

Ezekiel 47 - The Millennial River; Boundaries of the Promised Land; Division of the Land, Inclusion of Gentiles

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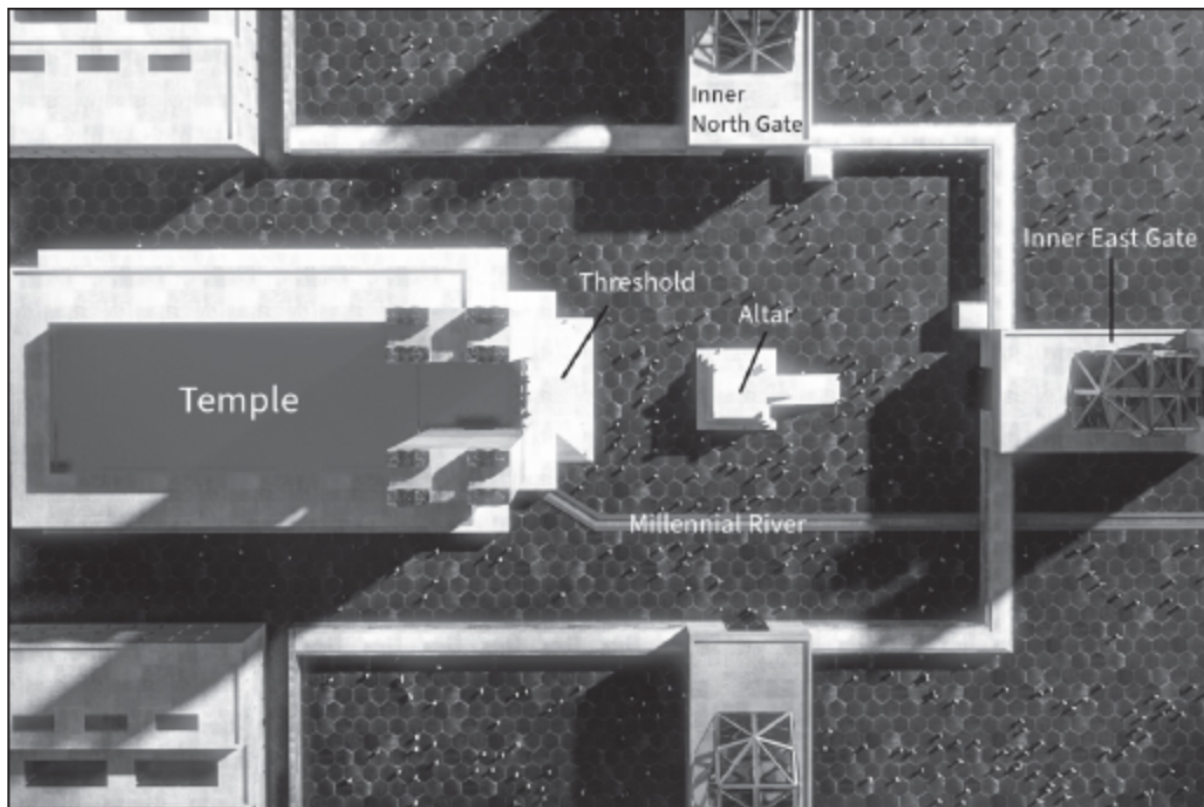
(iii) Eastern border (47:18)

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Ezek 47:1-12 is one of three passages (Joel 3:18; Zech 14:8) that speak about the Millennial River. It depicts the river as beginning in the Temple area and eventually flowing south to the Dead Sea. According to Ezekiel, the Millennial River will gush out from the front part of the Temple, by the threshold of the door and the right side of the altar which will stand in front of the Temple. It will first head east until the eastern gate before going south to the Dead Sea. Zech 14:8 says that it will divide into two branches at Jerusalem. The west branch will flow into the Mediterranean Sea, while the eastern branch will flow to the Dead Sea. They will water the fields to Jerusalem's east and west. The eastern branch will also transform the Dead Sea, which will swarm with life (Ezek 47:8-10).

Ezekiel 47

(C) Land (Ezek 47:1—48:35)

(a) Millennial river (47:1-12)

1 Then he brought me back to the door of the house; and behold, water was flowing from **under the threshold of the house** toward the east, for the house faced east. And the water was flowing down from under, from the right side of the house, from south of the altar.

1 Then he brought me back to the door of the house; and behold, water was flowing from under the threshold of the house toward the east, for the house faced east. And the water

was flowing down from under, from the right side of the house, from south of the altar.

1 After this, he brought me back to the doorway to the Temple. To my amazement, there was water flowing out toward the east from beneath the threshold of the Temple! (The Temple faced eastward.) The water flowed down from beneath the right side of the Temple, that is, from the south-facing side where the altar was located.

1 Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

- Previously (46:21) Ezekiel had been standing in the Outer Court, but now the angel brought him back to the doorway of the Temple, looking out into the Inner Court.

