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Isra'el's Land

34: 1-29

Isra'el's land DIG: Should the Gentile nations of the world object that Isra'el took over the Land occupied by the Canaanites? What is the difference between Isra'el's relationship to its homeland and that of other nations to theirs? Has Isra'el ever occupied their entire inheritance of the Land? When will this promise be fulfilled? Why do you think some object to the small piece of land they have now?

REFLECT: How do you respond to people who believe Yeshua will return to Canaan because Isra'el stole their land; therefore, Jews are not to be trusted nor held in much esteem? What happens when Isra'el gives up some of her land for peace? When will true peace come to Isra'el? Pray for the peace of Jerusalem, a City fostering friendship and unity; may those who love you prosper (Psalm 122:6-9)?

For the first time in the Torah, we are given a description of the actual borders of the Promised Land.

The political question of **Isra'el's land** has been challenged and argued ever since the State of **Isra'el** was re-declared in 1948. And if that were all that was to it, then certainly there could be various sides considered. But one side has been missing in this discussion, the non-political reality, is that it is **God's Land** who gave it to **His** chosen people first: **Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the Land that I will show you. And I will make you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed"** (Genesis 12:1-3).

Thus, **God** detailed the scope of **the land** associated with the promise **He** gave to **Abraham** establishing **the Jewish people**. **Today, should the nations of the world object that Isra'el took over the land occupied by other nations? The Jews merely reply that the whole world belongs to the Holy One; He created it and gives it to whomever He desires. In accordance with His will, He originally gave it to the Amorites, Hittites, Jebusites, Hivites, Perizzites, and Girgashites; and in accordance with His will He**

took it from them and gave it to us. In this light, the record of the official **borders of Isra'el** in **Numbers 34** becomes a critically important **legal document**. Like when **Yeshua** will take the title-deed to the earth itself (see **Revelation**, to see link click [Cf - You Are Worthy to Take the Scroll](#)), it is the legal document for **the Promised Land** written by, and from, **ADONAI Himself**. **Woe** to anyone who seeks to alter it, diminish it, or negate it (**Revelation 22:19**).



This is a map which approximates these borders in **Numbers**. **Isra'el** currently occupies but a fraction of **the Promised Land**. Propagandists have instilled into the minds of many who do not regard the Bible as **God's** word that somehow **Isra'el** has stolen land. But if we view matters from the side of **God's** revealed true word, then we see **God's** plan unfolding towards the consummation of all **His** promises until the end of the age. Anti-Semitism is nothing new, and uninformed statements of prejudice against the Jewish people have been spewed forth all the way back to the days of **Moses** and **Haman** (see the commentary on [Esther Aq - Haman the Agagite: The Enemy of the Jews](#)), not to mention modern pseudo-theologians who seek to foment hatred through their prejudice. How can we fulfill **God's** command to reach all with the Gospel (**Romans 1:16**) if there is fear mongering in the place of biblical truth and love? **For God so loved the world that He gave His only begotten Son (John 3:16).**

The outline of **Canaan's** borders in **Chapter 34** is similar to other biblical descriptions of **Canaan's** borders in **Joshua 15:1-14**, **Ezeki'el 47:15-18** and **48:1-2**. It also corresponds to the delineation of **the Land** as stretching from **Lebo-hamath to the Wadi of Egypt** in **First Kings 8:65**. In contrast, another traditional report of the northernmost and southernmost points of **the Land** is the lesser area designated by the phrase **from Dan to Beersheba** (for example in **Judges 20:1**; **First Samuel 3:20**; **First Kings 4:25**). This would include an area significantly smaller than that promised here in **Numbers 34**, an indication that the promise of **Numbers 34** far exceeded the historical fulfillment in most periods of **Isra'el's** history. **Isra'el's** territory was largest during the united monarchy of **David** and **Solomon**, but even then it did not include some of the Philistine territory on the western border along the coast of the Mediterranean Sea. Thus, **Isra'el** has never occupied the entire **Land** that **ADONAI** had promised to **them**. Nevertheless, **the Promised Land** is a very real and material promise from **YHVH**, and not simply a vague or otherworldly hope.⁷⁶⁴ However, **they** look forward to the Messianic Kingdom where everything that **God** had promised will be fulfilled.

