

2. *What are the geographical borders? Will these borders stay the same overtime?*

There are several passages in the Bible that describe the geographical borders of the Promised Land. The fact that these borders are mentioned is itself another argument in favour of references to a Land of Promise being a literal physical location for Israel.

However, the Bible is not uniform in its description of Israel's borders. There is general agreement about the core allotment of land to the Israelites, but there seems to be ambiguity about the extremities of those borders. Let us examine the most important passages that deal with the borders of the Land in the order of their appearance in the Bible.

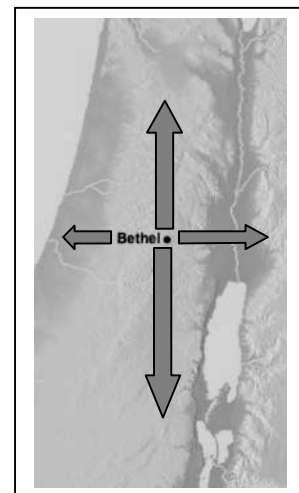
I. Genesis

A. Genesis 13:3

One of the first descriptions of the borders of the Promised Land is found in Genesis 13:3. Here we are told that Abram was living in Bethel, between Bethel and Ai. Scholars still disagree on the precise location of Bethel and Ai. However, there is general agreement about their approximate location.

It was from here that the "Lord said to Abram after Lot had parted from him, 'Lift up your eyes from where you are and look north and south, east and west. All the land that you see I will give to you and your offspring forever' " (Genesis 13:14-1). Bethel and Ai are located in central Israel on the ridge of the central mountain range that constitutes the "backbone" of the Land. Abraham would have been able to see a considerable amount of Land from that vantage point. He would have been able to sight the Jordan Valley and the mountains of Jordan to the east, as far as Samaria, perhaps even the southern Galilee in the north, the Judean wilderness and perhaps the northern Negev in the south, and close to the Mediterranean on a clear day to the west.

This is the Land that God told him would be the possession of his offspring forever (*ad olam*, עד עולם). Map #1 illustrates the view that Abraham saw of the borders of the Promised Land.



Map #1

B. Genesis 15:19-21

In this second passage in Genesis, the Lord is more specific with Abram about the boundaries for the Land He was promising to him. First God mentioned the general boundaries: "from the river of Egypt to the great river, the Euphrates". Next, lest there be any doubt about which land God had in mind, the Lord included all of the people groups that lived within those general boundaries in Abram's day. The text reads, "To your descendants I give this land...the land of the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaites, Amorites, Canaanites, Girgashites and Jebusites" (Genesis 15:18-21).

Before we show this on a map we should note that a problem immediately arises in the text when we compare these boundaries with other texts that do the same. Genesis 15:18 says that the southern border is "the river of Egypt." The Hebrew in this passage translated "river" is the term *nahar* (נַחַר). The word *nahar* is the standard term signifying "perpetual course of water." In which case, it might seem that Genesis 15 would refer to the Nile River.

However, other passages that speak of a similar body of water on Israel's southern border describe it as a *nahal* (נַחַל). Such passages include Numbers 34:5; Joshua 15:4, 15:47; and Isaiah 27:12. A *nahal* is the usual term to signify a "river valley, wadi with perennial supply of water, but more often only in winter." When the text uses the word *nahal* to speak of Israel's southern border, it cannot be a reference to the Nile River. How do we solve this problem?

One possible solution is to suggest that Genesis 15:18 is only a general reference to Israel's borders. Moreover it is the only time the Scripture uses this

(*nahar mitzraim*, all other word *nahar* is suggestion is that border should be termed the "Brook" of



terminology (נַחַר מִצְרַיִם). On occasions, the used. Hence, one the intended what is often "Wadi" or Egypt." Biblical

geographers suggest this wadi is located southwest of Gaza, just over the north-eastern border of the Sinai peninsula. Please see Map #2.