- The water (referred to as the Millennial River) was flowing out from under the threshold of the Temple, toward the east.

- Further detail is given: the water was flowing out from under the right side of the Temple, flowing south of the altar.

2 And he brought me out by way of the north gate and led me around on the outside to the outer gate, by the way **facing east**. And behold, water was **spurting out** from the south side.

2 He brought me out by way of the north gate and led me around on the outside to the outer gate by way of *the gate* that faces east. And behold, water was trickling from the south side.

2 Then he brought me out through the north gateway and around to the one outside that faces toward the east. To my amazement, water was trickling out from that part of the south side, too!

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

- The angel then brought Ezekiel from the doorway of the Temple, facing east, at the beginning of the Millennial River, toward the north and out the Inner North Gate then out the Outer North Gate.

- Once outside of the Temple complex, the angel led Ezekiel to the east around the northeast corner of the Outer Wall to the outside of the Outer East Gate.

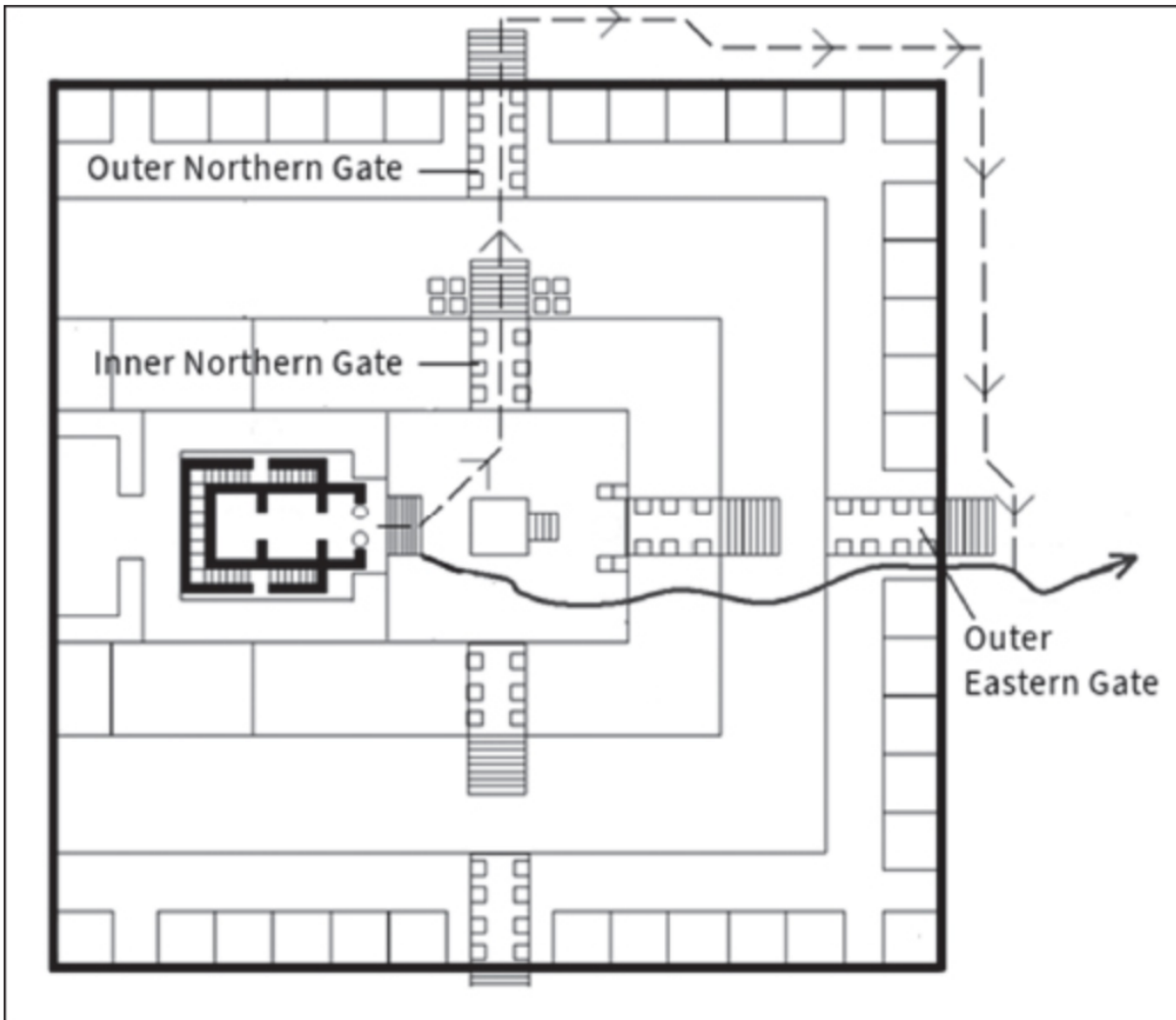
- "...facing east" - Zechariah recorded that the water will flow to the City of Jerusalem, then divide, with half flowing E toward the Dead Sea and half flowing W toward the Mediterranean (Zech 14:8).