We all look forward to **Messiah's** middle-east peace plan.

The borders of the Land (34:1-15): Having been commanded to conquer and occupy **the Promised Land (13:1-2)**, it became crucial to know **its borders**. **ADONAI** told **Moshe** to give this order to the people of **Isra'el**: "When you enter the land of Canaan, it will become your land to pass on as an inheritance, the land of Canaan as defined by these borders."

Your **southern border** will extend from the Tzin Desert close to the border of Edom. The eastern terminus of your southern border is at the end of the Dead Sea. From there your border turns, goes south of the 'Akrabbim Ascent and passes on to Tzin. From there it goes south of Kadesh-barnea, 65 miles southwest of the Dead Sea. From there the border extended northwesterly to Hatzar-adar (4 or 5 miles away), and on to 'Atzmon (3 miles away). Then the border turns and goes from 'Atzmon to the Wadi of Egypt and continues northwestward to the Mediterranean Sea, about 50 miles south of Gaza (13:3-5).

Your **western border** will be the Great Sea, or the Mediterranean Sea (13:6).

Your **northern border** extends from the Mediterranean Sea near Mount Hor. This is not the Mount Hor where Aaron died because he died in the south beyond the borders of the Land in the wilderness of Tzin, but a northern peak about 10 miles north of the Phoenician city of Byblos. From Mount Hor marks a line eastward to the entrance of

Hamat about 50 miles north of Damascus. **From there, the border goes out to Tz'dad** (about 30 miles northeast of **Hamat**). **Then the border goes to Zifron** (10 miles further east) **and ends at Hatzar-'Einan** (70 miles northeast of Damascus); **this is your northern border (13:7-9)**. Now when **Ezeki'el** describes the borders of **the Land** in **47:15-17**, he makes this **the northern border** of the Kingdom.⁷⁶⁵

For the eastern border mark your line north from **Hatzar-'Enan**, then south to **Sh'fam** (site unknown). **Then the border goes down from Sh'fam to Rivlah** (70 miles north of Damascus), **on the east side of 'Ayin**, then down until it hits the slope northeast (today called the Golan Heights) of **Lake Kinneret**, later called **the Sea of Galilee** (see the commentary on **The Life of Christ Cj - Come, Follow Me, and I Will Show You How to Fish for People**). **From there it goes down the Jordan River till it flows into the Dead Sea. These will be the borders of your land (13:10-12).**⁷⁶⁶ So, despite the fact that there seems to be a lot of confusion in the world today as to **Isra'el's borders** and **her** legitimacy to occupy **the Promised Land**, **ADONAI** is not confused.

Reuben, Gad, and half the clans of Manasseh asked **Moshe** if **they** could be allowed to settle east of the Jordan River. **Moses** agreed if **they** sent **their** share of soldiers with the rest of **the Israelites** to fight **the Canaanites**. This was acceptable and in the end, everyone was happy. Since **the tribes of Reuben, Gad, and the half-tribe of Manasseh** had **already received their inheritance** (see **Ez - Reuben and Gad Request Land**), there was no need to describe the boundaries of **their land**. That **ADONAI** approved of this agreement is obvious for three reasons. First, if this was not **His** will, **He** surely would have said something about it. Second, when **the cities of refuge** were given (see **Gk - Cities of Refuge**), **God** instructed **the Israelites** to have three of them east of **the Jordan River**. Hence, instead of commanding **them** to leave that territory because it was not part of **the Promised Land**, **YHVH** made sure it was included by placing **cities of refuge** in it. Third, the text itself gives us the definitive answer. Then, summarizing **34:1-12**, **Moses** commanded the Israelites, "Assign this land by lot as an inheritance. The LORD has ordered that it be given to the nine and a half tribes." Then, **Moses** addressed the tribes in the Transjordan, "because the families of the tribe of Reuben, the tribe of Gad and the half-tribe of Manasseh have received their inheritance. These two and a half tribes have received their inheritance east of the Jordan across from Jericho, toward the sunrise" (34:13-15).

