

# Numbers 27:1-11

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- [ 0 : 0 0 ]     Good evening. We missed you all this morning. We had a good time where we was at. ! Seems like this month, I've had to say that a few times. We missed you all, but that's alright. Good Lord opens doors, I'll go.
- We'll be in the Old Testament this evening, the book of Numbers. Numbers chapter 27. Numbers is kind of an avoided book in the Bible.
- I think possibly because of its name, Numbers, and people by nature don't like math. It has nothing to do with that. There's a lot in Numbers though.
- We see, at the beginning of the book of Numbers, we see a census take place of the people who are headed towards the promised land.
- [ 1 : 0 2 ]     But we also see a lot of God's sovereignty in the book of Numbers. We see a lot of God's judgment in the book of Numbers. Numbers. We see many things throughout this book in the Old Testament.
- And I highly encourage you to read it and study it and look at it. We see, again, we see a census. We see the people of God and people being separated, those that are prepared for war or ready for war or able and fit for war, and those who are not.
- And we see several accounts that we're familiar with in the Scriptures. For instance, this is where we find the serpent raised up in the wilderness, the brazen serpent raised up on a staff.
- And we read about that in John chapter 3. But what brought that on? The Israelites murmuring and complaining, really and truly because God had provided for them.
- But they didn't like the way that He had provided. They wanted an easier way. So God sent fiery serpents into the camp. And they were biting and chilling. And so He told Moses to raise up a serpent, a brazen serpent on a staff.
- [ 2 : 1 7 ]     And anyone who looked upon that serpent would be healed. But we find that. We find Balaam, a prophet that tried to hoodoo the Israelites, didn't work too well for them.
- We find all kinds of things in the book of Numbers. But from the first census that we read about in the book of Numbers up until Numbers 26, in Numbers 26, we read about a second census that has taken place.
- Why is God doing two censuses? It's because in the middle of all that, between Numbers 1 and Numbers 26, the Israelites have so provoked God that He has told them, your carcasses will rot in this wilderness.
- You all aren't going in. I've promised it. I've promised it to Abram. I've promised it to Abram in Genesis chapter 12. I've reiterated that promise to Abram a couple more times in the book of Genesis.
- It was promised to Isaac. It was promised to Jacob. It was promised to all these patriarchs. And He says, But you all that I delivered out of Israel by way of the Red Sea through a man named Moses, you all are not going.

[ 3 : 37 ] But those of you that are 20 years and younger are going in to the promised land. So God calls for another census in Numbers chapter 26, which leads us to Numbers chapter 27.

It's kind of an obscure passage of Scripture we're going to read tonight. These daughters that we're going to read about here are this man named Zelophehad. You don't really read much about them in Scripture.

They're brought up a couple more times in Scripture. These daughters are as Zelophehad is. But this is not one of those other things that you might think of in Numbers that we're so familiar with.

So all that being said, Numbers chapter 27 beginning at verse 1, says, Then came the daughters of Zelophehad, the son of Hepha, 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, Mala, Noah, Hogla, and Milcah, and Tirsa. 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, 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.

[ 5 : 14 ] 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.

And Moses brought their cause before the Lord. And the Lord spake unto Moses, saying, 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.

And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then he shall cause his inheritance to pass unto his daughter. And if he hath no daughter, then he shall give his inheritance unto his brethren.

And if he hath no brethren, then he shall give his inheritance unto his father's brethren. And if his father hath no brethren, then he shall give his inheritance unto his kinsmen 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. Back to verse 1. We'll read a few verses here.

[ 6 : 24 ] Back to verse 1, though, in chapter 27 of Numbers. Then came the daughters of Zelophehad, the son of Hepha, the son of Gilead, the son of Machir, the son of Manasseh, the family of Manasseh, the son of Joseph.

And these are the names of the daughters, Malah, Noah, Hoglah, Milcah, and Teresah. 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, 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. So in this, when we read all 11 verses here, we read about these daughters of this man named Zelophehad.