- Ezekiel followed only the branch that went toward the east. The branching of these waters toward east and west of Jerusalem will provide the necessary water for the growing

of crops.

- "...spurting out" - *mepakkim*, derives from a root that suggests a narrow-necked vessel. Thus, it conveys the image of water trickling gently, such as a narrow stream escaping through a small opening in the Outer Wall.

— The water/stream exited the Temple on the right (south) side of the East Gate.



3 When the man went out toward the east with a line in his hand, he measured **a thousand cubits**, and he led me through the water, water *reaching* the ankles.

3 When the man went out toward the east with a line in his hand, he measured a thousand cubits, and he led me through the water, water *reaching* the ankles.

3 As the man went out toward the east, he carried a measuring line in his hand. He measured out 1,000 cubits as he led me through water that was ankle-deep.

3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles.

- After learning the origin of the Millennial River, Ezekiel now learns of its depth. The river's depth increases in four distinct stages.

- "...a thousand cubits" - 1,750 feet (533 meters), or about 1/3rd of a mile from the East Gate.

— At this point, the angel caused Ezekiel to cross the river. Ezekiel noted that the trickle had deepened to ankle level.

4 Again he measured a thousand and led me through the water, water *reaching* the knees. Again he measured a thousand and led me through *the water*, water *reaching* the hips.

4 Again he measured a thousand and led me through the water, water *reaching* the knees. Again he measured a thousand and led me through *the water*, water *reaching* the loins.

4 Then he measured out another 1,000 cubits, where he led me through water that was knee-deep. And then he measured out another 1,000 cubits, where the water was waist-deep.

4 Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.

- Another 1,750 feet (1.06 km) or 2/3rds of a mile (3,500 feet from the Temple complex), the water had risen to knee level.

- A third segment of 1,750 feet, a total of 5,250 feet from the Temple complex (1.6 km), the river was now waist deep.

5 Again he measured a thousand; *and it was* a river that I could not wade across, because the water had risen, *enough* water to swim in, a river that could not be crossed *by wading*.

5 Again he measured a thousand; *and it was* a river that I could not ford, for the water had risen, *enough* water to swim in, a river that could not be forded.

5 When he had measured out another 1,000 cubits, the water had become deep enough that I wasn't able to ford it. Instead, I would have had to swim through it.

5 Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

- The angel took a fourth measurement, another 1,750 feet (for a total now of 7,000 feet from the Temple complex, or 1.3 miles), the river had grown so deep that Ezekiel could no longer walk in it. The waters had become impassable, requiring one to swim to cross it.

— Unlike natural rivers that rely on tributaries, the Millennial River deepens on its own. This remarkable deepening, from a trickle to a mighty current, over a short distance, emphasizes the river's divine origin.

6 And he said to me, "**Son of man**, have you seen *this*?" Then he brought me back to the bank of the river.

6 He said to me, "Son of man, have you seen *this*?" Then he brought me back to the bank of the river.

6 Then, as he was bringing me back along the river bank, he asked me, "Son of Man, did you see all of this?"

6 And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river.

- The angel asked Ezekiel a rhetorical question about the miraculous deepening of the river.

- "...Son of man" - the last of 92 occurrences where Ezekiel is addressed as "son of man."

- The angel then brought Ezekiel to the bank of the river to witness its effects on the environment.

7 Now when I had returned, behold, on the bank of the river *there were* very many trees on the one side and on the other.

7 Now when I had returned, behold, on the bank of the river *there were* very many trees on the one side and on the other.

7 As we were coming back, I was amazed to see that there were many, many trees lining both banks of the river.

7 Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.

- These trees had not been present during his earlier journey along the stream. They appeared suddenly and miraculously, revealing the extraordinary regenerative power of the waters.

8 Then he said to me, "These waters go out toward the eastern region and go down into **the Arabah**; then they go toward the **sea, being made to flow** into the sea, and **the waters of the sea become fresh**.

8 Then he said to me, "These waters go out toward the eastern region and go down into the Arabah; then they go toward the sea, being made to flow into the sea, and the waters *of the sea* become fresh.

8 He told me, "This river flows toward the eastern territories all the way down into the Arabah, and from there its water flows toward the Dead Sea, where the sea water turns fresh.

8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.

- From the Temple compound, the river first traveled through the northern Zadokite section of the Holy Oblation before turning southward toward its final destination: the Arabah.
- "...the Arabah" - refers to the trench—known today as the Ghor—through which the Jordan River flows from the Sea of Galilee to the Dead Sea. It primarily refers to the Jordan Valley and the surrounding region near the Dead Sea, most of which today lies below sea level.
- "...sea" - refers to the Dead Sea (Cf. Joel 3:18); the waters flowing from the Temple, the Millennial River, will turn the Dead Sea into a fresh water lake.
- "...being made to flow" - *hamutzaim*, carries a dual sound, though it is not technically dual in form. Based on this nuance, Jewish rabbis interpreted the term to mean that the river will divide into two streams, one flowing into the Dead Sea and the other into the Mediterranean Sea.
- Although this interpretation cannot be derived solely from *hamutzaim*, it is consistent with details found in other passages of Scripture that describe the course of the Millennial River (Cf. Zech 14:8a).

