

A Study in the Book of Numbers



By Cecilia Perh



Entrusting the Word
to the Faithful



Book	Genesis	Exodus	Leviticus	Numbers	Deuteronomy
Key Idea	Beginnings	Redemption	Worship	Wandering	Renewed Covenant
The Nation	Chosen	Delivered	Set Apart	Directed	Made Ready
The People	Prepared	Redeemed	Taught	Tested	Re-taught
God's Character	Powerful, Sovereign	Merciful	Holy	Just	Loving Lord
God's Role	Creator	Deliverer	Sanctifier	Sustainer	Rewarder
God's Command	"Let there be!"	"Let My people go!"	"Be holy"	"Go in!"	"Obey!"



Numbers in the Pentateuch

Genesis	Exodus	Leviticus	Numbers	Deuteronomy
ORIGINS of the nation	DELIVERANCE of the nation	LIFE of the nation	TEST of the nation	REMINDERS to the nation
THEOCRACY BORN	THEOCRACY ESTABLISHED		THEOCRACY TESTED AND PREPARED FOR THE NEW HOME	
	<p><u>COVENANT</u> IS AMPLIFIED “Keep my covenant to be a peculiar treasure: “Kingdom of priests” “holy nation” (Exo. 19:5-6)</p>	<p><u>LAWS</u> ARE PRESCRIBED “which if a man do, he shall live in them: I am the LORD” (Lev. 18:5)</p>		

Irvin L. Jensen, p 102
(Jensen's Survey of the OT)



Numbers is the story of God leading His people, Israel, through wildernesses on their way to Canaan, the rest land He promised.

The journey moves from Mount Sinai to the plains of Moab, opposite Jericho.

- It was a brief journey in the dark unknown, demanding the utmost in trust and patience (Numbers 1:1-10:10).**
- It is a long, aimless wandering in judgment for unbelief, consuming all but two of first census, 20 years and above (Numbers 10:11-20:29).**
- It is a new and swift journey by the next generation with a few of the old leaders, to enter into the land of rest and blessing (Numbers 21:1-36:13)**

Numbers: Journey to God's Rest

The Generation of Those Who Had Come Out of Egypt

Preparation

- organization
- consecration
- instruction

The Test

- of faith
- of obedience

The Judgment

- wandering
- death

Wilderness



SINAI

KADESH

A New Generation

Reorganisation

- repair

Plains of Moab

MOAB

The theme of Numbers is the consequence of disbelief and disobedience to the holy God. The Lord disciplined His people but remained faithful to His covenant promises in spite of their fickleness.

Numbers displays the patience, holiness, justice, mercy, and sovereignty of God toward His people.

It teaches that there are no shortcuts to His blessings – He uses trials and tests for specific purposes.

Numbers was written to trace the history of Israel's wanderings from Sinai to Moab. But the fact that there was almost no record of the 38 years of wandering shows that Numbers is a very thematic history. It selects those events that are important to the development of God's redemptive program. The sins of the first generation were written as a reminder and a warning to the second generation. They must implicitly trust God before they can possess the land of blessing.

Theme and Purpose

The Old Generation			The Tragic Transition				The New Generation					
Counting and Ordering of the People	Cleansing of the People	Complaints and Disbelief of the People	Instructions for Life in Canaan	The Rebellion of Korah	Aaron, the Levites and Moses		Serpent of Brass and Story of Balaam	Second Census and Laws of Israel	Setting east of Jordan	Preparations for Settling in Canaan		
1 4	5 10:10	10:11 14	15	16	17 20	21 25	26 30	31 33	34 36			
Preparation			Postponement				Promise					
Waiting			Wandering				Waiting					
Census, Instruction, Travel			-				Travel, Census, Instruction					
At Sinai			To Moab				At Moab					
Sinai to Kadesh			Wilderness				Kadesh to Moab					
Preparation for the Journey			The Journey				At the Gate of the Land					
About 2 months (39%)			38 years (17%)				A few months (44%)					
Mobilizing the People Numbers 1-9		Displeased with His People Numbers 10-19				Reading a New Generation Numbers 20-36						
Getting Ready to Possess the land		Steps to Disqualify Self from Serving the ORD				An Examination of their Readiness to enter the Lord's Land						
Structuring		Testing				Enduring						



Detailed Outline of the Book of Numbers

I. Preparations for Travel (Numbers 1:1-10:10)

- A. The First Census (chapter 1)
- B. The Order of the Tribes (chapter 2)
- C. The Census and Duties of the Levites (chapters 3-4)
- D. Cleansing and Consecration (chapters 5-6)
- E. The Tabernacle Service (chapters 7-8)
- E. The Supplementary Passover (chapter 9:1-14)
- F. The Fiery Cloud and the Silver Trumpets (chapters 9:15-10:10)

II. The Journey to Kadesh Barnea (Numbers 10:11-14:45)

- A. The Departure from Sinai (chapters 10:11-36)
- B. The Rebellion of the People (chapter 11)
- C. The Rebellion of Miriam and Aaron (chapter 12)
- D. Spying out the Promised Land (chapter 13)
- E. God's Judgment on Unbelief (chapter 14)

III. The Journey to the Plains of Moab (Numbers 15:1-22:1)

- A. Covenant Statutes Reviewed (chapter 15)
- B. The Rebellion of Korah (chapter 16)

- C. The Budding of Aaron's Rod (chapter 17)
- D. The Responsibility of Priests and Levites (chapter 18)
- E. The Red Heifer Sacrifice (chapter 19)
- F. The Waters of Meribah, Edom, Aaron's death (chapter 20)
- G. Journey to Moab (chapters 21:1-22:1)
- F. Balak and Balaam (chapters 22:2-24:25)
- G. The Idolatry of Israel (chapter 25)

