

Ezekiel 45:8

Authorized King James Version (KJV)

In the land shall be his possession in Israel: and my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes.

Analysis

God's land distribution promise—"In the land shall be his possession in Israel: and my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes"—establishes justice. The Hebrew נַחֲלָה (nachalah, 'possession') indicates inherited property rights. The prohibition against oppression (Hebrew יָנָה, yanah—wrong, defraud, oppress) addresses historical abuses where rulers confiscated land (Ahab and Naboth's vineyard, 1 Kings 21). Tribal land distribution according to inheritance preserves family patrimony. Reformed theology sees this as teaching property rights, limited government, and just rulers who protect rather than plunder citizens. Christ's kingdom establishes ultimate justice where 'they shall sit every man under his vine and under his fig tree' (Micah 4:4).

Historical Context

Israel's kings frequently oppressed citizens economically. Saul confiscated land for redistribution (1 Samuel 8:14). Ahab murdered Naboth to steal his vineyard (1 Kings 21). Jehoiakim practiced injustice and forced labor (Jeremiah 22:13-19). The prophets consistently condemned economic oppression (Isaiah 5:8, 10:1-2; Amos 5:11; Micah 2:2). The jubilee year prevented permanent land alienation (Leviticus 25:23-28), maintaining tribal inheritances. Ezekiel's vision promises rulers will respect property rights and govern justly. The tribal distribution (Ezekiel 48) ensures equitable access to land—primary economic resource in agricultural

society. This establishes principle: just government protects property rights and prevents elite monopolization of resources.

Related Passages

Romans 1:17 — The righteous shall live by faith

James 2:17 – Faith and works

Study Questions

1. How do you use your resources and authority—to serve others or exploit for personal gain?
2. What does God's prohibition against oppression teach about Christian responsibility toward the economically vulnerable?
3. How seriously do you take stewardship of your 'possession'—using resources justly versus hoarding or exploiting?

Interlinear Text

וְאַתֶּן	לְאַחֲרֵי	לֹא	וְהִיא	וְפָאֵרֶץ	In the land	H1961	H0	shall be his possession	לְאַחֲרֵי המזבח	וְאַתֶּן לְשָׁרָא	וְאַתֶּן	H3808	H3478
H776									H272				

וְבָא רֹץ עַמּוֹ אֶת נְשִׁיאִים יְמִינָה וְעַד יְמִינָה
shall no more oppress and my princes my people In the land

לִשְׁבָּתִים: וְיַחַן וְלִבְּיַת יְשָׁרָאֵל תְּבִרְאֵת הַיּוֹם
according to their tribes shall they give to the house in Israel according to their tribes

Additional Cross-References

Ezekiel 46:18 (Parallel theme): Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

Jeremiah 23:5 (Parallel theme): Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

Ezekiel 22:27 (Parallel theme): Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.

Joshua 11:23 (References Israel): So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.

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