the 250 and the most people that fell with Corinth rebellion.

[ 6 : 27 ] He died in his own sense. He is one that acknowledges his faults. They acknowledges him, right? He rebelled. He fell to go in. So he died like everyone else. But the descendants of all the others are going to be divided.

He didn't have any sons. We don't think it's fair that his name is blotted out. Now, we understand that. We don't get done out of shape.

But we understand that the nation is a very patriarchal society. A very patriarchal. That is, it flows to the men. Right? It flows to the men with their responsibility. Inheritance was given to sons.

The first one, sons, got two-thirds of whatever the father had when the father died. The rest of the sons divided up the rest of the third. Whatever was left over, they divided up amongst themselves. Right? So we see here that it was handed down to the sons. The daughters, they received a pretty nice dowry whenever they got married. They received that dowry. This is why you have the woman who lost the coin.

[ 7 : 27 ] The man who had ten gold coins. And she lost one. You know, the parable that Jesus taught. She was turning the house upside down. More than likely, that was part of her dowry. That was a gift to her. It was a gift to her. It was a gift to her. It was a gift to her. It was a gift to her. It was a gift to her father. And then she would be married into whoever her husband.

And if you read the scripture, you understand that it was always a husband. So when we get this picture of Christ going to prepare a place for us, the husband would always go add on to his

parents' place, go get his bride, and bring her there.

Right? Because now she was in that inheritance. And we see this. Well, now these five daughters come and say, our dad didn't have any sons. So now whatever was to be his, it's going to be blotted out.

His name is going to be blotted out. The record is going to be blotted out. Now, this will come up again later. This will come up again later because their tribe, Manasseh, will really, and we'll see this as we read to the end of the book of Numbers, they will rightfully say, well, hey, if these girls marry off, whoever they marry will get their land.

And in the year of Jubilee, that 15th year, when the land always reversed back to the man's family, if they marry outside of the tribe of Manasseh, that land will go to, say they marry someone from the tribe of Judah, will belong out to Judah.

[ 8 : 40 ] And then our land will diminish. So the Lord, you know, counsels on that. Moses says, you can't marry anybody outside of the tribe of Manasseh.

So they don't. They marry their cousins. And it keeps them, apparently. The land never leaves the tribe of Manasseh. Because in Jewish thought, in Jewish thought, the most important thing was to live in your own land.

It says it in some of the books of prophecy, to live in your own land, sit under your own victory, and have your children around you. Because that was a picture of God's favor and God's blessing upon you.

And so to lose that, let's say you are losing, that's what the year Jubilee is all about. That's what, it's returning God's favor. Even though you may have reached a hard time and have to sell off your land, but it comes back to you.

That 50 year, you might not be alive, but your descendants will get it. It will revert back to them. At least that's what it was supposed to happen. You never have that important to happen in the words of Scripture, by the way. So God, it didn't work to happen.

[ 9 : 47 ] Because God was showing you this place in his favor. So they come to Moses and say, something's not right now. Let's put ourselves in that setting. They're getting ready to go into Canaan. And in Canaan, not every nation, not every tribe, but very patriarchal.

Some of them are matriarchal. When you read about those, and in some of the other otas and the passages, and we've read about some of them in Genesis, and when we kind of went down the lineage of the righteous and then the lineage of the unrighteous, there were some matriarchal societies in there.

I'm not saying, because I'm not going to back up to this, I'm not saying just because a nation or a group of people or a land is matriarchal, they're unrighteous. I'm not saying that, okay? I'm just saying, in the lineage of the unrighteous, there seems to be some matriarchal societies that raise up.

Now, this is important, because in that land, everything revolving around that land, there were groups of people that this was their practice. If the father died, he could get the land of his daughters.

And so, now the son, God has said, we're going to flow through the mill, we're going to flow through the mill, we're going to flow through the mill, right? This is how it's going to work, this is how it's going to work. So they're looking around saying, well, over there, you know, if they don't have any sons, then their daughters give you.

[ 10 : 58 ] So what we see is, when they go, it says, so Moses brought the matter before the Lord. First principle, we see this, every time Moses has had something new, he always went before the Lord with it. Now, that's important.

Every time. When a man was breaking the Sabbath for the first time, what did Moses do? I'm going to go before the Lord, find out what we're supposed to do. Right? When a man was blasting God for the first time, I'm going to go before the Lord to see what it is we should do.

He was always taking these questions before the Lord. I've never answered this question. This is new to me. But ultimately, what we see Moses doing is, Moses is not that in the custom of the land or the accepted practices of society dictate how he answers.

