

Ezekiel 47:22

Authorized King James Version (KJV)

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.

Analysis

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—Land distribution: הפילו אותה בַּנֹּחֲלָה (hippîlû 'ôtāh bēnaḥlālāh, 'cast it by lot for inheritance') לָכֶם וּלְהַגְרִים (lākhem ûlēhaggērîm, 'to you and to the sojourners/foreigners') who הַגְרִים בְּתוֹכְכֶם (haggārîm bêtôkhēkhēm, 'sojourn in your midst'), אֲשֶׁר־הוֹלִידוּ בָנִים בְּתוֹכְכֶם (āsher-hôlîdû bānîm bêtôkhēkhēm, 'who have begotten children among you').

This revolutionary provision grants גְּרִים (gērîm, 'sojourners/foreigners') land inheritance—unprecedented. Mosaic law protected strangers (Exodus 22:21, Leviticus 19:33-34, Deuteronomy 10:18-19) but didn't grant tribal land. Ezekiel's vision extends inheritance to resident aliens who bear children in Israel, demonstrating millennial kingdom's inclusiveness while maintaining covenant structure. This foreshadows Gospel: Gentiles grafted into Israel (Romans 11:17-24), becoming fellow heirs (Ephesians 3:6).

Historical Context

Old Testament distinguished between temporary sojourners and permanent residents. Some laws applied equally (Numbers 15:15-16), others didn't. Land inheritance remained tribal (Leviticus 25:23-28). Ezekiel's innovation—granting resident aliens land—points to new covenant's radical inclusion. Jesus broke dividing wall (Ephesians 2:14), making all believers Abraham's seed (Galatians 3:29). Millennial kingdom consummates this: Israel restored, Gentiles included, all united in Messiah.

Related Passages

John 15:13 — Greatest form of love

1 John 4:8 — God is love

Study Questions

1. How does granting foreigners land inheritance demonstrate millennial inclusiveness?
2. What is the relationship between Ezekiel's foreign inclusion and Gentiles in new covenant?
3. How do you reconcile Israel's distinctiveness with Gentile inclusion?

Interlinear Text

וְהָיָה הַ	וְהָיָה הַ	וְהָיָה הַ	וְהָיָה הַ	וְהָיָה הַ	וְהָיָה הַ
H1961	And it shall come to pass that ye shall divide	H853	inheritance	H0	
	H5307		H5159		
וְלַהֲגָרִים	וְלַהֲגָרִים	וְלַהֲגָרִים	וְלַהֲגָרִים	וְלַהֲגָרִים	וְלַהֲגָרִים
unto you and to the strangers	that sojourn	among	H834	you which shall beget	
H1616	H1481	H8432		H3205	
בְּבָנֵי יִ	בְּבָנֵי יִ	בְּבָנֵי יִ	בְּבָנֵי יִ	בְּבָנֵי יִ	בְּבָנֵי יִ
among the children	among	H1961	H0	in the country	among the children
H1121	H8432			H249	H1121
יִשְׂרָאֵל:	יִשְׂרָאֵל:	יִשְׂרָאֵל:	יִשְׂרָאֵל:	יִשְׂרָאֵל:	יִשְׂרָאֵל:
of Israel	H854	And it shall come to pass that ye shall divide	inheritance		
H3478		H5307	H5159		
בְּתוֹךְ	בְּתוֹךְ	בְּתוֹךְ	בְּתוֹךְ	בְּתוֹךְ	בְּתוֹךְ
among	the tribes	of Israel			
H8432	H7626	H3478			

Additional Cross-References

Colossians 3:11 (Parallel theme): Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

Ephesians 3:6 (Parallel theme): That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

Romans 10:12 (Parallel theme): For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Acts 11:18 (Parallel theme): When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Acts 15:9 (Parallel theme): And put no difference between us and them, purifying their hearts by faith.

Isaiah 14:1 (References Israel): For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

From KJV Study • kjevstudy.org