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A Transformed Inheritance

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus – **November 23, 2014**

Ezekiel 47:13-23

Introduction: The boundaries of nations have changed during the course of history. The ancient empires Egypt, Assyria, Babylon, Persia, and Macedonia replaced one another and changed the political configuration of the lands they conquered. Today, there is hardly a trace of their boundaries.

The once-mighty Roman Empire eventually disintegrated into an eastern Byzantine Empire and a European patchwork of Germanic kingdoms. And even these were changed as medieval invaders came and went, either uniting or dividing them.

...The land God **promised** to Abraham and Moses for their **descendants** in **Canaan** will be reoccupied in the Millennial kingdom by the tribes to whom it was allotted by Joshua. God keeps his promises!

(Source: The Bible Expositor and Illuminator, Union Press Publication-Christian Life Series)

Ezekiel 47:13, 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.

NOTE: Of the land of Israel, as described in the following verses; which being different from, and much larger, and more extensive, than it was in the times of Moses or Joshua, or than it was either before or after the captivity in Babylon, shows that this must be understood either of the land of Canaan, as it will be when possessed and inhabited by the Jews, upon their conversion in the **latter day**; or rather of the church of Christ, which is far greater than it was under the former dispensation; and especially it will be still more extensive hereafter, when **Christ's kingdom** will be from sea to sea, and his dominion from the river to the ends of the earth; and from the rising of the sun to the setting of the same, his name shall be great among the Gentiles. This subject is reassumed from (Ezekiel 45:1-8) after the insertion of various things of moment and importance there, a **reserve** upon the division of the land is made of a **holy portion** of it, for the sanctuary; for the priests, the ministers of it; for the Levites, the ministers of the house; and for a possession of the city, and of the prince; and the rest to be given to the house of Israel, the boundaries of which, are here fixed: **whereby ye shall inherit the land, according to the twelve tribes of Israel**; by which are meant, not literal Israel, or according to the flesh, these being not all Israel, or the children of God, and so not heirs, and shall not inherit; but **spiritual Israel**, or the special people of God, that shall dwell in the **church**, and enjoy all the privileges of it... **Joseph** shall have **two "portions"** for his **TWO** sons, **Ephraim** and **Manasseh**, and in virtue of the **birthright** which fell to him on the **forfeiture** of it by Reuben; he was an eminent (exalted in rank) type (symbol) of Christ, with whom the saints are joint heirs; and who has two portions, **ONE** for himself as Mediator, and another for them. *(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)*

Romans 2:28-29, For he is not a Jew, which is one **outwardly**; neither is that **circumcision**, which is outward in the **flesh**: But he is a Jew, which is one **inwardly**; and circumcision is that of the **heart**, IN the **SPIRIT**, and **not** in the letter; whose praise is not of men, but of God.

Spirit defined 4151, pneuma pnyoo'-mah: VITAL (of life) **principle** (source), **spirit** [the intelligent, immaterial {not made of matter} and **IMMORTAL** {able to last forever} part of man].

Thought 1. Another definition of spirit is “breath.” However, in the context of it as a part of man, breath does not fit the meaning intended in this verse.

Romans 8:17, And if children, then heirs; **heirs** of God, and joint-heirs WITH Christ; if so be that we suffer with him, that we may be also glorified together.

Ezekiel 47:14, *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.*

NOTE: That is, the twelve tribes shall equally inherit it; one tribe shall not have more, and another less, but each alike: this was not the case, at the division of the land, in the times of Moses and Joshua; for to such tribes as were very numerous a greater inheritance was given; and to those that were fewer in number a lesser inheritance, (Numbers 26:54) (33:54), and upon the return from the Babylonish captivity, as the tribes of Judah and Benjamin were the largest, and indeed the only tribes that returned as such, they had the share of the land; but as this respects the dispensation, it signifies, that those who are **true Israelites** indeed shall **share** in the same Gospel church state, the privileges and immunities of it alike, with all the blessings of grace and eternal glory; they being all one in Christ Jesus, (Galatians 3:28): **concerning the which I lifted up my hand to give it unto your fathers**; that is, swore that he would give unto them the land of Canaan; typical (representative) of the Gospel church state and the heavenly glory; which are as sure to all the seed, by the word and OATH of God, as that was: **this land shall fall unto you for inheritance**; by lot, by the appointment of God, and a goodly one it is, (Ps. 16:6, 47:4). (Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Galatians 3:28, There is neither Jew nor Greek, there is neither bond nor free, there is neither MALE nor FEMALE: for ye are all **ONE** (single by union) in Christ Jesus.

