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Sun, May 10, 2026 8:30PM • 41:55

Well, in this study, we're going to be looking at one chapter, and that is the book of Numbers, and chapter 34 God willing, we're going to do all of this chapter in this time of study. And what is this chapter about? Well, we see it's a chapter about the the receiving of the land of Canaan, and we see something very important. We see that this distribution of the land, this inheritance, is going to be done by lot, meaning that it's not going to be left to chance. But God is sovereign over all things, and therefore God, in His wisdom, in His Majesty, majesty that he is going to distribute this land as a blessing to the people. And the key word here is the word nahala, which is an inheritance. Now, that is a unique word. Now, some of your bibles will see this word in the verbal form as a division. Certainly we see that the land is being divided. But when we look at this word now, Hala, it's an inheritance. And what's interesting to note is that this word for an inheritance comes from the same word that we might in other languages, we call a wadi. What is a wadi? It is a dry river bed, and it becomes full of water in the rainy season. In other words, in the wintertime in Israel, the rest of the time it is empty. And what we see here is a principle, there are times when we receive and there are other times when we're supposed to give. And God makes it very clear that he is the one that helps us to discern these two things, times of giving and times of receiving. God, once more, is showing his sovereignty over all things. But it's very important that we understand the sovereignty of God correctly. It does not mean that everything that happens is God a consequence of him. God allows us a free will, and through that free will, what can we do? We can rebel, we can sin, and none of that attacks the sovereignty of God. God has created this world with the power to choose, and what should we do? Well, this choice is related to worship. It's related to love. It's related to faithfulness. When we choose to follow the instructions of God, we demonstrate faithfulness. It's only through choice that we can worship God and that we can demonstrate our love for Him. So let's begin, as I said, look with me, if you would, to the book of Numbers and chapter 34 let's begin that familiar verse, verse one. And the Lord spoke to Moses, saying, again, I've made mention of this many times we see that verse and that sentence so many times in the Torah. And what does this point to Revelation? Whenever we come across this verse, I'll read it in Hebrew, VEDA bear, Adonai el Moshe le more, we know that immediately after that comes revelation from God, God's instruction, and we see that look at verse two command the children of Israel, and you shall say unto them, for when you come into the land of Canaan. Now I want to spoke, speak a moment about this term in Hebrew Canaan. It is derived from a Hebrew word for submitting. This is what the Canaanites were supposed to do. They were called to agree with God, submit to His plan, why his plans are perfect. And whenever we rebel against it, it's going to bring about a disastrous outcome. And that's what we see for the Canaanites, by and large. Look again, he says in the middle of verse two, for when you come into the land of Canaan This is the land which will fall unto you, or for you. So we see something. It is that phrase Lechem, which is not just to you, but for you. It is a term of benefit. So we see something that's very important. This land God is giving for a benefit. And notice it says interesting term. This the land which will fall for you as an inheritance the land of Canaan, and it says to its borders. So one of the things that we're going to see here as we begin is that God is setting the borders for this land. Now realize something when we look at the Scripture. We see earlier in the book of Genesis, we see that God is going to give more land. Now, next week, when we look at two things, we'll see, initially, the cities of the Levites, and those cities of the Levites are also connected to what we can say are cities of refuge. We'll talk more about that next week, when we get into that 35th chapter, the last chapter of this book of Numbers. But I want you to see that God is doing something. He is dividing the land according to His purpose, he's going to do it by lot, meaning, not by chance, but by the providence of God. And notice what he says here. He says in this verse, look at the end of of verse two, the land of Canaan to its borders. Verse three, And it shall come about again. Lechem, for you here again, God is doing this for the people. He's blessing them with this land. And

biblically speaking, we see that there's a connection between the land and blessing. Look again at verse three. We're. And it shall come about for you that this corner, and it's speaking about the southern corner, is from the Wilderness of Sin, near Edom, that is Edom. And it shall come about for you. Again, that same phrase, it shall come about for you the southern border at the end of the salt sea yamamela. We call today the Dead Sea on the east. So now we see what is the eastern border of the land of Canaan. Now I say that because when we look later on, based upon what we see in the book of Genesis, this greater promise that God makes, that the land of Canaan is not all the land we read about, how it's going to be expanded, and it's going to include from the river of Egypt. We don't know necessarily what river that is, all the way to that great river, the Euphrates River. So