Zech 14:8: And on that day living waters will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter.
- This verse states that the river will initially flow as a single stream southward to Jerusalem. From there, it will divide into two rivers: one flowing east into the Dead Sea and the other west into the Mediterranean Sea.
- Combining the details from 47:8b and its cross-reference, Joel 3:18, with the information provided in Zech 14:8, the course of the river becomes clear. It begins in the Temple compound, flowing eastward through Zadokite territory before turning southward through Levite territory.
- Upon reaching Jerusalem, the river divides into two streams. One branch flows eastward, descending through fertile, fruit-bearing slopes into the Dead Sea, while the other flows westward into the Mediterranean Sea. This dual course ensures that the river will pass through both sides of the prince's territory.
- "...the waters of *the sea* become fresh" - devoid of life due to its extreme salt concentration, the Dead Sea will become a source of life in the Messianic Age.

9 And it will come about that every living creature which swarms in every place where the **river** goes, will live. And **there will be very many fish**, for these waters go there and *the others* become fresh; so everything will live where the river goes.

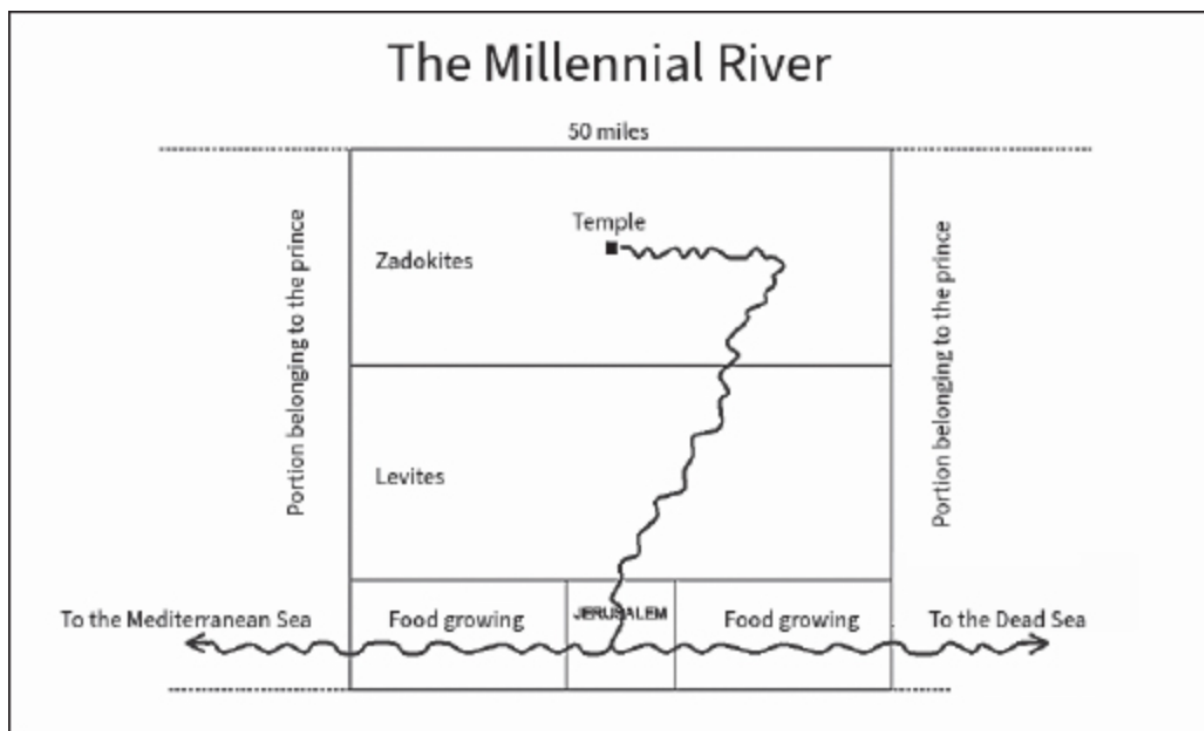
9 It will come about that every living creature which swarms in every place where the river goes, will live. And there will be very many fish, for these waters go there and *the others* become fresh; so everything will live where the river goes.

9 It will support all kinds of living creatures that will thrive abundantly wherever the river flows. There will be a great many fish, because this water will flow there and turn the salt water fresh. As a result, everything will live wherever the river flows.

9 And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

- "...river[s]" - *nahalayim*, plural, consistent with Zech 14:8, which states that the original river will divide at Jerusalem, flowing both east into the Dead Sea and west into the Mediterranean Sea.