And the Scripture plainly tells us that he had no sons. Now, folks, this is an amazing bit of Scripture when you really look at it. It's very easy for us as Christians to read this and not to really look deep into it.

But folks, I encourage you when you read the Word of God to study the Word of God and to dig. And I promise you, if you dig deep enough, you'll find gold sooner or later in the pages of the Scripture.

[ 7 : 40 ] This Scripture, these 11 verses that we read, have the Gospel of Jesus Christ written all over them. These daughters came unto this man. And you think this was a patriarchal society where men ruled everything.

The women had no say. And what went on, the women had nothing promised to them. Everything was to do with the men. And I'm not saying that in a derogatory manner towards women.

That's just the way that it was. The inheritance would go to the men. Everything went to the men. And if there was no man, it would go to the next of Kim.

But folks, here we see these daughters. And they come before Moses. They come before Moses, the intercessor between the Israelites and Almighty God. They come to Eleazar, who is the high priest, who is the priest of the time.

It says they come before the entire congregation. But folks, they came to the right place. It says they came before the entire congregation as well as Eleazar and as well as Moses by the door of the tabernacle of the congregation.

[ 8 : 48 ] What is the significance of that? Folks, the tabernacle was the place where God was. The tabernacle was the place where by sacrifice, by bloodshed, that God Almighty met with men.

He met with the Israelites. And these Israelites were His chosen people. These Israelites were His by covenant. These Israelites were His. He laid claim to them.

They were laying claim to Him. And they came to the door of the tabernacle of the congregation. They came to where God was to make a plea unto God. They said, We have no rights.

We have no inheritance. We have nothing. There are no sons. And from what we can tell here in the Scriptures, they had no husbands. They had nothing. They had nothing they could plead their case with.

But they came unto the tabernacle of the door of the congregation of Israel pleading for nothing more than mercy. These women had known God. They had trusted God.

[ 9 : 45 ] They had heard of God. They had heard of the goodness of Almighty God. They had heard how God had delivered the Israelites out of Egypt, out of the bondage and the slavery that they were in.

They had heard how their ancestors had been delivered through the Red Sea by Almighty God. Of Almighty God. They knew the goodness of God. And they came unto the place where God was seeking His goodness.

Amen. We can learn some things from these women here. We can learn some things from these five daughters of this man. Praise God. They knew where to go.

And they knew how to plead, folks. This is boldness. And this is faith in action. What we are reading here. Again, they had nothing. They had nothing. It's just like the old hymn that we sing.

Nothing in my hand I bring. Simply to thy cross I cling, folks. They had nothing. They were dependent completely and totally, utterly dependent upon the goodness and the mercy and the justice of Almighty God.

[ 10 : 49 ] And we should find ourselves in that same place. Dependent completely upon those things. Folks, He ain't changed. He is just as merciful and He is just as just and He is just as righteous and He is just as holy.

Right now, in the latter part of 2025 as He was here 1500 years before Christ ever roamed the earth. He is just as merciful now.

He is just as forgiving now. And He has just as much of an ear for His people now as He did then. Hallelujah to Almighty God for listening to His people.

Y'all have heard me say it before. I'll say it again. Not only does God hear His people when we pray, but He acts on behalf of His people when they pray to Him. When we come to God in faith and we come to God with our trust and we come to God in dependence upon Him.

And especially, especially when we are going by the Word of God in doing so, God will hear and God will answer His people. And whatsoever He does unto His people, it is for our good and it is for His glory.

[ 11 : 59 ] Hallelujah. These five women. come to the door of the tabernacle of the congregation. Right there where God meets man. They knew where to go.

Verse 3. This is their plea. Verse 2 ends with them saying, They say, 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.

They say, Our Father was in the wilderness. But folks, listen, they admit their father's sin here. They admit that there was sin on up the line.

They admit that He had done wrong. They admit that He had sinned against Almighty God. He had transgressed against the law that God had given to Moses back in Exodus chapter 20.

