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Well, God willing, we are going to complete our study of the book of Numbers in this lesson. We're ready now for the final chapter, chapter 36. So, I invite you to take out your Bible and look with me to that location, the book of Numbers, the final chapter, chapter 36. Now here we're going to revisit a family that we talked about earlier, several weeks ago, when we looked at this family who had no sons but only daughters, and we learned that, according to the goodness of God, that also ladies are able to inherit. We see this, but today we're going to find a clarification of that. It doesn't change anything, but we're going to see a risk that could happen and a restriction that is placed upon these women. So, with that said, again, take out your Bible and look with me to the book of Numbers, chapter 36 our final chapter, where it says, let's begin in verse one, where it says, and the heads of the fathers came forth according to the family of the children of Gilad, the son of Machir, the son of Manasseh, from the families of the children of Yosef, and they spoke before Moses and before, and we have the word, most Bibles will say leaders, but it's literally the word for the president, which is a, an exalted leader, and also before the heads of the fathers of the children of Israel. Now, what we see here is that a question is going to be posed, and not just a question, but also there's going to be a solution, and one of the things that I'm so grateful for is this, that God always has a solution. Doesn't matter what the problem might be, how great that obstacle may appear to us, God has a solution, and if we turn to him, especially if we turn to him in prayer and in fasting, God will reveal to us what this solution is. Let's move on to the next verse. Look with me to verse two, and they said, "Our Lord. Now, literally, my Lord, who is the one being referred to here? Well, it's being referred to Moses, that Moses is the one that these children of Gilad are speaking about. Moses is a leader. So look at it again, verse two, and they said, My Lord, the Lord commanded to give the land by inheritance through a lot to the children of Israel. Now we've seen this, for example, in our study of the book of Joshua. This was also made clear, and also within the book. Of numbers we see how the land was inherited not by desire but rather by goral or as the scripture says by lot, and notice what it says, this was true for the children of Israel, and then it says, My Lord, again a reference to Moses, he was commanded in the Lord to give the inheritance of, and notice this loaf had our brother to his daughters. Now we saw that earlier on in the book of Numbers, so we see that these women did, in fact, receive an inheritance, and the inheritance relates to the land. We know that again the children of Israel inherited the land according to lot, not according to desire, not according to what they wanted, but according to the lot of the Lord now move on to verse three, and it says, and there shall be one from the children of the tribes of the children of Israel, four wives, so it speaks here about how these women will talk more about them later on, will be given their names. How these women, they are single, they're going to get married, but there's going to be a restriction placed upon them. Yes, they inherit the land, but with a restriction, we'll talk about that in a moment.

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Look again at the scripture, it says, and there shall be for one of the children of the tribes of the children of Israel four wives, and it says here their inheritance will, and the word here means to be reduced from the inheritance of their forefathers, and what's going to be happen. Well, it says Venusaf, that means, and will be added concerning the inheritance of a tribe, which is a tribe not unto them. And then it says that something's going to happen, that the lot which they had inherited will be reduced the second time