- "...there will be very many fish" - the Dead Sea will be teeming with life



10 And it will come about that fishermen will stand beside it; from Engedi to Eneglaim there will be a place for **the spreading of nets**. Their fish will be according to their kinds, like the fish of **the Great Sea**, very many.

10 And it will come about that fishermen will stand beside it; from Engedi to Eneglaim there will be a place for the spreading of nets. Their fish will be according to their kinds, like the fish of the Great Sea, very many.

10 A day will come when fishermen will line its banks—from En-gedi to En-eglaim there will be plenty of room to spread out nets. There will be all sorts of species of fish, as abundant as the fish that live in the Mediterranean Sea. There will be lots of them!

10 And it shall come to pass, that the fishers shall stand upon it from En Gedi even unto En Eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

- "...the spreading of nets" - suggests a thriving fishing industry, something that is unimaginable today considering its high salt content.

- "...the Great Sea" - the Mediterranean Sea

- The Dead Sea will contain a diversity and abundance of fish comparable to the Mediterranean Sea, marking a complete reversal of its current condition.



11 But its swamps and marshes will not become fresh; **they will be left for salt.**

11 But its swamps and marshes will not become fresh; they will be left for salt.

11 "The river delta will consist of swamps and marshes that will remain a salt water wetland preserve.

11 But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

- The swamps and marshes at the extreme south end of the Dead Sea will be unaffected by the healing waters of the Millennial River.

- "...they will be left for salt" - *lemelach nittanu*, can be interpreted in two ways:
 - First, it may suggest judgment. The southern part of the Dead Sea lies near Edom, a region that will experience perpetual desolation during the Messianic Kingdom (Deut 29:23; Judges 9:45; Ps 107:34; Jer 17:6).
 - Alternatively, the phrase may indicate that this marshy land will serve as a resource for salt production, supplying the population of Israel—and possibly the entire world—with this vital commodity.
 - Both interpretations could also be intended: the area could remain under judgment while simultaneously providing an essential product.

12 And by the river on its bank, on one side and on the other, will grow all *kinds of* trees for food. Their leaves will not wither and their fruit will not fail. **They will bear fruit every month** because their water flows from the sanctuary, and their fruit will be for food and their leaves for healing."

12 By the river on its bank, on one side and on the other, will grow all *kinds of* trees for food. Their leaves will not wither and their fruit will not fail. They will bear every month because their water flows from the sanctuary, and their fruit will be for food and their leaves for healing."

12 Lining each side of the river banks, all sorts of species of fruit trees will be growing. Their leaves will never wither and their fruit will never fail. They will bear fruit every month, because the water that nourishes them will be flowing from the sanctuary. Their fruit will be for food and their leaves will contain substances that promote healing."

12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

- Fruit-bearing trees will line both banks of the river and its two branches. These trees will possess supernatural qualities.

- "...They will bear fruit every month" - there will be a continual harvest cycle.

— The reason for the increased agricultural productivity is because the river's source is the Temple, thus its waters will sustain an abundance of evergreen trees, which will produce a crop of fruit every month, emphasizing the divine, life-giving nature of the river.

— The purpose of these trees is two-fold: their fruit will be for food, and their leaves will be for healing.

Israel During the Millennial Kingdom (Ezek 47:13—48:29)

For the first time in Israel's history, the Jews will possess and settle in all of the Promised Land, and it will again be subdivided into the 12 tribal divisions. But these tribal divisions

will be different than those described in Joshua. Ezekiel states that the division of the entire Promised Land will be the final fulfillment of God's covenant promises (v13-14). The northern boundary will extend from the Mediterranean Sea to the Euphrates River (v15-17), incorporating much of modern Lebanon and Syria. The eastern border will move south from the Euphrates River, incorporating the Golan Heights and portions of Syria almost up to Damascus, and continue south to where the Jordan River leaves the Sea of Galilee. The river will be the eastern border to the Dead Sea's southern end (v18). From there the southern border will go westward, incorporating the Negev and parts of Sinai all the way along the Brook of Egypt (the modern Wadi-el-Arish) to the point where it reaches the Mediterranean Sea (v19), the western border (v20).

(b) Boundaries (47:13-20)

Verses 13-14 reveal that the complete fulfillment of the Abrahamic Covenant, particularly as it pertains to Israel's boundaries, will occur only in the Messianic Kingdom.

(i) Introduction (47:13-14)

13 This is what the Lord GOD says: "This *shall be* the boundary by which you shall divide the land for an inheritance among the twelve tribes of Israel; **Joseph shall have two portions.**

13 Thus says the Lord GOD, "This *shall be* the boundary by which you shall divide the land for an inheritance among the twelve tribes of Israel; Joseph *shall have* two portions.

13 This is what the Lord GOD says: "This is to be the territorial border by which you apportion the land for an inheritance among the twelve tribes of Israel, with Joseph double-portioned.

13 Thus saith the Lord GOD; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions.

- *Yahweh* Himself will once again apportion the land among the twelve tribes, but the geographical layout will differ significantly from the divisions established under Joshua. While the boundaries will be new, the tribal identities will remain intact, marking a continuation of Israel's inheritance within the Messianic Kingdom.

