

210609-4 Nu 34, The Boundaries of Canaan Described—CThurman

Numbers ch. 33 is the account of all of the places where Israel encamped during their 40-year sojourn to the land of Canaan. Moses kept this record because it was commanded him of the LORD. It gave us an opportunity to recall some of Israel's experiences during this time.

The 34th chapter details the boundaries of the land on the western side of the Jordan River. Remember that two and one-half tribes shall inherit the land on the eastern side of the Jordan. They are the tribes of Reuben, Gad, and half of the tribe of Manasseh.

**1 ¶ And the LORD spake unto Moses, saying,
2 Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof:)**

borders

shall fall, Qal fut. of the verb נָפַל, na-phal, tss. *to fall* (cf. Ps.78.55), *to die, to perish, to fail, to fall down to lay along, to rot, to throw down, to present, to divide* (cf. Ez.45.1).

with the coasts thereof (v.12), לִגְבוּלֵיהֶּם, lig-bu-lo-the-y-ha; the fem. noun גְּבוּלָהּ, g'-voo-lah, tss. *coasts, bounds, landmarks, place*; see the masc. noun גְּבוּל, g' vool, tss. *border, coasts, bounds, landmark, space, limit*.

Of course, this land grant is with reference to the other nine and one-half tribes of Israel.

The southern border of the land of Israel (vss.3-5).

3 Then **your south quarter**
[when ye come into the land of Canaan] **part**

shall be from the wilderness of Zin along by the coast of Edom,
border

So, Israel and Edom's border runs along a line in the south. Their border meets here along this line.

and your south border shall be the outmost coast of the salt sea eastward:
end, tip

south, masc. noun נֶגֶב, neh-gev, tss. *south, southward, south country*.

quarter, a fem. noun פֶּאֵה, peh-ah, tss. *corner, side, part, quarter*.

outmost coast, קֵצֶה, qa-tzeh, a masc. noun tss. *an end, a quarter, a border, the brink, the brim, the uttermost part, the outside*.

wilderness of Zin – This is the place where Miriam died, in Kadesh-Meribah. (cf. Nu.20.1) This wilderness is where Israel encamped. (cf. Nu.33.37) Here at Kadesh-Meribah Moses had hoped Edom would grant Israel a more direct route into Canaan. But Edom denied Moses this request. (cf. Nu.20.14-21) Kadesh is a city 'in the uttermost of thy [Edom's] border ... (cf. Nu.20.16b)

and your south border shall be the outmost coast of the salt sea eastward

– This seems to mean that the tip of the Dead Sea is as far eastward as Israel's land grant will extent in that direction. That this runs along *by the coast of Edom* leads me to the opinion that the boundary between these two countries continues from the tip of the Dead Sea down that valley to Ezion-Geber, which is where the Gulf of Aqaba leads into the Red Sea. It was at Ezion-geber that king Solomon made a navy (or, fleet) of ships, said then to be in the land of Edom. (1Ki.9.26, perhaps meaning that this area was in Edom's possession at that time. This boundary marks the beginning of the land of Edom to the east and the land of Israel to the west.

4 And your border shall turn from the south to the ascent of Ak-rab'-bim,

and ... shall turn, Niphal (simple pass.) pret. of **סָבַב**, sah-vav, tss. in Niphal as *to compass, to turn, to fetch a compass (v.5), to go about, wind about*.

to the ascent of, of the fem. noun **מַעֲלֵה**, mah-[g]a-leh, tss. *an ascent, a going up, a cliff, the chief, stairs*. See Jos.15.3, *the south side to Maaleh-acrabbin* (marg. 'the going up to Acrabbim).

and pass on to Zin: and the going forth thereof shall be from the south to Kadeshbarnea, and shall go on to Hazaraddar, and pass on to Azmon:

In other words, the border shall turn north-northwest from the lowest reach in the south, even where present-day Israel's most southern position is, to the backside of the ascent of Akrabbim, through the wilderness of Paran to the other side of the wilderness of Zin, to Kadeshbarnea.

Kadeshbarnea is the place where Moses sent twelve men to search the land of Canaan nearly 40 years earlier. From Kadesh the border continue northwest to Hazaraddar, and then to Azmon.