IV. Final Preparations for Entering Canaan (Numbers 26:1-36:13)

- A. The Second Census (chapter 26)
- B. Daughters of Zelophehad (chapter 27:1-11)
- C. Joshua appointed as Moses' Successor (chapter 27:12-23)
- D. Laws concerning Offerings and Vows (chapters 28-30)
- E. The War against Midian (chapter 31)
- F. Inheritance of Eastern Tribes (chapter 32)
- G. Resume of the journey from Egypt (chapter 33:1-49)
- H. Final Instructions about Conquest and Inheritance (chapters 33:50-36:13)





Marching in Victory and Defeat (Numbers 21)

A. The Power of God (v1-3)

B. The Grace of God (v4-9)

v4-5 Their Sin

v6 Their Punishment

v7 Their Repentance

v8-9 Their Deliverance

C. The Goodness of God (v10-20)

The Victory of God (v21-35)

v21-32 Victory over the Amorites

v33-35 Victory over Bashan



Balaam and the Moabites (Num 22-25)

Balaam and God's Will (22:1-35)

• The King's Request (22:1-20)

• The Donkey's Resistance (22:21-30)

• The Angel's Revelation (22:31-35)

Balaam and God's Message (22:36-24:25)

• The First Oracle (22:26-23:12) – a separated people

• The Second Oracle (23:13-26) – a conquering people

• The Third Oracle (23:27-24:14) – a prosperous people

• The Fourth Oracle (24:15-19) – a royal people

Balaam and God's People (25:1-18)

• The Sin of Israel (25:1-9)

• The Courage of Phinehas (25:10-15)

• The Judgment of Midian (25:16-18)

Balaam and the Church Today

• The Way of Balaam (2 Peter 2:15)

• The Error of Balaam (Jude 11)

• The Teaching of Balaam (Revelation 2:14)



Final Preparations for Entering Canaan (26:1-36:13)

A New Beginning (Numbers 26-30)

The Second Census (ch 26)

• The Census for Inheritance (26:1-51)

• The Tribal Inheritance (26:52-56)

• The Levitical Inheritance (26:57-62)

Daughters of Zelophehad (27:1-11) / The Family Inheritance/ Joshua appointed as Moses' Successor (27:12-23)

• Moses and the Land (v12-14)

• Joshua the New Leader (v15-23)

Laws concerning Offerings and Vows (ch 28-30)

• Daily Offerings (28:1-10)

• Monthly Offerings (v11-15)

• Offerings for the Annual Fasts (28:16-29:40)

• Passover (v16)

• The Feast of Unleavened Bread (v17-25)

• The Feast of Weeks (v26-30)

• The Feast of Trumpets (29:1-6)

• The Day of Atonement (v7-11)

• The Feast of Tabernacles (v12-40)

• The Sanctity of Words (30:1-16)

• The Vow of a Man (v1-2)

• The Vow of a Single Woman (v3-8)

• The Vow of the Widow or a Divorcee (v9)

• The Vow of a Married Woman (v10-16)



Numbers 26 - This book is called Numbers, from the numberings of the children of Israel, of which it gives an account. Once they were numbered at Mount Sinai, in the first year after they came out of Egypt, which we had an account of, ch. 1 and 2. And now a second time they were numbered in the plains of Moab, just before they entered Canaan, and of this we have an account in this chapter. We have,

- I. Orders given for the doing of it (Num_26:1-4).
- II. A register of the families and numbers of each tribe (v. 5-50), and the sum total (Num_26:51).
- III. Direction given to divide the land among them (Num_26:52-56).
- IV. The families and numbers of the Levites by themselves (Num_26:57-62).
- V. Notice taken of the fulfilling of the threatening in the death of all those that were first numbered (Num_26:63-65), and to this there seems to have been a special regard in the taking and keeping of this account.

Matthew Henry on Numbers 26

- **The old generation had already died except for Moses, Caleb and Joshua and very soon Moses would die.**
- **Israel was making a new beginning and it was time to take a census of the new generation and start looking toward the future.**
- **Moses had two purposes in mind: he needed to know how many fighting men were available (20 years and above) and he needed to know how much land each tribe would need when Israel claimed their inheritance in Canaan.**

The Second Census

- The transition between chapters 25 and 26 reminds us of the transition from chapter 14 to chapter 15, for in both of them, the LOrd moved from judgment to mercy, from punishment to promise. At Kadesh-Barnea and at Baal Peor, Israel had sinned greatly and God chastened them, but in His grace He forgave their disobedience and gave them a new start.
 - “Thou our God hast requited *us* less than our iniquities *deserve*, and hast given us an escaped remnant as this (Ezra 9:13b)

Numbers 26-29 – A New Beginning

The Census for Inheritance (26:1-51)

1 **Then** it came about **after** the plague, that the LORD spoke to Moses and to Eleazar the son of Aaron the priest, saying,
2 "Take a census of all the congregation of the sons of Israel from twenty years old and upward, by their fathers' households, whoever is able to go out to war in Israel." 3 **So** Moses and Eleazar the priest spoke with them in the plains of Moab by the Jordan at Jericho, saying, 4 "Take a census of the people from twenty years old and upward, as the LORD has commanded Moses."

Census of the New Generation (26:1-51)

4b **Now** the sons of Israel who came out of the land of Egypt were: 5 Reuben, Israel's first-born, the sons of Reuben: of Hanoch, the family of the Hanochites; of Pallu, the family of the Palluities; 6 of Hezron, the family of the Hezronites; of Carmi, the family of the Carmites. 7 These are the families of the Reubenites, and those who were numbered of them were 43,730. 8 And the son of Pallu: Eliab. 9 And the sons of Eliab: Nemuel and Dathan and Abiram. These are the Dathan and Abiram who were called by the congregation, who contended against Moses and against Aaron in the company of Korah, **when** they contended against the LORD, 10 and the earth opened its mouth and swallowed them up along with Korah, **when** that company died, **when** the fire devoured 250 men, **so that** they became a warning. 11 The sons of Korah, **however**, did not die.