- "...Joseph *shall have* two portions" - this reflects Joseph's status as the father of two tribes: Ephraim and Manasseh. They are often referred to as "half-tribes" but these two lineages collectively represent the tribe of Joseph and together inherit the double portion promised to Joseph by Jacob (Gen 48:5-6,22).

— The north to south boundaries span about 280 miles (Cf. Num 34:1-12), according to the original promise of Jacob (Gen 48:5,22).

— The historical background to this inheritance is significant. Reuben, Jacob's firstborn, originally held the birthright, which would have entitled him to a double portion of

inheritance. However, Reuben forfeited his birthright because of a grievous sin committed against his father (Gen 35:22; 49:3-4).

— Consequently, the double portion was transferred to Joseph. This transfer was formally declared in Gen 48, where Jacob adopted Joseph's two sons, Ephraim and Manasseh, as his own and bestowed upon them the birthright inheritance.

— Jacob reiterated this in his prophetic blessing of Joseph in Gen 49:22-26. The Chronicler later affirmed this arrangement explicitly in 1 Chr 5:1.

14 And you shall divide it for an inheritance, each one equally with the other; for I swore to give it to your forefathers, and this land shall fall to you as an inheritance.

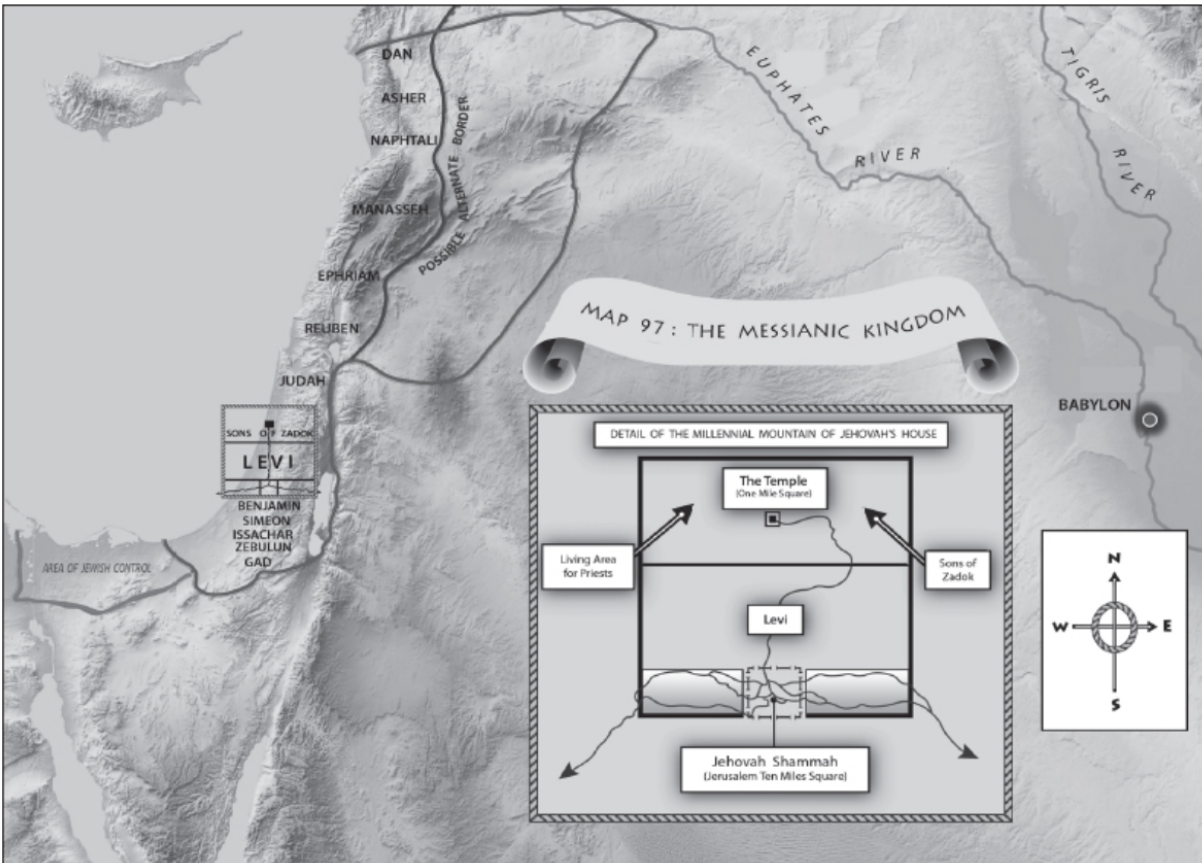
14 You shall divide it for an inheritance, each one equally with the other; for I swore to give it to your forefathers, and this land shall fall to you as an inheritance.

14 Apportion it for their inheritances, distributing everything equally as if you were distributing things to your own brother, which is how I promised to give it to your ancestors. This way, the land will fall to you as an inheritance.