in the end, Israel is not going to get smaller, but it's going to get larger. And this is in quite the contrast to what we see the world wanting. And that shouldn't surprise us, because the world is always rejecting the truth of God. Well, let's move on. Look with me, if you would, to verse four, and it shall turn for you the border of the South going up towards ak ravim, and it shall pass over to sin. And it says, And it shall be that its goings forth, or its boundaries on the south, from Kadesh Barnea, and it shall go forth until hatsar Adar. And it says, and pass over to ozmon. So we see over and over God is being most specific with these borders of the land of Israel. Now we're ready for verse five, and the border will turn from Atzmon. And then it says nahla miram and the inheritance of of Egypt. And there shall be a going forth. It's going forth. And then it says to the sea. Now what sea are we talking about, of course, it would be in Hebrew, yam suph, or the Red Sea. So we're getting the borders of the land. And then notice verse six, and the border is the sea, meaning the Red Sea, And it shall come about for you, the sea of the Great Sea will be the border for you. Its border is the sea. Now we're going to find out that this is the western border. We'll talk more about that later on. And the sea that we're talking about now is the yamhati, meaning the Mediterranean Sea. It says, Look, if you would, to Verse seven, and this will be for you a border on the north from the great sea. And we're talking about the Mediterranean. And it says it shall be marked out for you from what, from Mount Hor, the mountain called hor. Look now to verse eight, and from Mount Hor, it shall be, be marked out and come to Hamat. And we see that has to do with something on the east. We'll talk more about that in a moment. And they shall be. It's going forth its border until saddad. Now all of this you can find out, if you have a good map of the Land of Israel, you can follow these borders. Verse verse nine, and the going forth of the border is towards siphron. And it shall be it's going forth from hatzar a non this will be for you, the border on the north, look at verse 10, and you shall go forth, or you shall mark out for yourself the border on the east, from hatzar Ay non unto shafam. Verse 11. And you shall go down. The border shall go down from shepham to Riblah on the east to Ayn. And the border shall go down and reach concerning the shoulder of the Yom Kiner, that is the Sea of Galilee. That's what the the Sea of Galilee is called in Hebrew, the canary. So it goes to its shoulder on the east. Now look at verse 12, and the border shall go down by the Jordan and of course, we're talking about the Jordan River, and we know that the Jordan River flows out of the Sea of Galilee, and there shall be its goings forth from the yam Hamelech, the Dead Sea, or salt sea. This should be for you the border of its land around verse 13. Now in verse 13, notice it says, And Moses commanded the children of Israel, saying, This is the land which you shall inherit it. And how do you inherit it? It says, Be goral by lot. So no one's choosing. No one gets to say anything. It is God who controls the lot that is making these decisions. It's according to His will. And again, we see something very important. There's a connection between the will of God and the land of God. We see that it's only when the people of Israel are in the land that God's will is going to be fulfilled. But let's press on look, if you would to to this verse, verse 13, where it says, And this is the land which they shall inherit. It by lot, which the Lord commanded to give and note it says, it says to give to the nine tribes and half tribe. So nine and a half tribes. Now, why is nine and a half? Well, we know that traditionally, we hear so frequently about the 10 Lost Tribes. This is incorrect. This is biblical. This is what's right. We find that there were nine tribes in the north, that northern kingdom, in the what's called Israel, and there was also some of the Levites. Why does it say half tribe? Because the Levites also were in Judah. They had to be scattered throughout all of this land of Canaan. So we see here nine and a half tribes. Then we go on look, if you would to to to verse 14, for they shall take a tribe of the children of Reuven according to the house of

their forefathers, a tribe of the Sons of God according to the house of their forefathers and the half tribe of Manasseh, they shall take for their inheritance. Now here again, what we're going to see later on. And we've talked about this previously, some of the tribes of Israel did not want to inhabit on the other side of the Jordan River. They wanted to stay in where we call Gilead, which is east of the Jordan River. Why? Because these tribes focus in on cattle, and we find that cattle can relate to livestock. They had flocks. They had goats and sheep, they had cows and such. And therefore they liked this land that was east of the Jordan River. And we talked about the fact that God allowed them to inhabit that and receive that but only after they fought the battle in order to defeat the Canaanites. And they did notice what it says. Look again at verse 14, for the tribe of the children of rufin, they shall take according to the house of their forefathers and the tribe of the God, according to the house of their forefathers and the half tribe of Manasseh, they shall take for their inheritance. Verse 15, and the two tribes and half tribes. Lab they shall take for their inheritance from the other side of the Jordan. And then we have Jericho, east, or east of the