Census of the New Generation (26:1-51)

- **Num 26:11 - The children of Korah died not** - It is difficult to reconcile this place with Num_16:27, 31-33, where it seems to be intimated that not only the men, but the wives, and the sons, and the little ones of Korah, Dathan, and Abiram, were swallowed up by the earthquake; see especially Num_16:27, collated with Num_16:33. But the text here expressly says, The children of Korah died not; and on a close inspection of **Num_16:27**, we shall find that the sons and the little ones of Dathan and Abiram alone are mentioned. **So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out - and their wives, and their sons, and their little ones.** Here is no mention of the children of Korah, they therefore escaped, while it appears those of Dathan and Abiram perished with their fathers.

Adam Clarke on Numbers 26:11

12 The sons of Simeon according to their families: of Nemuel, the family of the Nemuelites; of Jamin, the family of the Jaminites; of Jachin, the family of the Jachinites; 13 of Zerah, the family of the Zerahites; of Shaul, the family of the Shaulites. 14 These are the families of the Simeonites, 22,200.

15 The sons of Gad according to their families: of Zephon, the family of the Zephonites; of Haggi, the family of the Haggites; of Shuni, the family of the Shunites; 16 of Ozni, the family of the Oznites; of Eri, the family of the Erites; 17 of Arod, the family of the Arodites; of Areli, the family of the Arelites. 18 These are the families of the sons of Gad according to those who were numbered of them, 40,500.

Census of the New Generation (26:1-51)

ASHER

41,500

DAN

62,700

NAPHTALI

53,400

35,400

BENJAMIN

MERARITES

6,200

54,400

ISSACHAR

40,500

EPHRAIM

GERSHONITES



TABERNACLE

LEVITES

74,600

JUDAH

32,200

MANASSEH

7,500

8,600

KOATHITES

57,400

ZEBULUN

45,650

GAD

46,500

REUBEN

59,300

SIMEON

19 The sons of Judah were Er and Onan, **but Er and Onan died in the land of Canaan. 20 And the sons of Judah according to their families were: of Shelah, the family of the Shelanites; of Perez, the family of the Perezites; of Zerah, the family of the Zerahites. 21 And the sons of Perez were: of Hezron, the family of the Hezronites; of Hamul, the family of the Hamulites. 22 These are the families of Judah according to those who were numbered of them, **76,500**.**

23 The sons of Issachar according to their families: of Tola, the family of the Tolaites; of Puvah, the family of the Punites; 24 of Jashub, the family of the Jashubites; of Shimron, the family of the Shimronites. 25 These are the families of Issachar according to those who were numbered of them, **64,300.**

Census of the New Generation (26:1-51)

26 The sons of Zebulun according to their families: of Sered, the family of the Seredites; of Elon, the family of the Elonites; of Jahleel, the family of the Jahleelites. 27 These are the families of the Zebulunites according to those who were numbered of them, 60,500.

28 The sons of Joseph according to their families: Manasseh and Ephraim. 29 The sons of Manasseh: of Machir, the family of the Machirites; and Machir became the father of Gilead: of Gilead, the family of the Gileadites. 30 These are the sons of Gilead: of Iezer, the family of the Iezerites; of Helek, the family of the Helekites; 31 and of Asriel, the family of the Asrielites; and of Shechem, the family of the Shechemites; 32 and of Shemida, the family of the Shemidaites; and of Hephher, the family of the Hephherites. 33 **Now Zelophehad the son of Hephher had no sons, **but only** daughters; and the names of the daughters of Zelophehad were Mahlah, Noah, Hoglah, Milcah and Tirzah. 34 These are the families of Manasseh; and those who were numbered of them were 52,700.**

Census of the New Generation (26:1-51)

35 These are the sons of Ephraim according to their families: of Shuthelah, the family of the Shuthelahites; of Becher, the family of the Becherites; of Tahan, the family of the Tahanites. 36 And these are the sons of Shuthelah: of Eran, the family of the Eranites. 37 These are the families of the sons of Ephraim according to those who were numbered of them, **32,500**. These are the sons of Joseph according to their families.

38 The sons of Benjamin according to their families: of Bela, the family of the Belaïtes; of Ashbel, the family of the Ashbelites; of Ahiram, the family of the Ahiramites; 39 of Shephupham, the family of the Shuphamites; of Hupham, the family of the Huphamites. 40 And the sons of Bela were Ard and Naaman: *of Ard*, the family of the Ardites; of Naaman, the family of the Naamites. 41 These are the sons of Benjamin according to their families; and those who were numbered of them were **45,600**.

Census of the New Generation (26:1-51)

42 These are the sons of Dan according to their families: of Shuham, the family of the Shuhamites. These are the families of Dan according to their families. 43 All the families of the Shuhamites, according to those who were numbered of them, were **64,400**.

44 The sons of Asher according to their families: of Imnah, the family of the Imnites; of Ishvi, the family of the Ishvites; of Beriah, the family of the Beriites. 45 Of the sons of Beriah: of Heber, the family of the Heberites; of Malchiel, the family of the Malchielites. 46 And the name of the daughter of Asher was Serah. 47 These are the families of the sons of Asher according to those who were numbered of them, **53,400**.

Census of the New Generation (26:1-51)