Hebrews 6:11-19, And we desire that every one of you do shew the same diligence to the full assurance of **hope** unto the end: That ye be not **slothful** (LAZY), but **followers (imitator)** of them who through FAITH and PATIENCE **inherit** the PROMISES. For when God made **promise** to Abraham, because he could swear by no greater, he **swore** by himself, saying, Surely blessing I WILL bless thee, and multiplying I WILL multiply thee. And so, after he had **patiently** endured, he obtained the **promise**. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

Wherein God, willing more abundantly to show unto the **heirs** of promise the **immutability (unchangeability)** of his counsel (WILL), confirmed *it* by an OATH: That by two immutable things, in which it was impossible for God to LIE, we might have a strong **consolation (comfort)**, who have fled for refuge to lay hold upon the HOPE set before us: Which HOPE we have as an ANCHOR of the soul (MIND) both **sure (certain)** and **stedfast (firm)** and which entereth into that within the veil...

Ezekiel 47:15-17, *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; Hamath, Berothah, Sibram, which is between the border of Damascus and the border of Hamath; Hazarhatticon, which is by the coast of Hauran. 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**.

NOTE: The description of the borders of the land begins on the north side; because the Gospel, and the interest of Christ, would be, as they now are, chiefly in the northern part of the world, before the latter day glory takes place, and from thence spread into the other parts of it: **...the great sea**, the line of this border shall begin at the **Mediterranean sea**, commonly called the great sea, and so proceed to Hethlon, a city in Syria Damascene, and from thence to Zedad; of which see (Numbers 34:8), the description is taken all along from the places which were on the **border of Canaan**, or in countries adjacent to it, which plainly point out the enlargement of it.

Hamath, Berothah, Sibraim The line of the northern border should be drawn on by Hamath, the same with Antiochia in Syria, since called Epiphania, as Jerom observes, from Antiochus Epiphanies; and go on by Berothah, a city of Hadadezer king of Zobah, (2 Samuel 8:8), the same with the Barothena of Ptolemy, placed by him in Syria; and from thence the line would be carried on to Sibraim, a city in Arabia Deserta: **which is between the border of Damascus**; the chief city in Syria: and the border of Hamath; before mentioned. Calmet imagines it to be that which Ishmael Abulfeda calls Hovvarin; which he says is a village of the country of Ems or Hamath, to the southeast of the city.

Hazarhatticon, which is by the coast of Hauran; this seems to be explanative of Sibraim, which lay between the border of Damascus and the border of Hamath; and therefore is called the middle town or village, as "Hazarhatticon" signifies; and lay by the coast of Hauran, which Jerom calls a town of Damascus, with which it is mentioned, (Ezekiel 47:18), from whence the country adjacent is called Auranitis, as this place is here by the Septuagint. The Targum calls Hazar the fish pool of the Agbeans; but for what reason, and what is meant by it, I know not.

And the border from the sea shall be Hazarenan, the border of Damascus Which was the furthest part and end of the northern border, as fixed by Moses, (Num. 34:9): and the north northward, and the border of Hamath; if this is carrying on the border further, it seems to be another Hamath, distinct from the former, (Ezekiel 47:16), and this is the north side: of the land, and the description of the **northern border** of it, from the **Mediterranean sea** to **Hazarenan**. (Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Ezekiel 47:18, 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**.

NOTE: The line of the eastern border of the land shall begin at Hauran or Auranitis; see (Ezekiel 47:16), which lay to the south of Damascus: and it follows, **and from the land of Israel by Jordan, from the border unto the east sea**; and so from Damascus, the metropolis of Syria; and likewise from Gilead, a mountain and country beyond Jordan; and also from that part of the land of Israel near to Jordan; and so from the northern border to the east sea, or sea of Galilee or Tiberias: **...this is the east side**: of the land, or the **eastern border** of it, reaching from Hauran to the lake of Gennesaret, or to the **Salt sea**, the sea of Sodom; see (Numbers 34:10-12). (Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Ezekiel 47:19, 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.

NOTE: **...south side southward from Tamar** Not Jericho, as the Targum, Jarchi, and Kimchi, called by this name from the palm trees which grew near it; according to Jerom, this is Palmyra, so called for the same reason; but it is rather Engedi, called Hazazontamar, (2 Chronicles 20:2), the line of the southern border began here, and went on, **...to the waters of strife in Kadesh**; to the waters of Meribah in Kadesh; so called, from the

strivings of the children of Israel with the Lord there, (Numbers 20:1, 13): the river to the great sea; it proceeded by the river of Egypt, the river Sihor, the Nile, which is before Egypt, (Joshua 13:3; 15:47) and so on to the Mediterranean sea: **...this is the south side southward**; the south side of the land, and the **southern border** of it.

Ezekiel 47:20-21, *The west side also shall be the great sea from the border, till a man come over against Hamath. This is the **WEST side**. So shall ye divide this land unto you according to the tribes of Israel.*

NOTE: From the border of Egypt, and the river of it, to the Mediterranean sea, is the west side of the land, and the western border of it; hence the western point is often expressed in Scripture by the sea: **till a man come over against Hamath**; Antioch in Syria; see (Ez. 47:16) **this is the west side**; of the land, and of the western border of it. **divide this Land...** As thus bounded, EAST, WEST, NORTH, and SOUTH: according to the tribes of Israel; (See Gill on Ezekiel 47:13).