However, there is at least one additional possibility to consider. We have demonstrated that the Hebrew word, *nahar* means a permanently running river or stream, as opposed to a seasonal stream or wadi (*nahal*). It might be possible that one of the eastern most branches of the Nile River might be in view. Moreover, at the time of this prophecy to Abram, this particular stream may have been considered a *nahar*. But, perhaps

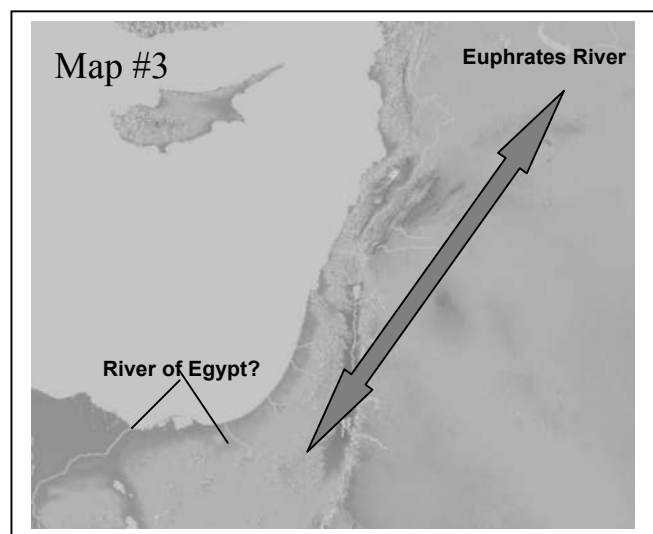
centuries later, it may have changed and the waters might not have flowed as freely so that the biblical writers would, then refer to it as a nahal or wadi.

There is a piece of evidence that might support this viewpoint from 2 Kings 24:7. In this passage, recording events that took place approximately 600 BCE (about 1300-1400 years after the time of Abraham). Egypt and Babylon had been continually fighting for control of the eastern Mediterranean coast. A break in the warfare occurred and we are told: "The king of Egypt did not come out of his land again, for the king of Babylon had taken all that belonged to the king of Egypt from the brook of Egypt to the river Euphrates" (NASB) The word "brook" in Hebrew is nahal. But since the text is speaking of the land occupied by Egypt, the wadi (located in Map #2) just south of Gaza does not seem appropriate as a marker for Egypt's borders. However, one of the branches of the Nile Delta is more appropriate. This branch by this time in history may have dwindled to become a wadi instead of a continuously flowing river, as the term nahar would require.

The Wadi or Brook of Egypt would become the standard term to describe Israel's southern border after our passage in Genesis. Perhaps the River of Egypt and the Wadi of Egypt are really one and the same. In the days of Abraham it was a river, later in biblical history it was merely a seasonal stream.

The northern border is also mentioned in this passage. God told Abram that the Promised Land will extend to the Euphrates River. We are not to think that the Lord meant the section of the Euphrates that is due east of Israel, such as in the vicinity of modern Bagdad. The Euphrates runs north and west from the Persian Gulf. It is most likely that the part of the River to which God was referring was the section that runs through modern Syria, which is north and east from where Abraham was.

Above is Map #3, showing the general borders that the Lord was revealing to Abram in Genesis 15, including the accepted location for Nahal Mitzraim (The Wadi of Egypt.)

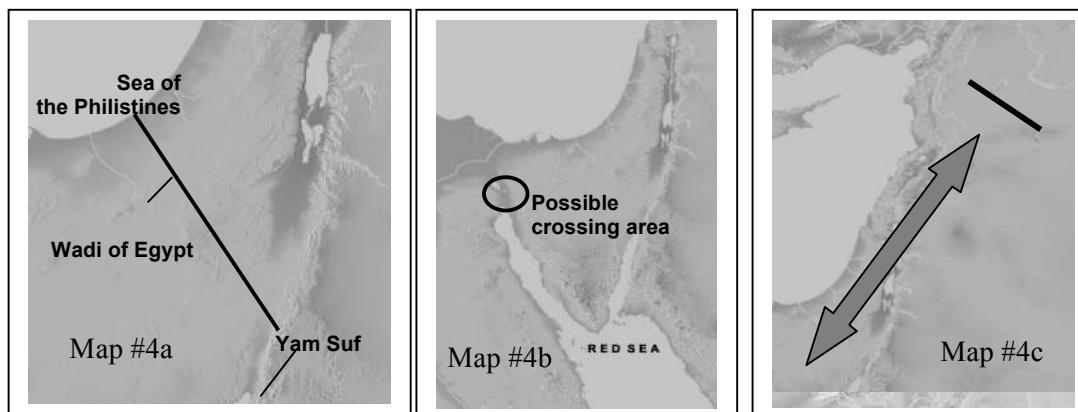


II. Exodus 23:31

Let us now examine a passage whose events took place over 400 years after God revealed the general borders of the Land to Abraham in Genesis 15. Exodus 23:31 reads: "I will fix your boundary from the Red Sea to the sea of the Philistines, and from the wilderness to the River; for I will deliver the inhabitants of the land into your hand, and you will drive them out before you" (NASB)