Because it would have been very easy for Moses to say, well, if they're doing it, it should be okay for us to do it. Well, if it's allowed over there, then maybe we can do it.

I mean, some of them have this elf payment. We're already doing this. And he could have said, hey, while he came, then he'd be like the Canaanites. Right? Or have his own, do as the Romans, if the

saying goes.

[ 12 : 06 ] But he didn't do that. Why? Because, ultimately, Moses understood, and so did all the Jewish people because they brought this concern from the tent of meeting and the entire nation and all the others and all the leaders.

They realized that just because it was a settled matter that they would be victorious and gain access to the land, that did not mean they owned the land.

they were mere tenants of that which God owned. And this is one of those things that we have to wrestle with in our mind when we say, is it like for God to use the nation of Israel as an instrument of judgment upon the inhabitants of Canaan because that was their land.

Then all of a sudden, you have to back up and go, wait a minute. It all belongs to the Lord God anyway. It never is anybody's land.

As Paul would say on Mark's Hill, God appoints men a season that they may live and gives them a region to exist for a time. No man can really ever claim complete ownership over England.

[ 13 : 27 ] So what they were doing was to God, in fact, God, this is your land. What would you have us to do with your land? How would you like for us to distribute your land?

We know what the other people are doing. We know it seems to make sense. We know what in normal situations you're supposed to do. But what would you have us to do with this land?

Now, the most precious possession that they could have owned is land. And they are acknowledging here that God, ultimately, is the owner of even the thing most precious to them.

And they are allowing God to dictate how they use it and how they distribute it because God gives over all that. And they are completely rely upon Him on how they can be stewards of that land.

That's a big deal. That's a very big deal. So they see, we see their rise upon the Lord for their land.

Number two, we see their rise upon the Lord because of their length of days or their life.

[ 14 : 40 ] Thus, says then the Lord, says to Moses, go up to this mountain of the barrier or this land from this land which I have given and see the land which I have given to the sons of Israel.

And when you have seen it, you too will be gathered to your people. Moses is 120 years old. Okay? He's 120 years old by this time. He's spent 40 years being raised in the courts of Egypt.

He's spent 40 years becoming a nobody in the back country of the wilderness. And then he has spent 40 years leading the people through the wilderness. He is 120 years old. Yet we are told in scripture that even at 120 years old, his strength was not failing, his eyesight was not failing, he was as strong as he had ever been.

From all outward appearances, Moses was in pretty good health. But, his physical health did not dictate his length of days.

Because now, the Lord says to Moses, Moses, you're about to die. And what we see here, we know over and over again, Moses, please with him, please let me go into the land, please let me go into the house.

[ 15 : 44 ] I'm only going to, and God says, no, because of his sin of rebellion. I know it was kind of a harder thing for us to wrap our mind around, but again, we go back to that. It was inevitable that Moses would fall, it was inevitable that Moses would sin, even though he's counted as the most humble of all men, even though he's kind of been held up as kind of a great standard of one life, unto me.

So he is a type of Christ, he's not the fulfillment of Christ, he's a type of that. Deuteronomy 18 principle that is pointed to Jesus, it is inevitable that he would fall because the law and works can never, ever attain perfection.

And we see this. He said into the water of Herod, he did not treat God as holy, he got angry, he struck the rock, and all he was supposed to do was speak to the rock. He declared it, he would bring forth water, rather than just giving God all the glory here.

And what we see is God said, okay, and he left him there as long as he needed to. He left him there in the position of leadership as long as God had appointed for him.

He got them to the edge of the promise. and the Lord said, okay, well, it's just that's it. Because this is the reality that you understand that no matter how hard man tries, no matter how well or how fit a man may appear to be, or on the other side of that, how unfit or unwell an individual may appear to be, ultimately, life rests in the hands of the Lord our God.

[ 17 : 18 ] All of us. We have seen this principle. There's talk in the book of Hebrews that is appointed unto man once to God.

That day of appointments. We don't know what it is. We don't know. And there's also that beautiful passage that we find in the Bible where it says that before we were created in our other's room, God had prepared good works for us to walk in.

He had prepared something for each one of us, in particular, to do and walk in and fulfill. And we were created to fulfill these good works. And, you know, in my understanding, I know I seem kind of crazy, but the reality is you are untouchable until you have completed whatever work God has done after you're free.

