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Ezekiel 47

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Learn the Bible at Home

Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Ezekiel 47.

Topics.

- Water flowing from under the threshold of the temple.
- A trickle of water and water ankle deep.
- Water knee deep and waist deep.
- A river of water deep enough to swim in.
- Wherever the river goes the sea becomes fresh water.
- Swamps and marshes will not become fresh.
- All kinds of trees for food.
- The division of land for twelve tribes of Israel.
- The theme of the last nine chapters of Ezekiel.

INTRODUCTION TO THE BOOK OF EZEKIEL

Ezekiel, a prophet and priest, was exiled to Babylon in 597 B.C. His ministry extended over at least twenty-three years. The book opens with his first dramatic vision of the "likeness" of the LORD". Ezekiel was keenly aware of God's presence and power in human affairs. He addressed both the exiles and the people left in Judah with messages of warning and judgment, predicting the fall of Jerusalem. After its fall (586), Ezekiel prophesied of hope and reassurance for the people of Judah, who had then lost the focus of God's covenant and the temple in Jerusalem. His vision of the valley of dry bones (chpt. 37) is a classic picture of God's ability to breathe new life into those who are spiritually dead. Ezekiel is prophesying about the Jews that did not go into captivity to Babylon, but remained against the word of the LORD in Jerusalem. Ezekiel's message is primarily directed to the people in the land of Judah and the inhabitants of Jerusalem (the two tribes), but often it is difficult to separate the message from Judah and Israel (the ten tribes) because much of what the LORD says can be applied to both Judah and Israel because the two are so intertwined and both nations were guilty of the same gross sins. For a greater overview of the entire book, visit the introduction to the book of Ezekiel in chapter one.

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

SYMBOLISMS AND THE RIVER

Before we go any further let me firstly say that the following outlines concerning the symbolism of the river of Ezekiel's vision are certainly not limited to the four I have given, there are no doubt others that the passionate Bible student will enjoy seeking out and perhaps even have fun expanding on the ones already presented. Since this chapter does contain a lot of symbolisms of which I cannot know them all I would like to frame the following study with the words, "God is the only source of perfect wisdom." Whatever is written of truth and benefit is only due to God's assistance and guidance, and whatever is of error is of me. God alone knows best and He is the only source of perfect wisdom and knowledge.

In chapter forty-six Ezekiel saw the Prince entering the Most Holy Place and the people of the land bowing down in peace and entering the Temple with the Prince from their freewill and speaks of the prince providing a freewill offering and giving an everlasting inheritance to his sons forever. The focus of this chapter is upon a river flowing from the threshold of the Temple of the LORD that begins as a trickle then becomes ankle-deep, then waist-deep, then deep enough to swim in. The river has trees on both sides and as it flows into the sea it turns the salt water to fresh water and brings life to every living creature that comes to its water. Ezekiel chapter forty to chapter forty-eight (the final chapter) are fully devoted to the rebuilding of God's Holy city Jerusalem and the Temple of God. This chapter is divided into the following two sections:

1. A river of water flowing from under the threshold of the Temple.
2. The division of land for twelve tribes of Israel.

SECTION ONE

EZEKIEL 47:1

Water Flowing from Under the Threshold of the Temple.

- **Ezekiel 47:1:** Then he (the man with a measuring reed) (Ezek. 40:3) brought me back to the door of the temple, and behold, water was issuing from below the threshold of the temple toward the east (for the temple faced east). The water was flowing down from below the south end of the threshold of the temple, south of the altar.

In Ezekiel's vision the man with a measuring reed (Ezek. 40:3) has given Ezekiel a very detailed tour of every area of the New Jerusalem and now takes Ezekiel back to the entry door of the Temple of the LORD. Ezekiel is amazed as he sees water flowing down the steps of the Temple and toward the east.

East: is a significant direction because it is on the East side that the sun rises and for the following reasons:

- God planted the garden in Eden, in the east (Gen. 2:8).
- The king's gate was on the east side of the house of the LORD (1 Chronicles 9:18).
- The glory of the LORD went up from the midst of the city and stood on the mountain on the east side of the city. (Ezek. 11:23).
- Ezekiel was led to the gate facing east and he saw the glory of the God of Israel coming from the east and the sound of his coming was like the sound of many waters, and the earth shone with his glory. (Ezekiel 43:1-2).
- The glory of the LORD entered the temple by the gate facing east (Ezekiel 43:4).
- The water of the temple was issuing from below the threshold of the temple toward the east (for the temple faced east). (Ezek. 47:1).
- On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley (Zech. 14:4).
- When they (the wise men) had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. (Matt. 2:9).