Once again, the Lord was revealing the general borders of the Land to which He was taking the Israelites on their journey away from Egypt. The northern and eastern border is the same as that found in Genesis 15, the Euphrates River. However, take note of the southern or western border. It says that the Land will extend from "the Red Sea to the sea of the Philistines." In Hebrew, the term translated "Red Sea" is *Yam Suf* (ים־סוף). This expression is best translated into English as "Sea of Reeds." The Israelites would have understood this to be the same body of water that God miraculously parted upon the exodus from Egyptian slavery (Exodus 15:4). The question is, where is this sea?

Unfortunately there is conflicting evidence, both biblical and extra-biblical, concerning the location of Yam Suf. On the one hand, it seems logical in light of the context of the Book of Exodus, to place Yam Suf near the eastern Nile delta. This is, after all, where the Israelites were living when they left Egypt and it fits with what scholars know about the other places names mentioned in the exodus story.



However, in 1 Kings 9:26 we read, "King Solomon also built a fleet of ships in Ezion-geber, which is near Elat on the shore of the Red Sea, in the land of Edom." The term "Red Sea" in Hebrew is Yam Suf. In this case, it is clear that the sea in question is the modern-day Red Sea where Eilat is, at the southern tip of modern Israel. This location, of course, is entirely different from the eastern Nile delta region!

How are we to solve this problem? The answer is not certain. One possibility is that the writer is explaining the borders of Israel in terms of two sets of extremities. The first can be construed to be the east–west

boundary. It says, "I will fix your boundary from the Red Sea to the sea of the Philistines..." If the Yam Suf is modern-day Red Sea and the "Sea of the Philistines" is the Mediterranean, then we can draw a line from the land of the Philistines, near Gaza, to Eilat. This approximates the present Israeli southern border. It also basically goes along the Wadi of Egypt, just south of Gaza. Please refer to Map #4a.

In this scenario, we are assuming Yam Suf is the body of water commonly referred to today as the Red Sea, as 1 Kings 9:26 indicates. Geographically, we might note that this same body of water is also part of a finger of water that protrudes into Egypt and forms the Sinai Peninsula. (See Map # 4b.). Perhaps Exodus and 1 Kings 9 is informing us that the great crossing of the Sea took place across this finger of the "Red" Sea and that it was called the "Reed" Sea (Yam Suf) in those days. We cannot speak with certainty here.

The text continues to read: "and from the wilderness to the River..." The Hebrew term for "wilderness" is *midbar* (מדבר). It is not certain which midbar the writer has in mind here, as there are several areas that are referred to as *midbarim*. But the text continues to say that the other border will continue to "The River." In the Tanakh, a reference to "The River" is always a reference to the Euphrates River. This, therefore, would set the northern border at the same place where God told Abraham it would be in Genesis 15. Thus, see Map #4c.

III. Numbers

Up to this point, the description of the borders of the Promised Land have been rather nebulous and vague. However, the situation is about to change. Numbers 34: 3-12 provides the first detailed description of Israel's intended borders. In fact, the intention of the text is to specifically inform Israel where its borders would lie. Accordingly, Numbers 34:2 says

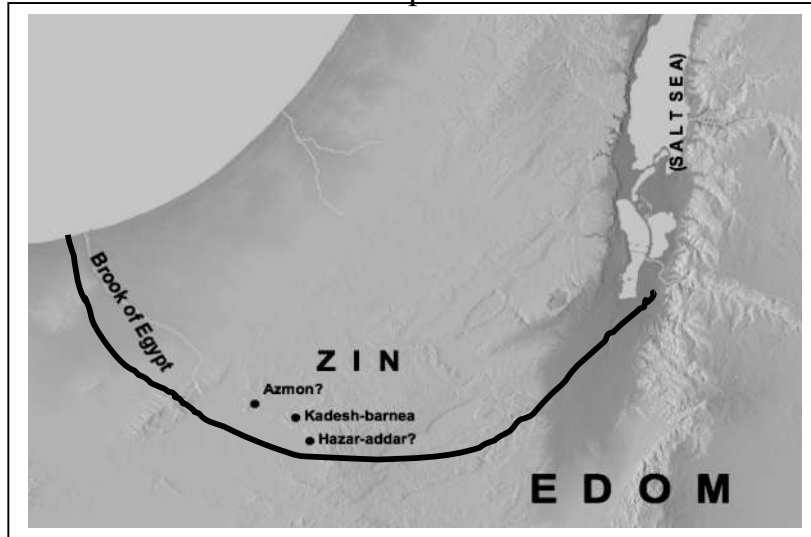
Command the sons of Israel and say to them, "When you enter the land of Canaan, this is the land that shall fall to you as an inheritance, *even the* land of Canaan according to its borders" (NASB).