(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Ezekiel 47:22, *And it shall come to pass, that ye shall divide it by lot for an **inheritance** unto you, and to the **strangers that sojourn (dwell)** 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.*

NOTE: In former divisions of the land, no place was given to strangers; but in this division, (which seems to have no other reference than to the Gospel, for literally such a division never took place,) the strangers are to have an inheritance; intimating **the calling** of the **Gentiles** INTO the Church of Christ, to an **inheritance** that is incorruptible, undefiled, And that fadeth not away. Glory be to God for his unspeakable gift! Amen. Amen.
(Source: *The Adam Clarke Commentary* classic.studylight.org/com/acc/)

NOTE: **...it shall come to pass** In the last days, under the **Gospel dispensation**: **... ye shall divide it by lot for an inheritance unto you**; who were Israelites, both by natural descent, and by the SPIRIT and GRACE of God: the Gospel was **first preached** to **Israel** after the flesh, and made effectual to the conversion of many of them; and the first churches were made up of them, and they shared all the blessings and privileges thereof; as they also will in the latter day, when converted: **and to the strangers that sojourn among them**; not such as were strangers to spiritual and divine things; for this would contradict the rule in (Ezekiel 44:9), but **converted Gentiles**, so called because of their natural descent and civil state, being, with respect to both, aliens from the commonwealth of Israel; yet were to be, as they have been, and will be, taken into the same Gospel church state with the BELIEVING Jews: **which shall beget children among you**; not only in a natural, but in a spiritual sense; be the means of begetting many souls again to the lively hope of a glorious inheritance: **...as born in the country among the children of Israel**; that is, the children begotten by the Gentiles shall be considered all one as those of the children of Israel, being **born again** of the same Spirit and grace; and so have an equal right to the same privileges, and to which they shall be admitted: **they shall have inheritance with you among the tribes of Israel**; this is a **new thing**, and what in a literal sense was never granted; for though in the times of Moses and onward, and by his direction from the Lord, such as have been called proselytes of the gate, and proselytes of righteousness, have been admitted to various privileges, by conforming to certain rules, rites, and ceremonies, yet never were allowed to have any inheritance in the land; and, after the captivity, Ezra and Nehemiah drove out the strangers, who by affinity with some had got among them: but this respects **Gospel times**, and the coalition of Jews and Gentiles in the same church state; where there is no difference, but Christ is all IN all; where they are admitted to the same **ordinances** of **baptism** and the **Lord's supper**; partake of the same blessings of grace, and promises of

the word, and have an equal right to the heavenly inheritance: (Ephesians 3:6), is the best commentary on this passage; which contains the same **mystery** the Apostle Paul was acquainted with, that the **Gentiles** should be **fellow heirs**, and of the same body, and partakers of his promise in Christ by the Gospel; (See Gill on Eph. 3:6). See (Eph. 2:12-20) (Colossians 3:11) (1 Corinthians 12:13).

(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Ephesians 3:4-7, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the **Gentiles** should be **fellowheirs**, and of the **same body**, and partakers of his **promise IN Christ** by the gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

Ephesians 2:13-16, But now in Christ Jesus ye who sometimes **were** far off are made nigh by the blood of Christ. For he is our peace, who hath made both ONE, and hath broken down the middle wall of partition between us; Having abolished in his flesh the **enmity (hostility, hatred)**, even the law of commandments contained in ordinances; for to make IN himself of twain ONE **new man**, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the **enmity (hostility, hatred)** thereby ...

1 Corinthians 12:13, For by one Spirit are we all **baptized (submerge)** into ONE body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into ONE Spirit.

Ezekiel 47:23, *And it shall come to pass, that in what tribe the **stranger sojourneth (dwell)**, there shall ye give him his **inheritance**, saith the Lord GOD.*

NOTE: ...in what tribe the stranger sojourneth Whatsoever particular congregation or church these strangers and sojourners (as all the Lord's people are in this world, and even in their church state), or those Gentiles before described, shall be nearest unto, and to which they shall propose themselves for communion, they shall be readily admitted: **there shall ye give him his inheritance, saith the Lord God;** allow him a name and a place; put him in the possession of all church privileges and immunities; look upon him as a member, a **brother**, a fellow citizen, as an **heir together** of the grace of life, and as equally entitled to the inheritance of the saints IN light; and for this they have the authority and order of Jehovah (*Yahweh*) himself.

(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Acts 26:15-20, And I said, Who art thou, Lord? And he said, I am **Jesus** whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this **purpose**, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; **Delivering** thee from the people, and from the Gentiles, unto whom now I send thee, To OPEN their eyes, and to **turn them** from **darkness to light**, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was **not disobedient** unto the heavenly vision: But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the **Gentiles**, that they should **repent** and **turn** to God, and **DO works meet (suitable)** for repentance.

Ephesians 3:14-16, For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the **whole family** in heaven and earth is named, That he would grant you, according to the riches of his glory, to be **strengthened** with **might (miraculous power)** by his Spirit in the inner man...