14 And ye shall inherit it, one as well as another: concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

- Unlike in the Mosaic period, where tribal allotments varied in size according to population (Num 26:52-56), each of the 12 tribes will receive an equal portion of land in the Messianic Kingdom. This equal division reflects God's faithfulness to His promises.

This fulfillment encompasses both the Abrahamic Covenant and the Land Covenant. God's oath to Abraham and his descendants (Gen 15:18-21) will finally find its complete realization when the entire Promised Land is given to Israel as a possession: this land shall fall unto you for inheritance. In the Messianic Kingdom, the Jewish people will at last dwell securely in the land promised to their forefathers, an eternal testament to God's covenantal faithfulness.



This map illustrates the approximate extent of the Promised Land as described in Gen 15:18; Num 34:1-2; Ezek 47:15-20.

The Land Covenant

God promised Abraham and his descendants the land of Palestine (Gen 13:14-17; 15:17-21) and that promise has never been rescinded. Whether Israel experienced blessing in the land was conditioned on her obedience (Deut 28), but her right to possess the land has never been revoked.

When God inaugurates His New Covenant with Israel in the future, she will be restored to her place of blessing in the land (Ezek 36-37). To prepare the people for this new occupation, God defined the boundaries of the country. Israel's borders during the Millennium will be similar to those promised during the time of Moses (Num 34:1-12).

(ii) Northern border (47:15-17)

15 "And this *shall be* the boundary of the land: on the north side, from the Great Sea by the way of Hethlon, to the entrance of Zedad;

15 "This *shall be* the boundary of the land: on the north side, from the Great Sea by the way of Hethlon, to the entrance of Zedad;

15 "This is to be the border for the land: on the north side, from the Mediterranean Sea by the Hethlon Road to the entrance of Zedad,

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;

- Verses 15-17 delineate the northern border of millennial Israel. Of the nine place names mentioned, only four can be identified with certainty, leaving the precise layout of this border open to interpretation.

- "...from the Great Sea" - from the Mediterranean Sea

- "...the way of Hethlon" - exact location uncertain. Two possibilities:

— One earlier suggestion is Adlun (Aadloun), located in southern Lebanon, approximately 10 miles north of Tyre.

— A more likely option is Heitela, situated roughly 20 miles northeast of Tripoli.

— The distance between these two locations is substantial, spanning approximately 120 miles.

- "...the entrance of Zedad" - could correspond to Sadad, a location southeast of Homs in modern Syria.

16 Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazer-hatticon, which is by the border of Hauran.

16 Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazer-hatticon, which is by the border of Hauran.

16 Hamath, Berothah, Sibraim (which lies between the border of Damascus and the border of Hamath), and Hazer-hatticon, which is on the border of Hauran.

16 Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazer-hatticon, which is by the coast of Hauran.

- "Hamath" - identified with modern Hama on the Orontes River, 115 miles north of Damascus

- "...Berothah" - like the same as Berothai (2 Sam 8:8). If so, it would correspond to modern Bereitan, south of Ba'albek in Lebanon.

- "...Sibraim" - Ziphron, mentioned in Num 34:9 as part of Israel's northern boundary

- "...which is between the border of Damascus and the border of Hamath" - suggests that even Ezekiel's contemporaries were unfamiliar with this site

- "...Hazer-hatticon" - means "central Hazer"; the Zondervan Atlas of the Bible notes:

"Because of the position in the list, it seems to be either an alternate form, or scribal error for, Hazer Enan [mentioned in the next verse]."

— If this assumption is correct, Hazer-hatticon would likely be located about 70 miles northeast of Damascus, roughly aligning with Tripoli and Lebo-Hamath in a west-east orientation.

— However, Ezekiel's mention of Hazer-hatticon as being near the region of Hauran—identified with the modern Golan Heights—suggests a location further south.

17 The boundary shall extend from the sea *to* **Hazar-enan** *at* the border of Damascus, and on the north toward the north is the border of **Hamath**. This is the north side.

17 The boundary shall extend from the sea *to* Hazar-enan *at* the border of Damascus, and on the north toward the north is the border of Hamath. This is the north side.

17 The border is to proceed from the Mediterranean Sea to Hazer-enan (a border of Damascus), and on the north facing north is to be the border of Hamath. This is to be the north side.

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

- "...Hazar-enan" - has not been positively identified, but many scholars associate it with modern Qaryatein, 70 miles northeast of Damascus.

- "...Hamath" - a city-state located roughly 100 miles north of Damascus on the Orontes River.

(iii) Eastern border (47:18)

18 "The east side, from between **Hauran**, Damascus, **Gilead**, and the land of Israel, *shall be* the Jordan; from the *north* border to **the eastern sea** you shall measure. This is the east side.

18 "The east side, from between Hauran, Damascus, Gilead and the land of Israel, *shall be* the Jordan; from the *north* border to the eastern sea you shall measure. This is the east side.