A. The South

First, in 34:3-5, the passage lays out Israel's southern borders. Look at Map #5. We know where some of these locations are and have good guesses at two of them (Hazaraddar and Azmon). With the names on the map, we can draw a line outlining the southern border of the Promised Land. Note the role that the Wadi of Egypt plays and note its location. In this case, the Wadi of Egypt would fit better in its traditional location as indicated on Map #6. But it is not entirely out of reason to carry on the suggestion we made in our discussion of the Genesis 15 passage, that a branch of the Nile Delta may be the Wadi of Egypt that is meant.

Please note that this border does not entirely square with what we found in Exodus 23:31, but it is close.

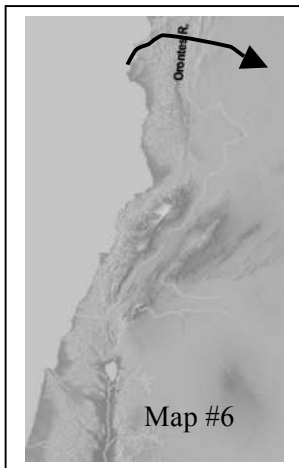
Map #5



B. The West

Secondly, Numbers 34:6 describes Israel's western border. It says, "As for the western border, you shall have the Great Sea, that is, *its* coastline; this shall be your west border." This is the simplest border to understand. The term "Great Sea" is universally agreed to be the Mediterranean Sea. No map is necessary to picture this.

C. The North



The northern border is explained in 34:7-9. An imaginary line is to be drawn from the Mediterranean coast eastward Mount Hor. This Mt. Hor is not to be confused with the Mount Hor in the south. Unfortunately, however, we do not know where it is.

From there the border goes to Lebo-Hamath. This is "the name of a city on the banks of the Orontes River and of the surrounding region. Lebo Hamath, or "the entrance to Hamath" is mentioned throughout Scripture as the ideal northern border of Israel."¹

The border continues to Zedad, Ziphron, and Hazar-enan about which we know nothing. It is important to remember that the ones who

¹ "Hamath"- *The Accordance Dictionary of Place Names*, A collection of detailed descriptions and Biblical cross-references for many of the sites and regions included in the Accordance Bible Atlas. by David Lang. Copyright © 1998, 2000 by OakTree Software, Inc. Version 2.0.

first heard this information know exactly where all of these locations were. Also note that this passage does not cite the Euphrates River.

With what we do know, i. e. the location of Lebo-hamath, we can see easily that the northern border of the Promised Land was to extend far into present Lebanon. See Map #6

D. The East

According to Numbers 34:10-12, the eastern border is a little easier to ascertain, although there continues to be some ambiguities. For example, the sites of Shepham to Riblah are not known.

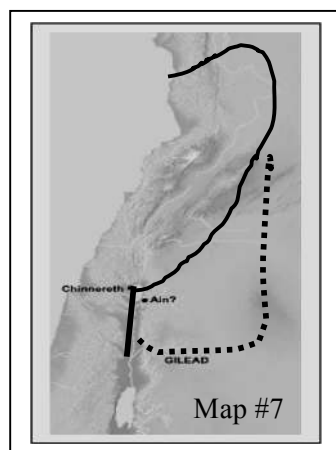
However, the Kinneret is the ancient (and modern) name for what is commonly called The Sea (or Lake) of Galilee. The eastern border is to descend from the north to what the Hebrew says is, "*al ketef yam kinneret kedmah* (על כתף ים כנרת קדמה)". A literal translation of this would be, "unto the shoulder or slope of Lake Kinneret eastward." The term *ketef* (כתף) is a word that is somewhat ambiguous. It can refer to the mountain slope that is from the east as it slopes down to the Kinneret. Since the border continues south, down the Jordan, the location of the ketef could possibly be approximately where Israel, Jordan, and Syria meet today, just south of the Lake Kinneret. The text of Numbers leaves plenty of latitude for the border of Israel to include the present-day Golan Heights