that we see this word for a reduction. Now, what's it talking about here? Well, it's going to become very clear in a moment, but these women, they inherit land. We saw that earlier in our study. It's their land, but when they get married, what's going to happen? Well, that land, because if they get married to someone from another tribe, therefore this is the issue, when they get married, that land is going to pass through to another tribe, and therefore by marriage it's going to be reduced, it's going to be lost. So the lot that God gave is going to be changed, and so there's a very simple solution for this issue. Well, let's press on now to verse four. It says here, and if, and this can be, and since there will be the jubilee for the children of Israel, and what will happen? Well, in the jubilee, the land is restored, that's one of the consequences of the jubilee year, and it says here, and it will be assembled their inheritance concerning the inheritance of a tribe, which is not to them, and from the inheritance of the tribe of their fathers. What will happen again, a third time, their inheritance will be reduced. It will be lessened. Why? Because the jubilee comes, and that jubilee causes a restoration back to the tribe that it was related to. So, what's going to happen? The jubilee comes, and therefore that land that belonged to these women are now going to be absorbed into their fathers, meaning their husbands' inheritance in a different tribe entirely, and therefore we're going to see what the issue is and how that issue is going to be dealt with. Look now to verse five, and Moses commanded the children of Israel by literally the mouth of the Lord. Now some Bibles will say the word of the Lord, but it's not the word word, it's the word P, which is mouth. Mouth, so again, look at verse five. Moses commanded the children of Israel according to the mouth of the Lord, saying, thus a tribe of the children of Yosef are speaking. Now, what does that mean? They are raising this objection. They are concerned because the tribe of Yosef, and part of that, as we've talked about, has to do with Manashei, which is also the firstborn son of Yosef. What do we know? Well, they're speaking, this tribe is speaking, and there's a concern because they understand jubilee comes and therefore there will be a reduction of the land that they originally inherited because of marriage, because of that marriage that land is going to go to a different tribe, whoever these women should marry, therefore if they're from a different tribe, it's going to mean that the land is going to pass hands and go to this different tribe, and this is the concern that they are raising at the end of verse five. Let's go now to verse six. This is the word which the Lord commanded the daughters of Saloph Khad, saying, What is good in their eyes shall be four wives, but according to the family of the tribe of their fathers, let them become wives, so we see the solution. What Moses is being taught by God is this: they're able to marry, but there's consequences for our decisions. A very important biblical truth: every decision we make spiritually will have consequences to it, so they're free to marry whoever they want, but if they marry outside their tribe to men from a different tribe, what's going to be the outcome? That land is going to be lost. This is a concern of the tribal members, so we're going to see that God's going to give them another restriction on what they should do. What is that? Well, let's press on.

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Look, if you would, to verse seven. It says, and not should move around the inheritance of the children of Israel from tribe to tribe, so it's saying here, this is not what God wants. God does not want the land due to marriage going from tribe to tribe. This is not what God had orchestrated, not according to that lot. This division of the land of inheritance, so look again at verse seven, very clear, and not to move around the inheritance of the children of Israel from tribe to tribe for a man with his inheritance of the tribe of his fathers, and then we have a very important term, is this word to cling to. It says, and they shall cling. Who shall cling? The children of Israel shall cling to what. Well, that original lot that they inherited. Now that's going to tell us something. What is it going to tell us in a moment, we're going to

learn that these women, they are not free to marry just whomever they want. If they do, they can suffer loss. We need to understand a very true biblical principle, and that is this: when we make decisions that are not accordance to the counsel of the Lord, there's going to be consequences, and oftentimes these consequences are going to be causing a loss, a reduction. This is not what God wants. So there's another solution. What is that solution? That they marry only within their tribe, and therefore there's no risk of the land passing from tribe to tribe. This won't be the outcome, so they're supposed to cling to the children of Israel to cling to the land of inheritance. Now let's look at verse eight and every daughter that inherits an inheritance from the tribes of the children of Israel, it says for one from the family of the tribe of her fathers they. She shall be for a wife, so this makes it very clear. It's saying here in verse eight, every daughter that takes possession of the inheritance from the tribes of the children of Israel, it says for one of the family of the tribe of her fathers, she shall be for a wife, meaning she's only able to marry from within her tribe. This is the instruction of God. So she shall be for a wife on account that the children of Israel, that they will not possess a man, the inheritance, only the inheritance of his fathers. So, again, this is the solution. She is not free to marry just anyone that she wants. If she does, there's consequences. If she obeys, then that land is going to stay within the tribe of her fathers. This is a good thing. Look now to verse 11. It tells us the consequences of that. Look at verse nine, that shall not move around the inheritance from tribe to tribe, and then it says to a different tribe, to a tribe that's other than the one that they were born into, for a man in his inheritance that they should cling the children of Israel according to the tribe, meaning this, it is not desirable, it is not God's will for this land to pass from tribe to tribe, from one tribe to a different tribe. This is not what God wants. He wants the land to stay within the tribes that He has distributed according to Lot. Now, Lot, this word Goral means it's not by human will, it's not by man's endeavors, but rather it's from God, and it simply shows that God is the one who is in control of passing this land to each of the tribes, we saw earlier on that if a tribe has received much land, it is going to give of that much land to the Levites, but if a tribe received a smaller portion of land by lot, then it is not going to have to give up as much as a tribe that received a greater portion. We learned that in the previous study. Let's press on. Notice what it says in verse 10, for just as the Lord commanded Moses, thus did the daughters of Zalofkad. So we see here it tells us that they heard this, and these daughters carried out exactly what God had instructed them to do. Why is that? It should show that they are faithful, and notice something that's very important here.