They admitted this, but they did not own sin that He did not commit. Folks, true faith, true faith will not deny sin.

[ 13 : 05 ] True faith will not deny sin in the life of a believer. But true faith will not despair in that sin either. True faith will not despair in the sin that we have committed.

Especially, I'm talking, especially in the life past before we were saved, before we were born again. I've talked to many Christians in the years since I've been saved that are still worried about sins that Almighty God forgave them and forgave them all at the moment of conversion.

Folks, we don't need to dwell on that. And we certainly don't need to despair in that. If we are despairing over our sin, folks, that's going to hinder our worship of God. That's going to hinder our worship of the very one that saved our soul.

Do not despair in your sin. Go to God. Repent of your sin. Admit your sin to Him. And He is just and He is right and He will forgive. Hallelujah. Amen.

I'm not saying you've got a license to go out and do whatever you want to. Right. If you've got that attitude, I question your salvation to begin with. Right. God doesn't give us a license to go sin.

[ 14 : 12 ] But praise God for the Scripture. Where sin doth abound, grace does much more. Abound. Where sin abounds in the life of a Christian, grace does much more.

Abound. The grace of Almighty God is inexhaustible. The grace of God, you can't drain it. If God has shed a bunch of grace on you throughout the course of this day, I praise God for that.

I say amen and hallelujah on that. But God has shed just as much grace upon me and He has shed just as much grace upon every other believer that is on planet Earth at this very point.

There is no ending of the grace of Almighty God. And that's exactly what these daughters are seeking here. They're seeking grace. Folks, the law never invited them to come and make a plea.

And the law never invites you and I to come and make a plea. All the law does is condemn and show us that we are condemned. But the grace of Almighty God, that is what draws us to Him.

[ 15 : 15 ] Knowing that we are sinners. Knowing that we deserve hell. Knowing that we deserve the just punishment of a righteous God. And He is willing to lift that condemnation off of us by grace.

It is grace that draws us to the throne of grace. It is grace that draws us to God Himself that He might show us grace and lift the condemnation off of us and make us new creatures in Christ Jesus.

These daughters here say, 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.

They're saying, He died in His sins. Yes, He died in rebellion. And that's all sin is, is rebellion against Almighty God. They say, He was not part of that great apostasy.

He was not part of that. And folks, you can flip back just several chapters in the book of Numbers. You turn to Numbers chapter 16. You can read all about the account of what happened with Korah.

[ 16 : 16 ] Korah came and Korah had a band of men. He had many people that were following after him. He was a Levite. Korah was. But folks, just because he was a Levite did not make him a priest.

All priests were Levites, but not all Levites were priests. But they were to serve Almighty God in the temple where they were to do these things. Yes, but he goes to Moses and these other men, they all, they go to Moses.

They say, you've taken too much upon you. And you've raised yourself up to be a prince among us. They say, all of Israel is holy. Read it for yourselves in Numbers chapter 16.

They say, every one of us are holy. And Moses says, tomorrow, tomorrow, God will show you who is holy. God will show you who is His.

God will show you who He has chosen. It's the very words of Moses there in Numbers chapter 16. And when all this happened, and I'm condensing this down for us.

[ 17 : 15 ] I'm condensing this down. When all this happened, on the morrow, on the next day, Korah came, and all these other people, and they were standing there at the very place these women were here, at the door of the tabernacle of the congregation.

And Moses pleads with the people, get yourselves away by commandment of God. He says, tell these people to get away from Korah. Get away from him.

Get away from these other two. Get away from anybody that has anything to do with him. So that they're not destroyed or consumed in his sin. And God opened up the ground and swallowed up Korah.

Swallowed up two other men. Swallowed up their families. Swallowed up their tents that they dwelt in. Swallowed up it all. And God was completely just in doing so. Because they tried to usurp the authority that Almighty God had given to Moses.

Moses even told them, he said, tomorrow you're going to find out that I'm doing these things because God had me to do them. I am God's man that He chose. And Moses wasn't being haughty or wasn't being cocky or arrogant in saying that.