E. The South

Finally, the eastern border continues south, down the Jordan River and finishes at the Salt Sea (Dead Sea). However, we must not forget that according to Numbers 34:15, "The two and a half tribes have received their possession across the Jordan opposite Jericho, eastward toward the sun rising."

land east of the tribes of Manasseh was to be *nachalah*

Thus, Jordan River text does made for Gilead



This verse is in reference to the the Jordan which was inherited by Gad, Reuben, and half of the tribe Verse 14 indicates that this land considered by those tribes as a (נחלה), an official inheritance. although Numbers cites the as the eastern border of Israel, the indicate that the exception is land east of the River, the land of (Numbers 32:30).

Map #7 reflects what we can tell for certain from the text of Numbers about Israel's eastern borders. The dotted line represent the land allotment to the two and one-half tribes, but with might not be a permanent land allotment.

Numbers 34:12 concludes by stating, "This shall be your land according to its borders all around."

IV. Deuteronomy

There is one passage in the fifth book of Moses that has information for us. In Deuteronomy 1:7-8 we read,

Turn and set your journey, and go to the hill country of the Amorites, and to all their neighbours in the Arabah, in the hill country and in the lowland and in the Negev and by the seacoast, the land of the Canaanites, and Lebanon, as far as the great river, the river Euphrates. See, I have placed the land before you; go in and possess the land which the Lord swore to give to your fathers, to Abraham, to Isaac, and to Jacob, to them and their descendants after them (NASB).

Although we do not find as many details about Israel's borders in this passage as we did from the book of Numbers, we are, however, provided with at least two interesting facts.

1. According to verse 8, what was stated in verse 7 is to be considered the God-given borders of the Land, promised to Abraham, Isaac, and Jacob and their descendants.
2. The northern border to this Land is to include Lebanon and extends to the Euphrates River. It is uncertain what land exactly included Lebanon in the biblical mind frame. The present-day borders of Lebanon are purely politically contrived.

However, the land was to include enough of Lebanon so as to continue to the northwest section of the Euphrates River.

V. Joshua

Joshua chapters 15-19 discuss the borders of the *tribes* of Israel. That information is beyond the scope of this essay. However, what *is* pertinent to our discussion are the boundaries of the border tribes.

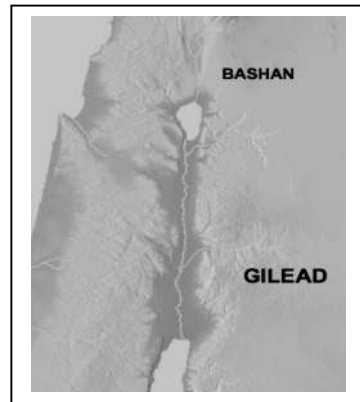
A. The Borders of Judah

Judah was a border tribe. According to Joshua 15:1-5, the boundaries of Judah were Edom on the east or southeast, as the case truly is, and the Wilderness of Zin in the south. Then, the southern boundary continued westward through the Wilderness of Zin in the Negev to the Wadi of Egypt at the Mediterranean. The eastern border is the Salt Sea. The western border was to be the Mediterranean, according to Joshua 15:12. All of this complies exactly with what we have already seen above from Numbers 34.

B. The Borders of Ephraim and Manasseh

Joshua 16:1-3 and verse 7 inform us that the eastern borders for both half of the tribe of Manasseh and all of Ephraim were to be the Jordan River, The western border was to be the Mediterranean Sea.

However, in Joshua 17:1, we also read that Manasseh's borders extended east of the Jordan River and included the lands of Gilead and Bashan. These two areas are east of the Jordan River. They began approximately where present-day Amman, Jordan is and went north to include the Golan Heights. See Map #8



Map #8

C. The Border of Issachar

According to Joshua 19:22, Issachar was also a border tribe and had as its eastern border the Jordan River.

D. The Border of Asher

Asher's border was on the northwest side of Israel. We read in Joshua 19:28-29 that the northwest boundary for Asher was to be both the Mediterranean Sea and the site of Tyre and Sidon, both of which are in present-day Lebanon.