river. And here the word for river is simply another word for East. So we have two words. We have the word kedma and mizracha. Kedma can mean east, and the word mizracha mizrach is also east. So some will say that this word for East, also, when we look at it, it has to do with the shining of the sun. And we know the sun rises in the east. So this is why we have that term mizrach, which is related to the word for shining the sun shining. Look now to verse 16, and the Lord spoke to Moses, saying, again, greater revelation. These are the names of the men, which they will inherit for you the land. And we have a list of names. We have Eleazar, the priests, and Yehoshua, the son of Nun. Now we're going to find out that these individuals were faithful men. I'm talking about Eleazar and also Yeshua. Well, let's press on to verse 18. It says one president. That's word Nasi. It means a exalted leader. So one leader, most Bibles will translate as simply leader, one leader, a one leader from tribe they shall take for an inheritance of the land. So we see that there's going to be a representative of each tribe, and they are going to be the ones that receive their inheritance for the entire tribe. So we see for one, it was Eleazar, who is from the tribe of the Levites. And then we see Yahshua, the son of Nun. Look now, if you would, to verse 19. These are the names of the men for the tribe of Judah. Who was it? Well, another familiar one, calave, Ben yifunay, so we're talking about Joshua, mentioned early at the end of verse 17. And now the other faithful one, Kalev, the son of yifunay. Look now to verse 20 and the tribe for the children of Shimon, and we have Shemuel, the son of amihud, for the tribe of Binyamin. We have elidad, the son of kislown, for the tribe of the children of dun. Their president or leader is bu ki the son of yogli. Verse 23 for the children of Yosef from the tribe of manasheh, the leader is chaniel, the son of ephod verse 24 and for the tribe of the children of Ephraim, the leader, or the president is Kumi el the son of shifan, verse 25 for the tribe of the children of Zebulun, the President or leader is El Shan The son of parnach, verse 26 and for the tribe of the children of yissachar, the president is a man by the name of Pati el Ben Azan, verse 27 and for the tribe of the children of Asher, the president, or leader, is ahihud, Ben Shlomi, verse 28 and for the tribe of the children of Naphtali, the President is PE da el, the son of amihud, verse 29 our last verse. These are whom the Lord commanded to inherit among the children of Israel in the land of Canaan. So what we see here is, once more, God is orchestrating it. That's the right way to understand verse 29 God commanded, and God commanded based upon his perfect knowledge that he knows all things. Now let me just simply say that when we look at the word of God, we see something. We see that God sanctified the land. Now that word for sanctification is directed to or derived from the word for holiness. So God, when He sanctifies the land, what's he saying? He's saying that the land is holy. Now many times I've shared with you, when we look at this word for holy, what should come into our mind? Purpose? What is holy the purposes of God, God's priorities. What is unholy? My desires. Why? Well, my desires. And it's not just for me. It's speaking about humanity, usually, in a natural sense, our desires originate in the flesh. Our fleshly desires are never related to the purpose of God. What do we have to do? Here's what wisdom is. We need to bring our fleshly desires under the authority of God. How do we do that? By honoring his word, by having reverence for the Scriptures. And it's only when we understand that this book is a book of truth whose truth God's truth. It is only when we acknowledge that this is the truth of God that we're called to acknowledge and that we're called to submit to and that we're called to serve

How do we know how to serve God? We know how to serve God according to His Word, His instructions. I could be more specific, according to the commandments of God. And again, as I said many times, God's commandments are inherently connected to his attributes, His character, or we could say it this way, his name, I've shared with you that that word name, when we see it in the Scripture, more often than not, it relates to character. So that's why, and we see Messiah taught this that we should pray in the name of the Lord. What does that mean that when we pray, we pray according to the character of God, this is what we're supposed to do, and when we do, God is going to speak to us. Remember what we've talked about, we've mentioned that the word for prayer, and I'm talking about not the noun, but the verb. Is lehit palel, and I've shared with you that this term for praying, that verb means that something goes forth, and then there's a response back. We make our supplications, our requests, our desires, known to God, but then God is going to answer that. He's going to speak back to us, and it's only when we hear from God are we then equipped to understand His will, His purposes, his priorities, so that we can demonstrate obedience. Let me close with this. A person is not saved by obedience, but we have been saved by the grace of God. We have been saved by faith in order that we demonstrate obedience. Again. Are we saved by our obedience? Absolutely not. Salvation is a gift from God, that's why it's connected to grace. What's grace? Not something that we earn, something that we deserve, but it's something that God gives out of the goodness of who he is. There is an inherent relationship between