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Look, if you would, to verse 11. Now, in verse 11, something's going to be emphasized, and that is the names of these daughters. Traditionally, we see this from a rabbinical perspective, but I think it's true from a biblical perspective, and that's this. When a name is mentioned, that mentioning of the name is for honor. It is a confirmation that what these young women did was the right thing. And look at this, look at verse 11, and it shall be, and we have names Makla, Tirzah, Vehogla, and Milcah, and Noah. It says the daughters of Saloph Khad. It says to the sons of their uncles they became four wives, so what did they do? They married the children of their uncles, meaning this: they stayed within that same family. They did not marry someone out of the family. Why? Because they heard the instruction of God. They understood that it was not God's will for the land to pass from tribe to tribe, and eventually be a part. That land that was given by Lot would become part of another tribe. This was not God's will. He distributed the land with an intent. That each of the tribes would receive by lot the amount of land that God wanted them to have, and therefore this had to be maintained, and this is something that shows the consistency of God. It also shows the importance of the land. One thing I never have understood

people to say is this, that God is not interested in real estate, meaning God's not interested in land, of course He is. We see over and over how God sanctified the land, He set it apart for a purpose, and this purpose also, and we see that when the children of Israel came into the land, what happened? We find that the Torah went into effect while they were in the wilderness. Not all the Torah was incumbent upon the people, but once they passed over the Jordan River and settled in Eretz Kanan, what happens, the Torah becomes incumbent upon the people, and we see that the Torah shows us in many ways how to regulate the land, how to make sure that the land is righteous, how to make sure that the land is being utilized in a way that is pleasing to God. That's one of the implications of the law of Moses, to make sure that the land is being administered in a way that reflects and bears witness to the character of God. So, a very important truth that we see here. Notice these women are mentioned by names: we have Makla, Tirzah, Hogla, Milcah, and the last one, Zola. These are the daughters of Laban, who became married to the sons of their uncles for wives. Verse 12 from the families of the children of Manasseh, Manasseh, the son of Yosef, they were four wives, and it says, and their inheritance shall be according to the tribe of the family of their fathers. So, again, what is this speaking about? Very simply, it's speaking about order. This is what we need to seek. What order? The order of God. If you are wise, one of the things that you're going to pray daily is this: God bless me, help me, assist me, live out your order. Why? Because God's order is a good order. What is disorder? How I think my order, my will, my plans, my purposes. And be very careful. A word that is very displeasing to God is this word, destiny. Many people believe that that God wants to bless our destiny. Here's the problem. If it's our destiny, it's not God's. God has an entirely different plan. The purposes and priorities of God are noticeably different than what we want in the natural, or what we could say what we want according to the flesh. What has to happen. We need to fast and pray and hear God and be impacted by the word of God that we bring ourselves, our desires, our thoughts, our wants, that we bring them under the authority of God. Here's the biblical truth: we need to affirm that God, He is the authority over us. We need to embrace that authority, submit to it, live according to the authority of God. And when we do, it's going to bring a wonderful change into our life. How, when we recognize God's authority.

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It is going to open up to us the power of God, the presence of God, the provision of God, and what we certainly need, and that is the perspective of God. If we're not committed to the authority of God, submitting to it, why would God teach us anything, it's only when we are willing to submit to His authority. Then God is going to share with us His perfect perspective. Why? Well, when we know God's perspective, it's going to allow us to operate with discernment. And that's what's lacking today for so many people who claim to be believers, and I'm not doubting that they're believers, but if you are a believer, you are going to recognize God's absolute authority over your life, and when you do, the outcome of that is going to be discernment, you'll have things according to God's perspective, and you'll want to submit to that perspective of God, because you acknowledge something. God's ways are the best ways. That's why, over and over, and I say this a lot. What are we called to do? We are called to submit, obey. obey, and do what the word of God commands us to do. When we do it, is going to be a catalyst to bring joy into our life. We're going to have that peace, we're going to have that contentment, we're going to understand things from a heavenly perspective, and that's why it's so important that we simply say yes to God. When I say yes to God, all of His instructions, all of His laws, all of His commandments, all of His statutes, all of His precepts, all of those things are good. We need to submit to them. This is what the word of God would lead a faithful one to do. Well, let's look at our last verse.