[ 18 : 20 ] He was simply stating a truth. These women here, they say, while our Father died in sin, admitting He was a sinner, said He was not part of that apostasy.

He was not part of that falling away from the children of Israel. And again, folks, true faith will admit it's sin. True faith in God will admit sin. Folks, if we have faith in God, we have faith in His Word.

And His Word tells us that all have sinned and come short of the glory of God. And if we have faith in that statement, we must have faith that if thou confess Jesus Christ as Lord and thou believest in thy heart that God hath raised Him from the dead, thou shalt be saved.

If we can believe one, folks, we can believe the other. If we can believe that we are sinners as the Bible teaches, we can believe that we can be saved as the Bible teaches. Hallelujah. Amen.

They admitted the sin of their father, but they did not want Him associated with that particular rebellion, of course. It says, but He died in His own sin and had no sons.

[ 19 : 25 ] Verse 4, we find why they are there, folks. They're not there out of greed. They're not there because they want their portion of the land so they can turn around and sell it to one of their fellow Israelites.

That's not why they're there. We read in verse 4 why they have come to Moses and Eleazar and the rest of the congregation. It says, why should the name of our father be done away from His family because He hath no son?

Give unto us therefore possession among the brethren of our father. This is why they were there. Not for themselves. Folks, this is a selfless act that all five of these sisters are making on behalf of their dead father.

They don't want His name to disappear from the tribes of Israel. They don't want His name to go on. They don't want His name to be forgotten. They say, why should the name of our father be done away from among His family?

Because He hath no son. Folks, they weren't worried about themselves. They weren't worried about a possession for themselves. They were worried about the name of their father. Why were they so concerned about this?

[ 20 : 33 ] Because He was part of the covenant that Almighty God had made with the Israelites. and they did not want His name disappearing from that. If it did, they were afraid it would disappear from the covenant.

But hallelujah, folks. Hallelujah. There is a New Testament. There is a New Testament. There is a New Testament. There is a New Covenant that has been made in Jesus Christ. There is a New Covenant that has been made that if a man should repent of his sins and a man should believe the Gospel of Jesus Christ, he can be washed in the blood of the New Covenant which was shed by Jesus Christ.

He can be made clean. He can be made a new creature in Christ. He can be presented spotless, blameless, and holy before His Maker. Hallelujah. Folks, that is a covenant I want part of.

These folks here, they knew nothing about that covenant. All they knew was the Old Covenant. But they were laying everything that they had. These sisters were laying everything that they knew and everything that they had out for this knowing, knowing that this plea could very well fall upon deaf ears because of the society and the culture that they were part of.

They say, why should the name of our Father be done away from His family? Because He hath no son. Folks, they're saying it wasn't His fault that He had no son. It wasn't His fault at all.

[ 21 : 57 ] The Covenant God, the God of the Israelites, the God of Abraham, Isaac, and Jacob, He determines what goes forth from the womb and what does not. And He determines if it be male or female.

They're saying it wasn't His fault that He had no sons. Why should His name be obliterated from the covenant? Because of something that was not His fault.

They're making a fine case. They make a fine case. They say, give unto us therefore a possession among the brethren of our Father. And again, folks, this wasn't in greed.

And it wasn't in demanding. But they knew. They knew that God had promised a land. They knew that God had promised Canaan. They knew that He had promised a land that would flow with milk and honey.

They knew that He had promised a land where the Israelites would go. They would live in relative peace. They knew all of these things and they knew who He had promised it to. And they wanted their Father's name to go on in that land.

[ 23 : 01 ] It wasn't His fault He didn't have a son. But they say, give unto us therefore a possession among the brethren of our Father. Give unto us this possession. Give unto us the portion of land that should have went to Him.

They're making a plea and making a very strong case for themselves. The very next verse, verse 5, we read, and Moses brought their cause before the Lord. My goodness, ministers of the Gospel could stand to learn a whole lot from this.