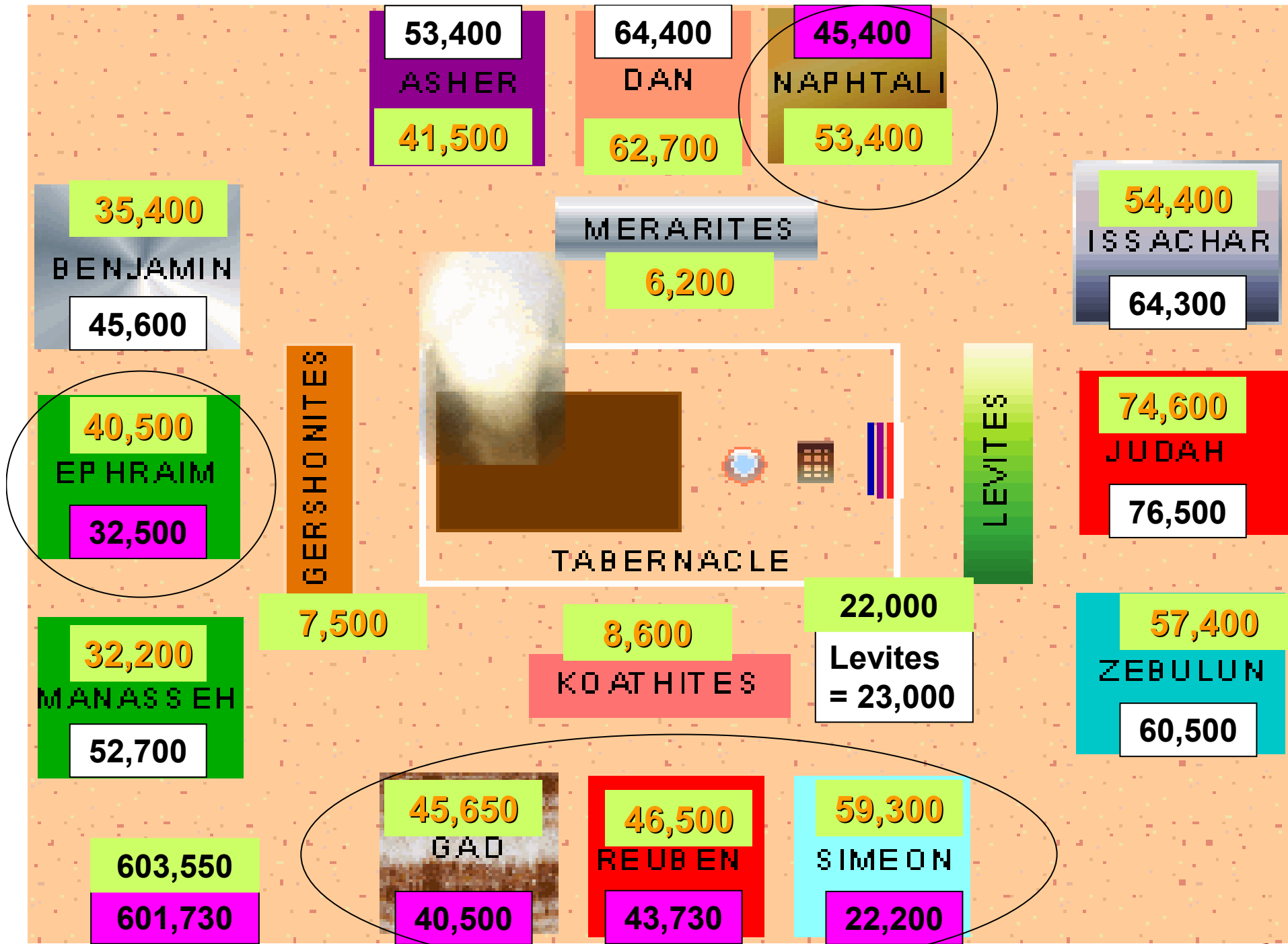
48 The sons of Naphtali according to their families: of Jahzeel, the family of the Jahzeelites; of Guni, the family of the Gunites; 49 of Jezer, the family of the Jezerites; of Shillem, the family of the Shillemites. 50 These are the families of Naphtali according to their families; and those who were numbered of them were **45,400.**

51 These are those who were numbered of the sons of Israel, **601,730.**

Census of the New Generation (26:1-51)

- The first census had a total of 603,550 soldiers (Numbers 1:45-46) while the second census totaled 601,730 (Numbers 26:51), a slight decrease of 1,820 men – very remarkable considering that all these men were replaced in just 38 years. Just as God had multiplied His people during their years of suffering in Egypt (Exodus 1:7,12), so He made them fruitful during their years of wandering in the wilderness. The Lord was faithful to His covenant promise (Genesis 12:2; 15:5; 22:17).
- The available soldiers dropped in number in the tribes of Gad, Simeon and Reuben, with the tribe of Simeon showing the greatest drop, from 59,300 to 22,200. These 3 tribes camped on the South side of the tabernacle. Dathan and Abiram belonged to the tribe of Reuben and were part of Korah's rebellion in which 14,700 people died (Numbers 26:9-11; 16:35,49). Perhaps many of the rebels came from that tribe. Also Zimri, who arrogantly sinned in the matter of Baal Peor (Numbers 25:6-15), was a prince of the tribe of Simeon. His evil example may have influenced the other men of Simeon to share in the Midianite idolatry and immorality, for which sins they too perished.

Numbering the Soldiers (26:1-51)



Let it be observed,

1. That among these there was not a man of the former census, save Joshua and Caleb, see Num 26:64, Num 26:65.
2. That though there was an increase in seven tribes of not less than 74,800 men, yet so great was the decrease in the other five tribes, that the balance against the present census is 1,820, as appears above: thus we find that there was a decrease of 601,728 from 603,550 in the space of thirty-eight years.

Notwithstanding the amazing increase in some and decrease in other tribes, the same sort of proportion is preserved in the east, west, north, and south divisions, as before; so as to keep the division of Judah, which was always in the front or van, the largest; and the division of Dan, which was always in the rear, the next in number. But it is worthy of remark that as they are now, properly speaking, to commence their grand military operations, so their front, or advanced division, is increased from 186,400 to 201,300; and their rear from 157,600 to 163,200. The first division is strengthened 14,900 men, and the last division 5,600 men. The reasons for this are sufficiently obvious.

Adam Clarke on Numbers 26:1-51

Mr. Ainsworth has a curious remark on the number of families in the 12 tribes.

Number of Families			
1. Of Manasseh	8	7. Of Reuben	4
2. Of Benjamin	7	8. Of Issachar	4
3. Of Gad	7	9. Of Ephraim	4
4. Of Simeon	5	10. Of Naphtali	4
5. Of Judah	5	11. Of Zebulun	3
6. Of Asher	5	12. Of Dan	1

“In all 57; to whom if we add the 12 patriarchs, and Jacob their father, the whole number is 70, the exact number of the souls in Jacob’s house that went down to Egypt, Gen_46:27.” In a variety of things in this ancient economy there is a most surprising proportion kept up, which never could have been a fortuitous effect of general causes. But proportion, harmony, and order distinguish all the works of God, both in the natural and moral world.