Look, if you would, to verse 13, where it says here, these are the commandments and the judgments which the Lord commanded. Who did he command the children of Israel? How did he do so? Well, here's the principle. It says here with the hand or by the hand of Moses to the children of Israel. He did so in the plains of Moab, by the Jordan, meaning the Jordan River, and that Jordan River, where they crossed, was very near to what place, as it says here, Jericho or Jericho. So, what we see here is something so important when we look at this verse. Look at verse 13, it says these are the commandments and the judgments. Now, they're not the same thing. It's only when we say yes to the commandments of God we affirm them as righteous commandments, the will of God. When we do so, why does it say commandments and mispatient judgments? Because through embracing the commandments of God, we are going to have the ability to make judgments, meaning this judgment in this case and context is talking about rightly evaluating a situation. That's why I talked about discernment a few minutes ago. It is only when we say yes to the commandments of God. Then we're going to have that discernment that we're going to be able to embrace the judgments of God, God's evaluations of things. We're going to say yes to Him, and the wonderful outcome of that is that we're going to see things from His vantage point. That's what we want. It's only when we see things from God's perspective, then and only then are we going to make good decisions. What do I mean? Good decisions, decisions that are pleasing to God, ones that are honor, honoring Him, glorifying Him, one that reflects his character. This is what a human being is called to do. Why do I say that? Well, I'll conclude with this. Let's go to one last scripture in the book of Genesis. Look with me to Genesis chapter one, Genesis chapter one, and I want us to look at verse 27 Genesis chapter one, verse 27 Let me read this to you. Where it says God created the man in, and most will say in his image, but I would clarify that word image is better translated his reflection. What does that mean? Well, it says in the reflection of God, He created him, created him male and female, He created them. Now, what is that telling us? It tells us a very important biblical truth.

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We were called and created and saved in order that we might reflect the character of God, that we might bear witness in a powerful way to the morality, the ethics, the stand. Words of God, that's where wisdom is. We have been saved, we have been given the mind of Messiah, we have been filled with the Holy Spirit. Why? So that we can have a lifestyle that is in line with the will of God, and there is an inherent relationship between the will of God and the commandments of God. This is how we know what we should do and how we know what not to do. We follow the commandments, and the commandments tell us something. We find that many of the commandments are things that we are to do. You shall do this, but there's other commandments that we ought not to do, we don't want to break these commandments. When we do the commandments we should, we are demonstrating righteousness when we, God forbid, do the things we ought not do. When we do the things that God says don't do, what are we demonstrating? Unrighteousness. We don't want to do that. Why? Because we see that righteous behavior, and that's who we are in the Messiah. The Bible says that we become the righteousness of God. What does that mean? Only when we are in the Messiah, and only when we are walking in the Spirit, not in the flesh, but in the spirit. Then, and only then, what are we going to be doing? We are going to be living in a way that brings glory to God. That's what it means here when we're called to reflect His image, reflect His nature, reflect His identity, and bear witness to that, that is what a child of God, one who has been redeemed by the blood of Messiah, is called to do. So let's approach this in the same way that the daughters of Zalafkad did, and that is, they submitted. I can

assure you, they don't regret doing what God told them to do, marrying within their own tribe, not just being free. I'll choose, I'll make my decisions. Those things get you into a lot of trouble. What is wise? What is pleasing to God? When we hear from God, and what we hear we submit to that is a witness of maturity. It is one that shows a discipleship which is pleasing to God. So I'll close with that until next time, and we'll begin a new book next week. I'll tell you what book we're going to study. We're going to study the book of Ezra, and then after Ezra, we're going to go immediately into Nehemiah. Why? Well, traditionally these two books, although they're two in our way of thinking, historically they're one book, the book of Ezra and Nehemiah, one book. We're going to do both of them, so we have a godly perspective for this important time of restoration, when the children of Israel came out of Babylon, and they were restored back to, and I'll say this, the last time they were restored back to the land, why that's what God is always doing, restoring the people back to living in the land of Israel, in the land of promise. Until next time, Shalom from Israel.