The dividing of the Land (34:16-29): **ADONAI** said to **Moses**, "These are the names of the men who are to assign the land for you as an inheritance: Eleazar the high priest, the religious leader, and Joshua son of Nun, the civil leader. And appoint one

leader from each tribe to help assign the land (34:16-18). The land on the west side of **the Jordan River** was to be divided into ten tracts by **Joshua and Eleazar**. **They** were to cast lots to assign each parcel of **land** among the clans and families of each **tribe**. It is interesting to note that the names mentioned in this list, with the exception of **Caleb**, are all previously unknown. **They** were not related in any way to the twelve men sent to spy out **the Land** in **Numbers 13**. **They** were a new breed. A new day had dawned. A new census had been taken (**Chapter 26**). In many ways **the Wilderness Generation** stood in the same position as **their** parents did at the beginning of the book of **Numbers**. It was as if **ADONAI** had decided to start with a clean slate.⁷⁶⁷

The tribes are listed in approximately the geographical position in which they would settle in **the Land**, from south to north. The **four southern tribes** (**Judah, Simeon, Benjamin, and Dan**), are listed in **33:19-22**. It should be noted that the tribe of **Dan** was still in its more southern position. The **two central tribes** (Joseph's tribes of **Manasseh** and **Ephraim**) were next in **33:23-24**, and the **four northern tribes** (**Zebulun, Issachar, Asher, and Naphtali**) are found in **33:25-28**.⁷⁶⁸ **These were their names:**

Caleb son of Jephunneh, from the tribe of Judah (34:19);

Shemuel son of Ammihud, from the tribe of Simeon (34:20);

Elidad son of Kislou, from the tribe of Benjamin (34:21);

Bukki son of Jogli, the leader from the tribe of Dan (34:22);

Hanniel son of Ephod, the leader from the half-tribe of Manasseh son of Joseph (34:23);

Kemuel son of Shiphtan, the leader from the tribe of Ephraim son of Joseph (34:24);

Elizaphan son of Parnak, the leader from the tribe of Zebulun (34:25);

Paltiel son of Azzan, the leader from the tribe of Issachar (34:26);

Ahihud son of Shelomi, the leader from the tribe of Asher (34:27);

Pedahel son of Ammihud, the leader from the tribe of Naphtali (34:28)."

These are the men ADONAI commanded to assign the inheritance to the Israelites

in the land of Canaan (34:29). These are the names of **the Wilderness Generation**; the leaders of **the Exodus Generation** were dead. Now this **new generation** could begin its long-anticipated conquest of **the Promised Land** under the hand of **Ha'Shem**.

*Dear Heavenly **Father**, **You** created the world and can give its land, including the Promised Land of **Isra'el**, to whom you choose. Praise **You** for opening heaven's door to all who choose to love **You** by giving them **Messiah's righteousness (2 Cor 5:21)**. You place **them "in Messiah"** and seal **them** with the promised **Ruach Ha'Kodesh**; thereby guaranteeing **them** entrance into **Your** holy heaven. **After you heard the message of truth - the Good News of your salvation - and when you put your trust in Him, you were sealed with the promised Ruach Ha'Kodesh. He is the guarantee of our inheritance, until the redemption of His possession - to His glorious praise (Ephesians 1:13-14)!***

***Your** almighty love and power is so awesome, that **You** will rapture those who love You, and will be with **You** forever in **Your** home in heaven! **For the Lord Himself shall come down from heaven with a commanding shout, with the voice of the archangel and with the blast of God's shofar, and the dead in Messiah shall rise first. Then we who are alive, who are left behind, will be caught up together with them in the clouds, to meet the Lord in the air - and so we shall always be with the Lord. Therefore encourage one another with these words (First Thessalonians 4:16-18)**. When problems and trials come, help me to keep my eyes focused on **Your** promised return to take those who love **You** to heaven forever! **For I consider the sufferings of this present time not worthy to be compared with the coming glory to be revealed to us. (Romans 8:18)**. In **Messiah Yeshua's** holy **Name** and power of **His** resurrection. Amen*