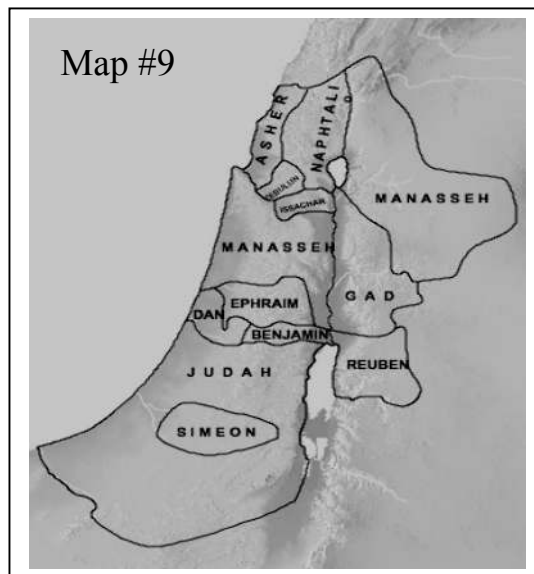
E. The Location of Dan

The tribe of Dan was originally intended to be in the southwest, just west of Judah. According to Joshua 19, the people of Dan, instead, went north and conquered the city of Leshem (Joshua 19:47). Leshem is equated with its more well-known name, Laish. The people of Dan changed the name of this city to Dan. For all intents and purposes, Dan, therefore, became the northernmost tribe of Israel in biblical history. Hence, the designation “from Dan to Beersheba” is used repeatedly to designate the entire nation of Israel (Judges 20:1; 1 Samuel 3:20; 2 Samuel 3:10; 17:11; 24:2, 15; 1 Kings 4:25; 1 Chronicles 21:2; 2 Chronicles 30:5).

We are now presented with an apparent contradiction concerning the borders of the Promised Land. We have been told that the northern border extended to the Euphrates and included parts of Lebanon. However, now we discover that Dan constituted the northern border. Moreover, we have also seen that the southern boundaries are to extend

as far as the Wadi of Egypt, just south of Gaza into the Sinai. Yet, with the oft-repeated phrase, “from Dan to Beersheba”, it seems that the actual border went only as far as the northern Negev. How are we to solve this dilemma? Let us delay comment on this problem until we look at a few more passages.

For interest sake, please observe Map #9 and the approximate borders of the tribes of Israel as we discover from the Book of Joshua.



VI. 1 and 2 Kings

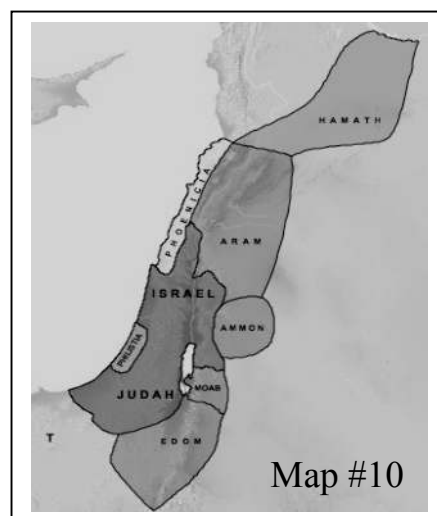
Following the dedication of the Temple, King Solomon celebrated The Feast, which is reasonable to assume is Sukkot.

Not only did Solomon celebrate The Feast, but 1 Kings 8:65 says, "and all Israel with him — a vast assembly." Then in the text we are informed from where some of the people came, whom in the context we assume to be Israelites. It says there were "people from Lebo Hamath to the Wadi of Egypt."

Here, approximately in the year 967/966 BCE, some 400 years after the information recorded in Numbers about Israel's borders, we are given another hint concerning Israel's borders. In the north it was Lebo Hamath and in the south it was the Wadi of Egypt — confirming perfectly with what we saw in Numbers and elsewhere.

There is an important difference with this passage in 1 Kings, however. When the Scriptures previously recoded Israel's borders, it was, more or less, by way of prediction. Here, in 1 Kings, it was reality. Solomon had extended the border of Israel to the greatest extent it would ever be until the times yet future to us.