the grace of God and the character of God. God's personality. God is a gracious individual. What does that mean? That God enjoys blessing people. He enjoys being kind and generous to us. Why? Well, he hopes and God knows what's going to be. He wants us to receive His goodness, His generosity, and respond by greater obedience. Why? Because that obedience leads to something when we obey the instructions of God, what are we doing? We are demonstrating righteousness. That's what we are through the Messiah. Now, many times we will hear that being justified by faith, I would reject that term being justified by faith. Why? Well, in the Greek language, now in Hebrew, we have the word mishpat for justice, and we have the word tedic for righteousness. But in Greek, the same word is used for both of these concepts. Steps justice and righteousness. So when it says being justified by faith, I would say that the right way to translate that is being made righteous. It's in the passive voice. We are made righteous by faith. Where do we learn that? Well, we learn that in the Word of God, in Genesis, chapter 15 and verse six, where it says, And Avraham believed in God, and God accounted it to him as righteousness. So we see biblically, going all the way back to the Torah, we see the connection between faith that leads to righteousness, and that's why, when we accept the gospel, when we exercise faith, and of course, God is the author of all things. He is the provider of everything that's good, we can't serve God unless we are brought into a covenantal relationship with him. Why? In order to serve Him, we need whose assistance we need the guidance of the Holy Spirit. And that's why every believer, the moment that they believe, what happens, God fills them with the Holy Spirit. Now, this feeling of the Holy Spirit, what's its purpose? Its purpose is very simple. It is to change us and guide us and empower us with God's provision, God's perspective, so that we're able to carry out the will of God. That's what a believer is called to do. No longer do we behave in the foolishness of our minds doing what we think is best, because what we think is right in the eyes of God, we see in the scripture God sees it as evil in the book of Judges. So let's not do what we think is right. Let us be listening to God. Let us be studying His word, let us be individuals that are changed by means of the Holy Spirit, whereby we can be guided, we can be empowered, we can receive God's provision so we can carry out His will. And here's the key to the glory of God. That is, what a true disciple. I can say it differently, what a true follower of the Messiah wants to do. We want to obey God. Why? Because we know through obedience, our obedience, God is glorified. That's what we want to do. We want to demonstrate our love for Him. We want to show him our honor. Honor God, and we want to live in a way that glorifies Him. This is what every true believer is called to do. So what we need to do is to be individuals that understand what is spirituality. Spirituality is when we take out our desires and we replace our desires with what with the mind of Messiah. It is only when we think as Messiah thinks. And how did Messiah think? He always obeyed. He never did his own desire. Where do you see that in the Scripture? Remember in the Garden of Gethsemane, Messiah says, If it be your

will, may this cup pass from me. Now he was speaking very much as a man, but he says, at the end, not my will, but Your will be done. That is wisdom. That is what spiritual maturity is all about. And I can say it a different way, one of the fruits of the Spirit is self control. If you are going to be changed by the ministry of the Holy Spirit, realize something. You need to grow in your ability of self control. It is one of the fruit of the Spirit. God wants us to not be influenced by the things of this world. He wants us to be influenced by his perfect word. And how do we do that? Well, when we are committed to the will of God, when we pray, God, help me control myself. I don't want to be led or deceived by my flesh. I don't want to be used by the enemy. I want you to work in my life mightily in order that I can carry out your plans, your purposes, and do Your will. When you approach God sincerely requesting these things, God will hear, God will move. God will answer, and you will see a glorious change taking place in your life. Why to demonstrate that we are the. People of God. I'll close with this. One of the things we see in Romans chapter five is a very important word, and there it shows that these tribulations, these are struggles, trials. That word tribulation can relate to persecution. It says it has a purpose, because when we encounter tribulations, what's going to happen? We are going to learn endurance or perseverance, and that endurance or perseverance also does something. It brings about. Most Bibles will say character, but if we look at that word, it's a word where we get the English word document from. This is what maturity is. This is what self control allows you to do. When you are under the authority of God. You are going to document what it means to be a disciple of Messiah. This is what we're called to do. That is spiritual maturity that is demonstrating self control. So I hope, as we look at this reception of the inheritance of the land of Canaan, that we see the faithfulness of God. We see God's order in all of this, in order to teach us that we are called to submit, we are called to serve. We are called to honor. We are called to glorify our Lord and Savior. May His name be blessed forever in Yeshua s name Amen. You.