Instead of making decisions in haste. Instead of making decisions hurriedly and abruptly. Folks, this is something that the law really didn't touch on.

What should happen? What should happen if a man has no sons? And this portion of land, this portion of the inheritance that Almighty God had promised.

Who is it to go to? The law wasn't very plain in that. But the culture was. And the culture was dead set against these women. The culture was dead set against women having this inheritance.

[ 24 : 09 ] They say, Give unto us, therefore, possession among the brethren of our Father. And Moses brought their cause before the Lord. Moses being a picture of Jesus Christ. Child of God, don't you despair.

Don't you despair. We have an inheritance that has been promised to us. We are part of a covenant that Almighty God has made with mankind. That has made with all of those that will repent of their ways and believe the gospel of Jesus Christ.

Don't you despair. And don't you be discouraged when you pray or when you plead or when you cry out to Almighty God and you make your supplications and your petitions known unto Him.

For we have one that is greater than Moses. We have one that is sitting at the right hand of the Father. And no matter how hard we plead, no matter how hard it is for us to cry, whether it's through tears, whether it's through aches, whether it's through anger, whatever it is, Jesus Christ can speak and whisper our petitions in the ears of God with pure, unadulterated righteousness.

Hallelujah. Moses takes the problem before the Lord because Moses didn't know what to do. And I wouldn't have known what to do had I been Moses. Verse 6, And the Lord spake unto Moses saying, The daughters of Zelophehad speak right.

[ 25 : 33 ] We could stop right there. This is God. This is the Creator of the universe. This is the very One that parted the Red Sea we were talking about earlier.

This is the very One that caused the ground to open up underneath Korah and all of His followers. This is the all-powerful, omniscient, omnipresent God of the universe in agreement with a human.

With five humans. And folks, I tell you now, if you go to God with His Word and you pray His Word to Him and you recite His Word to Him, you recite the promises, not that He needs reminding, not that He knows what He's had written in this book for us, in this closed canon of Scripture that we have.

He knows that. But if you go to God with Him, folks, He cannot disagree with that. It is His Word. The grass withers and the flower fades, but the Word of our God shall stand forever.

He will be in complete agreement with that. It's when people go and they say, God, I need this in my life. And God says, no, you don't need that. When they go and they say, God, I need this to happen in my life.

[ 26 : 50 ] God says, no, you don't need that. You just hold on. There's something better on down the line. But when we go with Scripture and when we go holding fast to this precious book, when we go holding fast to the promises of Almighty God, God has no choice but to agree with us.

He cannot go back on His Word. He will not go back on His Word. He's not a man that He should or that He could lie. He says, the daughters of Zelophehad speak right in agreement with them.

He says, 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. 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.

God in agreement with these five daughters of a dead man. He's in complete and total agreement with them. Folks, a plea that they had, a supplication that they had, and that's all they are here.

They had no title. They had no rights. Their father had no sons and obviously they had no sons either. They had no right to the land.

[ 28 : 08 ] But God made provision. Folks, you and I, if you were here born again this evening, you and I were in the same state once upon a time. We had no rights to the promised land.

We had no rights to heaven. We had no right to the throne room of Almighty God. But praise be unto God through Jesus Christ, the only begotten son of the father.

We now have rights unto that land. We have rights to the throne room. We have rights to the grace of God. These women came with nothing, but they came as supplicants.

They come as supplicants looking for nothing more than mercy. Just like you and I do. And if you're here tonight and you are not born again, if you're here tonight and you've never been saved, folks, you can be.

He's the same God and He's got the same grace. You come with the supplication such as these sisters here have. You come saying, I have nothing to offer you, God.

[ 29 : 07 ] I've got nothing. I don't have a title. I don't have land. I don't have money. I don't have anything but my sin. And God will shed His grace.

Grace upon you abundantly. I shall speak to the children of Israel. Folks, a plea, a plea that these sisters here made became became codified in the law of God.