5 And the border shall fetch a compass from Azmon unto the river of Egypt,
turn, wind about

unto the river, a masc. noun **נַחַל**, na-chal, tss. *valley, river, brook, stream, flood*.

shall fetch a compass, Niphal (simple pass.) pret. of **סָבַב**, sah-vav, tss. in Niphal as *to compass, to turn (v.4), to fetch a compass, to go about, to wind about*.

river of Egypt, or brook of Egypt – This is a major tributary that drains into the Mediterranean Sea. If traveling from the east to the west this drainage is located about a 1/3rd of the way into the Sinai Peninsula. This peninsula is a land bridge between Asia and Africa.

and the goings out of it

that is, not the river, but the border

shall be at the sea.

v.5, Great Sea
Mediterranean

So Israel's Canaanland possession to the south extends from the tip of the Salt Sea down to the Gulf of Aqaba. This marks the eastern border in this southern quarter. From this lowest point at Eziongeber the southern border will rise to the north-northwest to Kadeshbarnea and then continuing northwest until it reaches the River (brook) of Egypt. This river forms the rest of Israel's southern border until it reaches the *great sea*, the Mediterranean Sea. All of the land to the south and west of this boundary is Egypt's land.

The western border of the land of Israel (v.6).

6 And as for the western border, ye shall even have the great sea for a border: this shall be your west border.

The Mediterranean Sea is the western border of Israel's possession. Notice, there is no Philistia. That great enemy of Israel is a trespasser shall be removed one day.

The northern border of the land of Israel (vss.7-9).

7 And this shall be your north border: from the great sea ye shall point out for you
mount Hor:

Hor, means mount or mountain & refers to Mt. Hermon.

you shall mark a line, Piel (intensive act.) fut. of the verb תָּחַךְ, tah-ah, only used in vss. 7, 8; 'to mark out,' B. Davidson;

LXX has the Gr. καταμετρήσετε, LXXE, 'ye shall measure.'

First of all, the name 'Hor' means 'mount.' In this case it means a mount of a mountain. The mount Hor that we are familiar has been located in the south where Aaron died in a place called Mosera. (cf. Nu.20.27, 28; Deu.10.6) The mount that this verse refers to is obviously located in the north and very likely refers to Mt. Hermon.

Jos 13:5 And the land of the Giblites, and all Lebanon, toward the sunrising, from Baalgad under mount Hermon unto the entering into Hamath. (Note the words, 'the entering into Hamath,' which is in the next verse proving the mount is mount Hermon.

ye shall point out for you mount Hor, or 'ye shall mark a line for yourselves [to the] mount of a mountain. So they were to measure a line out from the Mediterranean Sea inland, to the east, with perhaps the highest mount of Mt. Hermon being the landmark for Israel's most northern position. This brings us about midway of the cities of Tyre and Sidon. At this place the northern boundary is approximately 20 miles long and put us at the highest point where what will begin forming and descending into the Jordan River Valley.

**8 From *mount Hor* *ye shall point out your border unto the entrance*
the mount of a mountain**

of Hamath; and the goings forth of the border shall be to Zedad:

ye shall point out your border – continue marking a straight line eastward using Mt. Hermon as a guide until you come to the entrance that leads up north to Hamath. From here continue to Zedad, and from Zedad

9 And the border shall go on to Ziphron, and the goings out of it shall be at Hazarenan: this shall be your north border.

Hazarenan 'is prob. to be identified with the modern Hadr at the foot of Mount Hermon.' Hazarenan is the end of the north boundary to the east. It is called *the border of Damascus.*' (cf. Ez.47.17)

*Ez.47.15 And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;
16 Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazarhatticon, which is by the coast of Hauran.*

17 And the border from the sea shall be Hazarenan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side.

It (Hazarenan) is also the beginning of the eastern boundary in the north. So Hazarenan is the corner marker. This eastern boundary continues so until it terminates at the Dead Sea.

The eastern border of the land of Israel (vss.10-12).

10 And ye shall point out your east border from Hazarenan to Shepham:

Shepham, if a derivative of the verb שָׁפַח, sha-pham, tss. *to be high, to stick out*; it could mean 'the bank of a river,' B. Davidson.

So, wherever Hazarenan is located Shepham it would lead from Hazarenan over to the *bank of the River* (Jordan).