Notice that Solomon extended the borders to the limit placed upon him by the Lord, recorded in passages like Numbers 34. One might argue that political and military realities may have prohibited Solomon from conquering more land. That certainly is possible. However, it might be equally possible that Solomon stopped extending Israel's borders at these



point simply because it was the Lord that told him that these were the limits.

Above, in Map #10, we indicate the approximate extent to which the United Kingdom of David and Solomon had extended Israel's borders. Shortly after this time period, Israel would begin her downfall and the borders of the Promised Land would never again become realized until the Messiah returns.

VII. The Future

A. Isaiah 27:12

There are two main biblical passages concerning the future of borders of the Promised Land. The first is Isaiah 27:12, which reads, "In that day the Lord will thresh from the flowing Euphrates to the Wadi of Egypt, and you, O Israelites, will be gathered up one by one" (NASB).

This passage concludes a most incredible prophetic section of Isaiah where the prophet provides us with a little "apocalypse," a miniature *Book of Revelation*, depicting some of the momentous end-time events for the world. Before Isaiah leaves the subject to discuss things more pertinent to his day (chapter 28) he tells us that in the end times — an era future to both his day and ours — God will deal with the descendants of Jacob by both threshing them, sifting the wheat from the tares so to speak and then by re-gathering them to the Promised Land. Isaiah pictures the Promised Land as if it is one huge threshing floor. Notice the boundaries of this threshing floor. They are our old familiar borders: The Euphrates River in the north and the Wadi of Egypt in the south. Apparently, as far as the Lord is concerned, the boundaries will never change.

B. Ezekiel 42-48

We have arrived at the final passage we will discuss before making some concluding remarks about the borders of the Promised Land.

In chapters 36 to 48 of his book, the prophet Ezekiel is providing his readers with a view of the future, not just of his day, but of our time as well. First, Ezekiel tells us that God will reunite all of the tribes of Israel and Judah again and bring them back to their Land. This reunification will not be just a physical one. They will also experience a thorough spiritual revival in their relationship with the Lord.

Next he informs us that after they return to the Land there will be war involving a certain Gog and Magog with Israel. God will bring them to the Land where He will utterly destroy them, thereby protecting His people Israel.

Thirdly, Ezekiel is granted a vision of a new Temple that will stand in Jerusalem after all of those momentous events. Dramatically he relates

how he saw the Glory of the Lord returning to the Temple, whereas previously in chapters 10-11 he recounted how he saw the Glory of the Lord leave the Temple before it was destroyed by the Babylonians. In chapter 43 Ezekiel says that he saw the Messiah as He began to occupy His throne in the Temple.

Finally, following the description of this future temple, Ezekiel concludes his book in chapters 47-48 by providing a final listing of the borders of the Promised Land. He begins that section by stating, "This *shall be* the boundary of the land..." (47:13, NASB). Here is how it is described:

1. The Northern Boundary

According to 47:15-17, the northern boundary squares almost exactly with the previously disclosed boundaries for the north of the Land: from the Mediterranean, through Lebo-Hamath and then close to Damascus. This, of course would include parts of present-day Lebanon and Syria.

2. The Eastern Boundary

We are told in 47:19, "The east side, from between Hauran, Damascus, Gilead and the land of Israel, *shall be* the Jordan..." Here, apparently the land of Gilead, the highlands south of the Golan Heights will be excluded from the future Promised Land, which will have the Jordan River as its eastern border.

3. The Southern Boundary

The southern border will extend from Tamar, south along the Salt Sea, move inland to the west, and finish at the Mediterranean Sea by our old friend, the Wadi of Egypt. En-Gedi is to be identified with Hazazon Tamar, which is mentioned in Genesis 14:7 in connection with the campaigns of the northern kings during Abraham's day.²

Once again, this complies very closely with that which was promised to Abram in Genesis 15 and confirmed by Moses in Numbers 34.

4. The Western Boundary

Ezekiel 47:20 tells us that the western border will be the Mediterranean Sea from the Wadi of Egypt up to Lebo-Hamath.

Thus, we offer this final map, Map #12, to indicate the approximate location of the boundaries of the Promised Land according to Ezekiel. Please remember that this, as well as the previous maps are not professionally drawn and only approximate the borders. The dotted lines on this map represent the fact that there are two viewpoints on

² "Tamar", *The Accordance Dictionary of Place Names*, A collection of detailed descriptions and Biblical cross-references for many of the sites and regions included in the Accordance Bible Atlas. by David Lang Copyright © 1998, 2000 by OakTree Software, Inc. Version 2.0

what constitutes the Wadi of Egypt. Our opinion, as stated above, is that it was a dried up riverbed of an eastern branch of the Nile Delta. The other opinion, one very commonly held is that it is a seasonal stream in the northeast Sinai peninsula, not far from the Gaza strip in modern Israel.

