

Ezekiel 48:6

Authorized King James Version (KJV)

And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.

Analysis

And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben. Reuben, Jacob's firstborn by Leah, receives the sixth portion. Historically, Reuben lost birthright privileges due to sexual sin (Genesis 35:22, 49:3-4: "unstable as water, you shall not have preeminence, because you went up to your father's bed"). His tribe settled east of Jordan (Numbers 32), participated half-heartedly in the conquest (Joshua 22:1-6), and was among the first exiled.

That Reuben receives full inheritance in Ezekiel's vision—not preeminent position but not excluded either—demonstrates **restorative grace that doesn't erase consequences but transcends them**. Reuben's placement south of Ephraim and north of Judah, in the heartland rather than the periphery, symbolizes restoration from exile and rehabilitation of reputation. Sin's consequences (loss of birthright status) remain, but covenant membership and inheritance are secured by grace.

The Hebrew name Re'ûvên (רְאוּבֵן) means "See, a son!"—Leah's joyful cry hoping to win Jacob's love (Genesis 29:32). In the restoration vision, God sees Reuben not through the lens of disqualifying sin but as "a son" fully accepted. This prefigures Romans 8:15-17: adoption as sons and joint-heirs with Christ, receiving inheritance not by natural birthright but by gracious adoption.

Historical Context

Reuben's tribe was militarily weak and historically insignificant after settling Transjordan. During the judges period, Reuben failed to support Deborah and Barak against Sisera (Judges 5:15-16: "great searchings of heart... why did you sit among the sheepfolds?"). By the exile, Reubenites had been absorbed into surrounding peoples, their tribal identity effectively lost.

Yet God's promise through Moses included Reuben: "Let Reuben live, and not die" (Deuteronomy 33:6). Ezekiel's vision fulfills this promise eschatologically. Jewish tradition held that among the exiles were remnants of all twelve tribes, preserving the hope that God would restore all Israel, not just Judah. The inclusion of historically insignificant tribes like Reuben emphasized divine sovereignty over historical outcomes.

Related Passages

Ephesians 2:8 — Salvation by grace through faith

Romans 10:9 — Confession and belief for salvation

Study Questions

1. How does Reuben's restoration encourage those who have forfeited opportunities through sin?
2. What does equal inheritance for the "failed firstborn" teach about God's kingdom values versus worldly primogeniture?

Interlinear Text

וְעַל	גֹּב וְלִ	אֶפְרַיִם	פָּאָת	קֵדִי	וְעַד	פָּאָת
H5921	And by the border	of Ephraim	side	from the east	H5704	side
	H1366	H669	H6285	H6921		H6285
יָמָה	יְאֹבֵד	אֶחָד:				
even unto the west	portion for Reuben	a				
H3220	H7205	H259				

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