11 And the coast shall go down from Shepham to Riblah,
border

on the east side of Ain;

With what we read next at least we know the eastern boundary passes by the lake, Huleh.

and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward:

The Sea of Chinnereth is the same as the Sea of Chinneroth (Jos.12.3), the Sea of Tiberias (cf. Jn.6.1), the Lake of Genesaret (Lk.5.1), and the Sea of Galilee (Mt.4.18). Israel has the land to the east side of Galilee.

At this point, everything on the east of this boundary belongs to the country of Syria.

12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

This defines the land of Canaan that the LORD gives to the nine and one-half tribes of Israel. The description began here at the Salt Sea and ended here. Excepting for the southeast quarter of the coast of the Dead Sea, which belongs to the country of Moab, the LORD has given to the nation of Israel the land on both sides of the Jordan River Valley, at least from the Sea of Galilee to the Dead Sea.

If we consider the full land-grant that the LORD promised to Abraham in Ge.15.18-21 neither the country of Philistia nor of Syria have place any longer. Two of Israel's greatest enemies will not be found in the millennial kingdom.

Is.9.12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.

These areas are Israel's possession. This is the land grant to Israel. It is not a land grant to the churches. CHURCHES DO NOT HAVE A LAND GRANT. The saints of the churches shall rule and reign with Jesus Christ on the earth, but they have not been assigned this land. The land of Palestine is Israel's. The Lord promised them this land through Abraham in Ge.15 and they shall have it. Brethren Israel has never possessed this land to the extent that it has been described either to Abraham or in this chapter. But they shall. They must! Has the LORD ever not kept His word?

Some folks want to allegorize or spiritualize away plain statements of Scripture because they don't understand how Israel can literally enjoy the things that the LORD promised to them. You see, the literal interpretation of the Scriptures poses a serious contradiction to their theology, ecclesiology or eschatology. The problem is not with the word of God. The problem is with their flawed hermeneutical rule.

13 And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

14 For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received their inheritance; and half the tribe of Manasseh have received their inheritance:

This account was given in Nu.32. There, two tribes of Reuben and Gad, with a half tribe of Manasseh desired to remain on the eastern side of the Jordan River because it was a land for cattle, and they had cattle. So there remained 9 other tribes which are to possess land in the western side of Jordan, plus the other one-half tribe of Manasseh.

Judah – Issachar – Zebulon (them of the eastern camp under the standard of Judah)	3 tribes
Simeon (the only tribe of the southern camp under the standard of Reuben)	1 tribe
Ephraim – Benjamin - & ½ of Manasseh (them of the western camp under the standard of Ephraim)	2 ½ tribes
Dan – Asher – Naphtali (them of the northern camp under the standard of Dan)	3 tribes
	<hr/>
	9 ½ tribes

15 The two tribes and the half tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sunrising.

toward the sunrising – means toward the east, from the perspective of the Jordan River.

16 ¶ And the LORD spake unto Moses, saying,

17 These are the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun.

Eleazar, the son of Aaron, was appointed of the LORD to the office of high priest at the death of his father.

Joshua, Oshea, or Jehoshua is of the tribe of Ephraim. (cf. Nu.13.16; 1Chr.7.27) He was one of the twelve men Moses sent to search the land at

Kadeshbarnea, and only one of two that gave a good report of it (the other good report was given by Caleb). (cf. Nu.32.8; Deu.1.19; 9.23)

18 And ye shall take one prince of every tribe, to divide the land by inheritance.

Each tribe represented on the eastern side of the Jordan River has a prince. Because there are ten tribes represented there will be ten princes named.

Eleazar and Joshua shall divide the land to the tribes on the western side of the Jordan River, and the princes of each tribe in turn distribute to their families what land they shall inherit in that part that is separated to them .

19 And the names of the men are these: Of the tribe of Judah, (1) Caleb the son of Jephunneh.

Aside from Joshua, whose age I do not know, Caleb is the oldest man in the nation of Israel at this time. He was 40 yrs. of age when Moses sent him with the others to espy the land of Canaan.

Jos.14.7 Forty years old was I when Moses the servant of the LORD sent me from Kadeshbarnea to espy out the land; and I brought him word again as it was in mine heart.

...

10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

11 As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

20 And of the tribe of the children of Simeon, (2) Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, (3) Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, (4) Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of (5) Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, (6) Kemuel the son of Shiphthan.

25 And the prince of the tribe of the children of Zebulun, (7) Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, (8) Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, (9) Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, (10) Pedahel the son of Ammihud.

29 These are they whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

So the ten princes are named, that shall distribute the land to their families.