Adam Clarke on Numbers 26:1-51

- Judah, Issachar and Zebulun who camped on the East side of the tabernacle, all showed significant gains.
- Ephraim lost 8,000 people while Manasseh gained 20,000.
- The most striking decrease is seen in the Simeonites, who diminished by almost 37,000. The tribe of Simeon was chiefly involved in the incident at Peor in the previous chapter (Zimri was a leader in that tribe), and perhaps most of the slain were Simeonites.
- **BBC - Noting the decrease in numbers over the long period of time between the 603,550 of chapter 1 and the 601,730 children of Israel here, Moody comments:**

Israel's growth ceased for forty years. So it may be with us as churches, and so forth, if we are unbelieving.

Tribes	At Sinai	At Plains of Moab
Reuben	46,500	43,730
Simeon	59,300	22,200
Gad	45,650	40,500
Judah	74,600	76,500
Issachar	54,400	64,300
Zebulun	57,400	60,500
Ephraim	40,500	32,500
Manasseh	32,200	52,700
Benjamin	35,400	45,600
Dan	62,700	64,400
Asher	41,500	53,400
Naphtali	53,400	45,400
Totals	603, 550	601, 730

Numbering the Soldiers (26:1-51)

The Tribal Inheritance (v52-56)

52 **Then** the LORD spoke to Moses, saying, 53 "Among these the land shall be divided for an inheritance according to the number of names. 54 To the larger *group* you shall increase their inheritance, and to the smaller *group* you shall diminish their inheritance; each shall be given their inheritance according to those who were numbered of them. 55 **But** the land shall be divided by lot. They shall receive their inheritance according to the names of the tribes of their fathers. 56 According to the selection by lot, their inheritance shall be divided between the larger and the smaller *groups*."

Barnes - Num 26:56 - According to the lot ... -
This method was adopted not only in order to preclude jealousies and disputes, but also that the several tribes might regard the territories as determined for them by God Himself: compare Proverbs 16:33 - The lot is cast into the lap, But its every decision is from the LORD.

Preparing for the Inheritance (Num 26:52-27:11)

The Levitical Inheritance (v57-62)

57 And these are those who were numbered of the Levites according to their families: of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites. 58 These are the families of Levi: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korahites. And Kohath became the father of Amram. 59 And the name of Amram's wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt; and she bore to Amram: Aaron and Moses and their sister Miriam. 60 And to Aaron were born Nadab and Abihu, Eleazar and Ithamar. 61 **But** Nadab and Abihu died **when** they offered strange fire before the LORD. 62 And those who were numbered of them were 23,000, every male **from a month old and upward**, **for** they were not numbered among the sons of Israel **since** no inheritance was given to them among the sons of Israel.

Preparing for the Inheritance (Num 26:52-27:11)

Their numbers increased from 22,000 (Numbers 3:39) to 23,999 (Numbers 27:62). They were not given their own territory but were scattered throughout the nation in 48 assigned cities (Numbers 35:1-5; Joshua 21). There were at least 3 reasons for this:

- First, scattering the Levites fulfilled Jacob's deathbed prophecy that Levi's descendants would be distributed throughout the land (Genesis 49:1-7).
- Second, by scattering throughout the land, the Levites had a better opportunity to teach the Law to more people and influence them to be faithful to the Lord. Parents were obligated to teach their children God's Word (Deuteronomy 4:1-10; 6:6-15), but it was the responsibility of the priests and Levites to teach the people the meaning of God's Law and the blessing of obeying it (Leviticus 10:11; 2Chronicles 15:3; 17:7; Malachi 2:4-7).
- Third, the Levites were not allowed to inherit property because the Lord was their inheritance (Numbers 26:62). They were privileged to serve God by assisting the priests, and they shared in the sacrifices and tithes of the people (Numbers 18:20; Deuteronomy 10:; 12:13; 14:27-29; 18:1-2; Joshua 13:14,33). The Levites were to devote themselves wholly to the service of the Lord and His people, and to live by faith, receiving what they needed from God's hand through His people.

The Levitical Inheritance

The Jewish Understanding of the Timing of the Exodus

Jacob was 130 years old when he stood before Pharaoh & he died at 147; 17 years in Egypt
Joseph was 39 years old & he died at 110 years – 93 years in Egypt (22 years before the others)

Levi was about 43 years old when he entered Egypt and he died at 137 – 94 years in Egypt

Assuming that Levi was 30 when Kohath, his 2nd son, was born, then Kohath would be about 13 years old when they entered into Egypt & he died at 133 – 120 years in Egypt

Kohath's 1st son, Amram, died at 137

Ex 12:40 – 430 years in Egypt – counting from Abraham's first entry into Egypt in Genesis 12 when he was 70 years old

30 (at Isaac's birth) + 60 (at Jacob's birth) + 130 (stood before Pharaoh) = 220
220 + 210 = 430

The Talmud says Jochebed was born as they were entering Egypt & that she was 130 years old when Moses was born.