A plea. And folks, this didn't take God by surprise. He knew before in the beginning God created the heaven and the earth. He knew that this would happen. He knew that this day would come.

He knew who Zelipahad was. He knew who His daughters were. He knew them all for they were children of the covenant that He knew He was going to make with Abram. He knew it all.

So this was not a plan B or a plan C for God. It was all part of the plan. And folks, this wraps along nicely with the complete redemptive plan of God that we see begin in Genesis 3 and we see culminate in Revelation 22.

[ 30 : 16 ] It is part of that redemptive plan. But what they planned to Moses and to Eleazar and ultimately to God, Moses did on their behalf working as intercessor for them became a law amongst the Israelites.

Thou shalt speak unto the children of Israel saying, If a man die and have no son then ye shall cause his inheritance past unto his daughter and if he have no daughter then ye shall give his inheritance unto his brethren and if he have no brethren then ye shall give his inheritance unto his father's brethren and if his father have no brethren then ye shall give his inheritance unto his kinsmen 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.

God says this is law. This is how it is to be done. And why did he do this? Because those daughters although they were female and although they had no rights they were part of the covenant.

They were part of the people of God. They were part maybe not physically but they were part of those that God had delivered out of Egypt. They were part of that.

And God does not forget his own. God will not forget his own. Jesus said any man that cometh unto me I will in no wise cast him out.

[ 31 : 45 ] I will in no wise cast him out. Senator I invite you tonight that Jesus said himself John chapter 6 I believe it's verse 37 all that the father hath given me will come unto me and he that cometh unto me I will in no wise cast out.

I invite you to come tonight because of that promise that is made become part of that covenant the new covenant that we have in Jesus Christ but not only do we have this covenant folks we have the faithfulness of almighty God.

This here shows the faithfulness of God. This shows the faithfulness of God. Want to see more of it? Flip over to Joshua with me. Joshua chapter 17. Joshua 17.

I guess a good preacher would have had that marked in his Bible wouldn't he? Joshua 17 beginning at verse 3. This is after they've gone into the promised land and the land is beginning to be dispersed.

The inheritances are beginning to be given out and allotted to the tribes. Joshua 17 verse 3. But Zelophehad the son of Hepha the son of Gilead the son of Machir the son of Manasseh had no sons but daughters and these are the names of his daughters Mala and Noah and Hogla Milca and Tirsa and they came near before Eleazar the priest and before Joshua the son of Nun and before the princes say the Lord commanded Moses to give us an inheritance among our brethren.

[ 33 : 20 ] Therefore according to the commandment of the Lord he gave them an inheritance among the brethren of their father and there fell ten portions to Manasseh beside the land of Gilead and Bashan which were on the other side of Jordan because the daughters of Manasseh had an inheritance among his sons and the rest of Manasseh's sons had the land of Gilead.

Not only sinner friend neighbor not only can you come to Christ as empty as these daughters were but you can be redeemed by Christ and God is good makes good on his promises just as he did here this would have been somewhere between five and ten years from what we read in Numbers chapter 27 depending on how you calculate the 40 years of the wilderness wandering no more than a decade we're talking about here between Numbers 27 and what we are reading in Joshua 17 God made good on his promise he put it in place as a law he put it in place as a statute of judgment these daughters came unto Joshua Moses was done long gone at this point he had done crime upon Nebo and God had taken him they come to Eleazar the same priest they come to Joshua and they said Harry our father was due an inheritance and it was promised unto us as his daughters give us this land

I'm not you sinner friend if you are here come to God come to God and say give me a portion among thy people give me a portion give me part of that inheritance and he will gladly and willfully and ably give it to you he is he is not a man that could lie not a man that he should lie and he is not slight concerning his promises not willing that any should perish but that all should come to repentance and this shows this scripture here in Joshua 17 shows the faithfulness of God he didn't forget in that five to ten years and he will not forget he will not forget the covenant that he has made with all those that have repented and believe he will not forget what he has promised that they have life and life everlasting that's tonight's message God bless you all I appreciate your attention for