And so work may change, seasons may change, and that doesn't mean that he has done it. We understand those truths, right? We understand this. We are constantly changing in our life period. But what we see is this reliance upon the Lord God for life. That God is the ultimate in control. Here's the beautiful thing. He didn't just say Moses took his mouth and looked at it because you're about to cease to be.

[18:24] He says you're going to be gathered to your people. And I love that because it's this thing you see repeated over and over and over in Old Testament. We see it more clearly when we're tracing the lineings of Adam and Levi on the garden.

We have the lineings of the righteous and the lineings of the unrighteous. If you remember, in the lineings of the righteous, it says they've got children and got children and they were not. They've got children and got children and they were not and they were not and they were not. And then we read the lineings of the unrighteous and they said, and he died and he died and he died.

And there's this distinction between the righteous and the unrighteous. And it is a distinction of the life of the righteous continues on, and the life of the unrighteous just seems to be. And there's always these pictures of eternal life painted in the Old Testament.

And this is one of them. You know, we don't see the fulfillment of eternal life. We don't see the fulfillment of the resurrection. We don't see the fulfillment of heaven and even the lake of fire until we get to the New Testament.

But there's always this type and this type of being gathered to your people. It is the Lord declared, Moses, you're not just trusting me for the number of days of this life. You're also trusting me for what's going to happen after this life.

[19:34] Because I'm going to take you to your people for where Aaron is. Right? And we see these. This reliance. This is why when we get to the New Testament, we have all these different groups of religious individuals.

the Sadducees, we've understood that. The Sadducees, they don't believe in the resurrection, they don't believe in angels, they don't believe in demons. The Pharisees, those that we consider the most legalistic and enhanced in the Old Testament, the Pharisees who were also the scribes that really stayed in the Old Testament, and they really studied it, they taught it, the synodogs, right? We have to, I know we can kind of say, well, the Pharisees are to blame for the death of Jesus, and so are the Sadducees, and the reality is we are, right? It's us, so we'll point any fingers. We need to thank God for the Pharisees, because it was all the Pharisees scribes who copied Old Testament scrolls, which led to what we now have as the Bible, right?

God used them, and they were constantly in the Word of God, but they also had this very deep rooted belief in the resurrection, because they understood.

You remember what Paul said when he says how Paul divided the poor? Remember when Paul was arrested, when he was at the temple, and they said that he had drawn a non-jew into the temple, you remember that right the books of Acts, and they were pulling, they were pulling the body, pulling the courts, and everyone was killing him right there, and Paul perceived that half were Pharisees and half were Sadducees.

[21:02] Remember that? Remember what Paul said? Paul said, gentlemen, I stand before you because of the hope of the resurrection. Paul perceived all of a sudden the Pharisees said, I see the throne this way.

The old testament speaks of the resurrection. And the Pharisees already going, there's no resurrection. All of a sudden there's this infighting and this bickering, and he defies the courts. So much so the throne said, this is crazy, people have lost their mind, get them out of here.

He ends up appealing to the throne. What he did was he used an old testament truth. There is a resurrection. And it is not only trusting the Lord for the length of days of this life, it is trusting the Lord for the eternity of the next life.



And I'm done. Because we see the people's, it's not a complete side note. This is kind of a hanging back in the back of the page. I think, again, I think it was Warren Wiers in his commentary who said that most churches, unfortunately, most churches are one generation removed from dying out. Now, if you know anything, I don't know where to do you know that he was one who believed in training other pastors, raised up other pastors. The reason he said it is because most are not praying, God, who would you raise up to lead us next? Who would you raise up to lead us next?

I posted this before. Carrie and I went to this great conference. Probably the last one we were able to go to before everything kind of shut down. And the pastor there, the pastor for a number of years. And he said, the best counsel I can give any pastor would be this. Wear your church lightly. kind of constricted you a little bit. He said, because it was the Lord's church before you got there, and it will be His church when you leave. Either through retirement, but that you're serving for a season. You're serving with the best of your ability while you were there for that season. But pray, he said this. He said, thank God for the leaders who came before you, and begin to pray now for the ones he will raise up after. He said, thank God. Where do you get that? You get that from Moses.

Now who would you have to lead? Who would you have to be? And we see these things. This was the nation that was totally and completely reliant on the Lord all times. The land, the life, the leaders.

[ 29 : 28 ] The reality is, we are these people who lead for a lot of the same things. The same thing. Number, Jack, only second. Thank you. Okay.

so so so so Thank you.

Thank you.

Thank you.

Thank you.

[ 32 : 33 ] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[ 35 : 03 ] Thank you.

Thank you.