Moses was 80 at the Exodus from Egypt

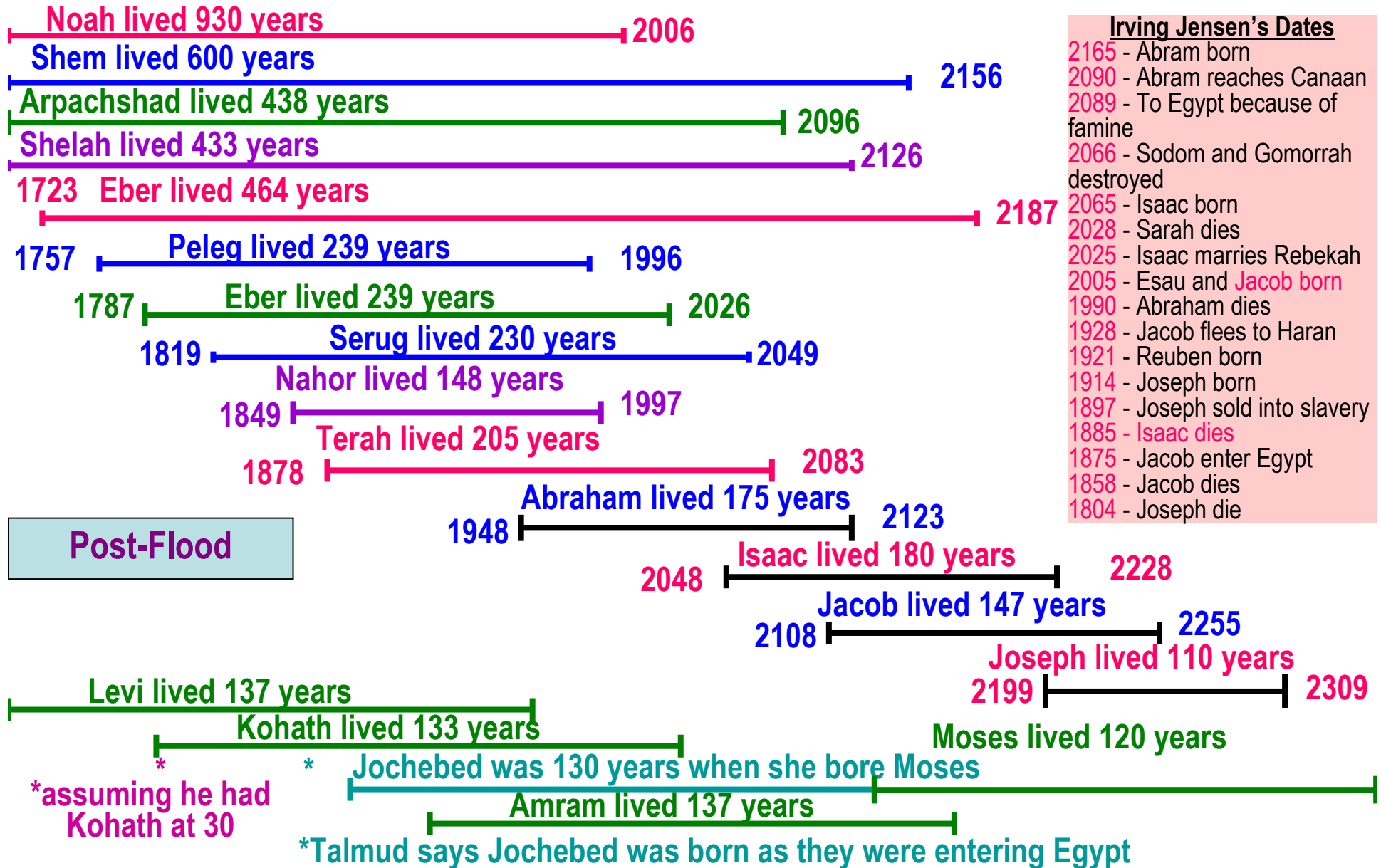
130 + 80 = 210 years in Egypt

Entry into Egypt

Exodus

Years from Creation

1700	1800	1900	2000	2100	2200	2300
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The Summary (v63)

63 These are those who were numbered by Moses and Eleazar the priest, who numbered the sons of Israel in the plains of Moab by the Jordan at Jericho. 64 **But** among these there was not a man of those who were numbered by Moses and Aaron the priest, who numbered the sons of Israel in the wilderness of Sinai. 65 **For** the LORD had said of them, "**They shall surely die in the wilderness.**" And not a man was left of them, **except** Caleb the son of Jephunneh, and Joshua the son of Nun.

Preparing for the Inheritance (Num 26:52-27:11)

The Daughters of Zelophehad (v1-11)

1 **Then** the daughters of Zelophehad, the son of Hopher, 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. 2 And 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, 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. 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." 5 And Moses brought their case before the LORD.

Preparing for the Inheritance (Num 26:52-27:11)

- **Num 27:1 - The daughters of Zelophehad** - The singular case of these women caused an additional law to be made to the civil code of Israel, which satisfactorily ascertained and amply secured the right of succession in cases of inheritance. The law, which is as reasonable as it is just, stands thus:
 1. On the demise of the father the estate goes to the sons;
 2. If there be no son, the daughters succeed;
 3. If there be no daughter, the brothers of the deceased inherit;
 4. If there be no brethren or paternal uncles, the estate goes to the brothers of his father;
 5. If there be no grand uncles or brothers of the father of the deceased, then the nearest akin succeeds to the inheritance.
- Beyond the fifth degree the law does not proceed, because as the families of the Israelites were kept distinct in their respective tribes, there must always be some who could be called kinsmen, and were really such, having descended without interruption from the patriarch of the tribe.

Adam Clarke on Numbers 27:1

6 **Then** the LORD spoke to Moses, saying, 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. 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. 9 And **if** he has no daughter, **then you shall give his inheritance to his brothers.** 10 And **if** he has no brothers, **then you shall give his inheritance to his father's brothers.** 11 And **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.**"

Preparing for the Inheritance (Num 26:52-27:11)

Num 27:7 - Thou shalt surely give them - an inheritance among their father's brethren - There is a curious anomaly here in the Hebrew text which cannot be seen in our translation. In Hebrew they, them, and their, you, ye, and your, are both of the masculine and feminine genders, according as the nouns are to which they are affixed; but these words are of no gender in English. In this verse, speaking of the brethren of the father of those women, the masculine termination הם hem, Their, is used instead of the feminine, הן hen, governed by בנות benoth, daughters. So להם lahem, to Them, and אביהם abihem, Their fathers, masculine, are found in the present text, instead of להן lahen and אביהן abihen, feminine. Interpreters have sought for a hidden meaning here, and they have found several, whether hidden here or not. One says, "the masculine gender is used because these daughters are treated as if they were heirs male." Another, "that it is because of their faith and conscientious regard to the ancient customs, and to keep the memory of their father in being, which might well benefit men." Another, "that it signifies the free gift of God in Christ, where there is neither male nor female, bond or free, for all are one in Christ;" and so on, for where there is no rule there is no end to conjecture. Now the plain truth is, that the masculine is in the present printed text a mistake for the feminine. **The Samaritan, which many think by far the most authentic copy of the Pentateuch, has the feminine gender in both places; so also have upwards of fourscore of the MSS. collated by Kennicott and De Rossi.** Therefore all the curious reasons for this anomaly offered by interpreters are only serious trifling on the blunder of some heedless copyists.