18 "The eastern extremity is to proceed from between Hauran and Damascus, then between Gilead, and then through the land of Israel—the Jordan River. You are to measure from the northern border to the Dead Sea. This is to be the eastern perimeter.

18 And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side.

- "...Hauran" - the Golan Heights

- "...Gilead" - the area east of the Jordan River

- "...the eastern sea" - the Dead Sea

- The eastern border of the Promised Land will run between the Golan Heights and Damascus before moving through Gilead, the area east of the Jordan River, and continuing along the Jordan River south to the Dead Sea.

— This reverts to the original Mosaic boundary in Num 34:10-12. Notably, the east bank of the Jordan River will not be part of millennial Israel, as it was not originally included in the

Promised Land.

(iv) Southern border (47:19)

19 "The south side toward the south *shall extend* from **Tamar** as far as the waters of **Meribath-kadesh**, to the brook of *Egypt and* to the Great Sea. This is the south side toward the south.

19 "The south side toward the south *shall extend* from Tamar as far as the waters of Meribath-kadesh, to the brook of *Egypt and* to the Great Sea. This is the south side toward the south.

19 "You are to determine the southern extremity running from Tamar as far as the waters of Meribath-kadesh, then from there proceeding to the Wadi, and then to the Mediterranean Sea. This is to be the southern perimeter.

19 And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward.

- "...Tamar" - another name for Hazazon-tamar (Gen 14:7) located southwest of the Dead Sea.

- "...Meribath-kadesh" - Kadesh-Barnea (Num 27:14)

- It then cuts southwest through the Negev Desert and the Wilderness of Zin, reaching the brook of Egypt, identified as the modern Wadi el-Arish. The boundary follows the wadi until it empties into "the Great Sea, the Mediterranean.

— The territory described here mirrors the southern boundary established under Moses in Num 34:1-5.

(v) Western border (47:20)

20 "And the west side *shall be* the Great Sea, from the *south* border to a point opposite Lebo-hamath. This is the west side.

20 "The west side *shall be* the Great Sea, from the *south* border to a point opposite Lebo-hamath. This is the west side.

20 "The western perimeter is to be the Mediterranean Sea, from the southernmost border to a location opposite the entrance to Hamath. This is to be the western perimeter.

20 The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side.

- The Mediterranean Sea is the western border (Cf. Num 34:6)

(c) Division of the land (47:21—48:29)

Verses 21-23 are a prelude to Ezekiel's detailed description of the division of the Promised Land in Ezek 48.

(i) Inheritance of the alien (47:21-23)

21 "So you shall divide this land among yourselves according to the tribes of Israel.

21 "So you shall divide this land among yourselves according to the tribes of Israel.

21 "You are to apportion this land among yourselves according to the tribes of Israel,

21 So shall ye divide this land unto you according to the tribes of Israel.

- The land (v15-20) will be divided among all 12 tribes of Israel. The details on how each tribe will receive its portion are provided in 48:1-7,23-29.

22 You shall divide it by lot for an inheritance among yourselves and among **the strangers who stay in your midst, who bring forth sons in your midst**. And they shall be to you as the native-born among the sons of Israel; they shall be allotted an inheritance with you among the tribes of Israel.

22 You shall divide it by lot for an inheritance among yourselves and among the aliens who stay in your midst, who bring forth sons in your midst. And they shall be to you as the native-born among the sons of Israel; they shall be allotted an inheritance with you among the tribes of Israel.

22 dividing it by lottery among yourselves and among the foreigners who live among you and bear children among you. You are to treat them like native-born Israelis. Among you they, too, are to be allotted an inheritance with the tribes of Israel.

22 And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

- "...the strangers who stay in your midst" - Gentiles

— This doesn't mean that Gentiles will receive tribal boundaries; this refers to the process (by lot) of allocating individual or family inheritances to Gentiles within each tribe's designated territory.

- "...who bring forth sons in your midst" - these Gentiles are likely intermarried with Jews. These Gentiles will be treated as equals to native Jews, with full rights of land ownership and inheritance.

— These privileges were restricted under the Mosaic Law. While it mandated equal treatment of Gentiles residing in the land (Lev 19:34; 24:22; Num 15:29), it restricted them from owning land. This restriction will no longer apply in the Messianic Kingdom.

— The only conditions for Gentiles to inherit land are their permanent residence in Israel and, potentially, intermarriage with the Jewish people.

23 And in the tribe with which the stranger resides, there you shall give *him* his inheritance," declares the Lord GOD.

23 And in the tribe with which the alien stays, there you shall give *him* his inheritance," declares the Lord GOD.

23 Furthermore, you are to provide the foreigner's inheritance there in the tribe within which he remains," declares the Lord GOD.

23 And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord GOD.

- These Gentiles will be fully integrated into the tribal system of Israel. They will receive a portion of the land of the tribe in which they dwell. The strangers (Gentiles) will not remain a distinct community, but will inherit their portions among the tribes and be absorbed into the various tribes.