Concluding Remarks

What conclusions can we draw from all of this?

A. God left no doubt that there is and always will be a Promised Land that will be the divinely ordained homeland for the physical descendants of Abraham, Isaac, and Jacob.

B. This Promised Land has definite divinely ordained boundaries.

C. There is general agreement about the nature of these boundaries.

1. The **north** seems to run from the Mediterranean coast, toward the east direction and includes parts of present-day Lebanon and Syria. It reaches even as far as the northwest section of the Euphrates River.

2. Despite previous tribal allowances to Gad, Ruben, and half of the tribe of Manasseh, the **eastern** border of the Land seems to be limited to the Jordan River, but also seems to include what is called the Golan heights today.

c. The **southern** border includes the Negev wilderness and meets the Mediterranean Sea at the Wadi or River of Egypt.

d. The **western** border is from the Wadi of Egypt along the Mediterranean coast up to Lebo hamath in the north.

4. These boundaries do not change.

This point requires some explanation. Throughout the Scriptures, God seems consistent when He consistently announces that the boundaries for the Land are from the Wadi of Egypt in the south to the Euphrates via Lebo-hamath in the north and the Mediterranean in the west to the Dead Sea and Jordan River in the east.

While the above are the divinely ordained borders for the Land. Israel did not always succeed in reaching those borders. Many times throughout her history, Israel was spiritually weak. This caused physical weakness as well. Consequently, Israel was, for the most part, not able to attain to these borders. Hence, it was common in certain periods of Israel's history to proclaim that the Land of Israel extended from "Dan to Beersheva." This was especially true during the period of the Judges, where all three biblical references to this phrase are found. The period of the Judges was a particularly difficult time for Israel spiritually speaking, therefore they did not attain to their God-given borders.

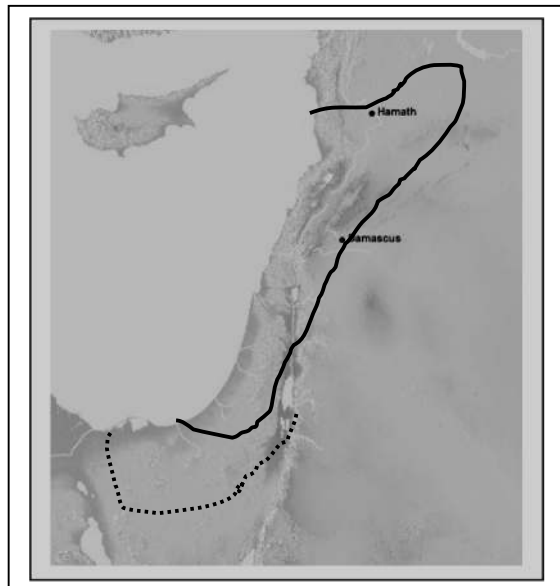
However, we have seen that when Israel was spiritually strong, they were also physically strong. The height of Israel's strength came during the united Monarchy of David and Solomon. It was during those days that Israel's borders extended to match the limits that God set for them: from the Euphrates to the Wadi of Egypt.

5. There is disagreement among biblical scholars concerning some of the specific references to locations along Israel's borders.

The Bible is consistent about those locations, such as the Wadi or River of Egypt. Those who initially received that revelation were undoubtedly clear about those locations. But after over 3 millennia, it is reasonable to understand how the location of some of these points might not be clear to us today. Our lack of understanding, however, should not lead us to think that the Bible is contradictory in any way. Where there seems to be an inconsistency (such as the identification of the Wadi of Egypt), it is not that the Bible is contradictory, it is merely that our understanding of it is imperfect.

6. Although there is disagreement among interpreters on the specifics of the extremities of Israel's God-given borders, the minimal amount of territory most definitely includes that which constitutes the land boundaries for the modern state of Israel.

7. The border of the Promised Land has not and will not change. From Genesis to Ezekiel, including all of the intermediate references, the borders are as stated above under point #3.



Map #12