Adam Clarke on Numbers 27:7

While on the subject of mysterious reasons and meanings, some might think it unpardonable if I passed by the mystery of the fall, recovery, and full salvation of man, signified, as some will have it, by the names of Zelophehad and his daughters.

- “1. Zelophehad’s daughters, claiming a portion in the promised land, may represent believers in Christ claiming an inheritance among the saints in light.
2. These five virgins may be considered as the five wise virgins, (Mat_25:1-10), who took oil in their vessels with their lamps, and consequently are types of those who make a wise provision for their eternal state.
3. They are examples of encouragement to weak and destitute believers, who, though they are orphans in this world, shall not be deprived of their heavenly inheritance.

Adam Clarke on Numbers 27:7

4. Their names are mysterious; for Zelophehad, צלפחד Tselophchad, signifies the shadow of fear or dread.

- His first daughter, מחלה Machlah, infirmity;
- the second, נעה Noah, wandering;
- the third, חגלה Choglah, turning about or dancing for joy;
- the fourth, מלכה Milcah, a queen;
- the fifth, תרצה Tirzah, well-pleasing or acceptable.

By these names we may observe our reviving by grace in Christ; for we are all born of the shadow of fear, (Tselophchad), being brought forth in sin, and through fear of death being all our life time subject to bondage, Heb_2:15. This begets (Machlah) infirmity or sickness - grief of heart for our estate. After which (Noah) wandering about for help and comfort we find it in Christ, by whom our sorrow is turned into joy (Choglah). He communicates of his royalty (Milcah) to us, making us kings and priests unto God and his Father, Rev_1:6. So we shall at last be presented unto him glorious and without blemish, being (Tirzah) well-pleasing and acceptable in his sight." This is a specimen of pious Ingenuity, which has been endeavoring to do the work of an Evangelist in the Church of God from the time of Origen to the present day.

Adam Clarke on Numbers 27:7



Entrusting the Word to the Faithful

Since the land belonged to the Lord (Lev 25:23-28), the Jews couldn't divide it or dispose of it as they pleased. Maintaining the inheritance from generation to generation was important to each family and to the tribes to which the families belonged.

As with the other nations of that day, Israel was a strongly masculine society and fathers left their property to their sons. The eldest son received a double portion and the other sons divided the remaining portion among themselves (Deuteronomy 21:15-17). If a man didn't have a son, he left his estate to his nearest male relative, but not to a daughter. When a daughter was married, she received a dowry from her father and would no longer live in the family home. The dowry was her inheritance.

The decision to allow daughters to inherit solved one problem but created another one and the leaders of the tribe of Manasseh called it to Moses' attention (Numbers 36). If a daughter who inherited her father's land married into another tribe, this would take the land away from the original tribe and make it part of her husband's estate. At the year of Jubilee (Leviticus 25:8-24), it could not return to the original family and this would rob a tribe of its property.

To the Jews in Canaan, possessing land was the foundation for building a family, earning an income, and having security and the necessities of life.

The Family Inheritance (27:1-11)

Moses and the New Land (26:12-14)

12 **Then** the LORD said to Moses, "Go up to this mountain of Abarim, and see the land which I have given to the sons of Israel. 13 And **when** you have seen it, you too shall be gathered to your people, **as** Aaron your brother was; 14 **for** in the wilderness of Zin, **during** the strife of the congregation, you rebelled against My command to treat Me **as** holy before their eyes at the water." (These are the waters of Meribah of Kadesh in the wilderness of Zin.)

Dedicating the New Leader (v12-23)

- Moses repeatedly asked God for permission to enter the land (Deuteronomy 4:23-29), but He refused. Not only must Moses be disciplined because of his pride and anger at Meribah, but he must not mar the type that would be expounded in the book of Hebrews. It isn't the Law (Moses) that gives us our spiritual inheritance but Jesus (Joshua, Hebrews 4:8).
- Moses would be permitted to see the promised land from Mount Nebo (Deuteronomy 32:48-52; 34:1-4). Centuries later, he would also stand with Elijah on the Mount of Transfiguration talking to Jesus about His impending death on the cross (Matthew 17:1-8).

Moses and the Land (v12-14)

Joshua, the New Leader (26:15-23)

15 **Then** Moses spoke to the LORD, saying, 16 "May the LORD, the God of the spirits of all flesh, appoint a man over the congregation, 17 who will go out and come in before them, and who will lead them out and bring them in, **that** the congregation of the LORD may not be **like** sheep which have no shepherd."

Clarke - Num 27:17 - That the congregation of the Lord be not as sheep which have no shepherd - This is a beautiful expression, and shows us in what light Moses viewed himself among his people. He was their shepherd; he sought no higher place; he fed and guided the flock of God under the direction of the Divine Spirit, and was faithful in all his Master's house. To this saying of Moses our Lord alludes, Mat_9:36.

Dedicating the New Leader (v12-23)

Joshua, the New Leader (26:15-23)

18 **So** the LORD said to Moses, "Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him; 19 and have him stand before Eleazar the priest and before all the congregation; and commission him in their sight. 20 And you shall put some of your authority on him, **in order that** all the congregation of the sons of Israel may obey *him*. 21 "**Moreover**, he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim 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."

Num 27:21 - Eleazar the priest - shall ask counsel for him - Here was a remarkable difference between him and Moses. God talked with Moses face to face; but to Joshua only through the medium of the high priest.

Dedicating the New Leader (v12-23)

Joshua, the New Leader (26:15-23)

22 And Moses did **just as** the LORD commanded him; and he took Joshua and set him before Eleazar the priest, and before all the congregation. 23 **Then** he laid his hands on him and commissioned him, **just as** the LORD had spoken through Moses.

Dedicating the New Leader (v12-23)

- Moses' great concern was that God would provide a spiritual leader for the people, for they were sheep (Numbers 27:17) and sheep must have a shepherd (1Kings 22:17; Zechariah 10:2| Matthew 9:36).
- Joshua was the man God chose to take Moses' place. He had led the army in defeating Amalek (Exodus 17:8-16) and he ministered as Moses' servant (Exodus 24:13; 33:11; Numbers 11:28). He was one of the 12 spies and joined with Caleb in encouraging the people to enter the land (Numbers 14:6-9). He was filled with the Spirit (Numbers 27:18; Deuteronomy 34:9) and had been disciplined in the rigors of Egyptian slavery and the wilderness march.

Joshua, the New Leader (v15-23)

- Moses had received his call and commission in the loneliness of the Midianite wilderness (Exodus 3), but Joshua was commissioned publicly by Moses and Eleazar the high priest. Moses laid his hand on his successor and bestowed on him the authority God had given him and Eleazar would use the Urim and Thummin to help Joshua determine the will of God (Exodus 28:30).
- In the weeks that followed, Moses gave more and more responsibility to Joshua so that the people learned to respect him and obey him as God's chosen leader.
- One of the responsibilities of Christian leaders today is to see that the next generation is equipped to carry on the work (2Timothy 2:2). Each Christian church is one generation short of extinction, and unless we teach and train new leaders, we jeopardize the future of our homes, churches and nation.

Joshua, the New Leader (v15-23)

Marching in Victory and Defeat (Numbers 21)

A. The Power of God (v1-3)

B. The Grace of God (v4-9)

v4-5 Their Sin

v6 Their Punishment

v7 Their Repentance

v8-9 Their Deliverance

C. The Goodness of God (v10-20)

The Victory of God (v21-35)

v21-32 Victory over the Amorites

v33-35 Victory over Bashan



Balaam and the Moabites (Num 22-25)

Balaam and God's Will (22:1-35)

• The King's Request (22:1-20)

• The Donkey's Resistance (22:21-30)

• The Angel's Revelation (22:31-35)

Balaam and God's Message (22:36-24:25)

• The First Oracle (22:26-23:12) – a separated people

• The Second Oracle (23:13-26) – a conquering people

• The Third Oracle (23:27-24:14) – a prosperous people

• The Fourth Oracle (24:15-19) – a royal people

Balaam and God's People (25:1-18)

• The Sin of Israel (25:1-9)

• The Courage of Phinehas (25:10-15)

• The Judgment of Midian (25:16-18)

Balaam and the Church Today

• The Way of Balaam (2 Peter 2:15)

• The Error of Balaam (Jude 11)

• The Teaching of Balaam (Revelation 2:14)



Final Preparations for Entering Canaan (26:1-36:13)

A New Beginning (Numbers 26-30)

The Second Census (ch 26)

• The Census for Inheritance (26:1-51)

• The Tribal Inheritance (26:52-56)

• The Levitical Inheritance (26:57-62)

Daughters of Zelophehad (27:1-11) / The Family Inheritance/ Joshua appointed as Moses' Successor (27:12-23)

• Moses and the Land (v12-14)

• Joshua the New Leader (v15-23)

Laws concerning Offerings and Vows (ch 28-30)

• Daily Offerings (28:1-10)

• Monthly Offerings (v11-15)

• Offerings for the Annual Fasts (28:16-29:40)

• Passover (v16)

• The Feast of Unleavened Bread (v17-25)

• The Feast of Weeks (v26-30)

• The Feast of Trumpets (29:1-6)

• The Day of Atonement (v7-11)

• The Feast of Tabernacles (v12-40)

• The Sanctity of Words (30:1-16)

• The Vow of a Man (v1-2)

• The Vow of a Single Woman (v3-8)

• The Vow of the Widow or a Divorcee (v9)

• The Vow of a Married Woman (v10-16)



Numbers: Man's Failure and God's Faithfulness (Num 14:8-9) (Wiersbe)

I. At Sinai: Obeying the Lord (1:1-9:14)

1. Numbering the Soldiers (1:1-54)
2. Organizing the Tribes (2:1-34)
3. Assigning the Duties (ch 3-4)
4. Purifying the People (ch 5-6)
5. Dedicating the Tabernacle (ch 7-8)
6. Celebrating the Passover (9:1-14)

II. To Kadesh: Tempting the Lord (9:15-12:16)

1. The Camp Marches (9:15-10:36)
2. The People Complain (ch 11)
3. Aaron and Miriam Criticize Moses (ch 12)

III. At Kadesh: Rebelling Against the Lord (ch 13-14)

1. Exploring the Promised Land (ch 13)
2. Refusing the Claim the Land (14:1-9)
3. Turning away from the Land (14:10-45)

IV. In the Wilderness: Learning from the Lord (15:1-20:13)

1. About Sacrifices (15:1-31)
2. About Authority (15:32-17:13)
3. About Responsibility (ch 18)
4. About Purity (ch 19)
5. About Humility (20:1-13)

V. In Moab: A New Beginning from the Lord (20:14-36:13)

1. New Victories (20:14-21; 21:1-35)
2. A New Priest (20:22-29)
3. New Dangers (ch 22-25)
4. A New Generation (ch 26)
5. New Regulations (27:1-11)
6. A New Leader (27:12-23)
7. New Commitment to the Law (ch 28-30)
8. New Commitment to Battle (ch 31-32)
9. New Laws for the New Land (ch 33-36)