There are many other reasons that East is significant, but one of the greatest is that the river of (Ezek. 47:1) is seen flowing from the Temple toward the East the significance of this is that east of Jerusalem are the nations of Moab, Ammon, Edom, Assyria, Babylon Syria and Iraq etc. This means that the river flowing east can be seen as a symbol of the Spirit and word of God going out to the Gentile nations and establishing God's Kingdom of righteousness, prosperity, justice (for all) and joy and peace not only in the land of Israel and the Middle East, but out into the entire world. The water can be seen as symbol of the following four things:

1. The Spirit and word of God flowing from God's heart (the Temple of God) and delivering a person from the domain of darkness and transferring them into the kingdom of His beloved Son (Col. 1:13). This Kingdom of the Lord began with the Spirit of God and the word of God flowing from the Temple of God.
2. The Lord Jesus Christ was born of the Holy Spirit of God, in this sense he came from the Temple of God and his ministry began with just himself and twelve faithful men symbolised by the water flowing from the Temple of God.
3. When a person stands before God's Holiness (the Temple of God) and realises they cannot attain to His Holy standard they are left without hope of God's favour or His love, but God loves us in spite of our failed attempts of self-righteousness. He has provided a means of salvation through the Lord Jesus Christ that is independent of our self-efforts. When a person accepts God's plan of salvation in Christ Jesus they are filled with God's Holy Spirit and His love, symbolised by the water flowing from the steps of God's Holy Temple.
4. The Spirit of God and the Gospel flowing from the throne of God and coming to the sinner.

EZEKIEL 47:2-3

A Trickle of Water and Water Ankle Deep.

- **Ezekiel 47:2-3:** Then he (the man with a measuring reed) (Ezek. 40:3) brought me out by way of the north gate and led me around on the outside to the outer gate that faces toward the east; and behold, the water was trickling out on the south side. ³Going on eastward with a measuring line in his hand, the man measured a thousand cubits, and then led me through the water, and it was ankle-deep.

The water flowing from the steps of the Temple of God to the outer Gate as a trickle and then becoming ankle deep can symbolise the following four things:

1. The Kingdom of God beginning with only twelve men, but as the Spirit of God and the word of God flow from Christ and the apostles it begins to draw people from all nations into it.
2. Christ's ministry began with only a handful of men, but as he began to speak and manifest God's word in his life and in power through his miracles and the apostles proclaimed the Gospel his saving power flowed out to many others and his ministry grew.
3. God's Spirit and His word flowing into the heart and mind of the faithful and continually growing.
4. A sinner hearing the Gospel for the first time, but not understanding it enough to make a commitment.

EZEKIEL 47:4

Water Knee Deep and Waist Deep.

- **Ezekiel 47:4:** Again he (the man with a measuring reed) (Ezek. 40:3) measured a thousand, and led me through the water, and it was knee-deep. Again he measured a thousand, and led me through the water, and it was waist-deep.

The water being knee deep and waist deep can symbolise the following four things:

1. The continual growth of the Kingdom of God as the Spirit of God and the word of God flow from Christ, the apostles and the faithful.
2. Christ's ministry spreading to the nations as others who join him begin to share the Gospel.
3. The continual increase of God's Spirit and His word in the heart and mind of the faithful.
4. The sinner fellowshiping with believers, reading the word, but their mind and heart is still struggling with the decision to fully commit themselves to the Lord in every way.

EZEKIEL 47:5

A River of Water Deep Enough to Swim In.

- **Ezekiel 47:5:** Again he measured a thousand, and it was a river that I could not pass through, for the water had risen. It was deep enough to swim in, a river that could not be passed through.

The water being deep enough to swim in that could not be passed through can symbolise the following four things:

1. The glorious millennial age when Christ is ruling as King of kings and Lord of lords to establish God's Kingdom of righteousness, justice, joy and peace on earth. Christ's is the King of the earth the river has reached its peak it has become so vast it cannot be ignored.
2. Christ's ministry has encompassed the globe and the Lord has returned in glory, the faithful dead have been raised and the faithful who were alive have been gathered together with Christ to rule and reign with him as kings and priests to God so his Kingdom on earth can no longer be ignored.
3. God's Spirit and His word have filled the heart to such a depth that those who belong to Christ are now filled with such tremendous faith that they are not threatened when they mix and mingle with various groups of people who perhaps in the past may have had the potential to destroy their faith.
4. The sinner is now saved and their mind and heart is fully committed to the Lord in such depth and in every way that there is no turning back.

For further information concerning the Kingdom of God, see the notes under the title: "The end of the river," following (Ezek. 47:12) (below).

EZEKIEL 47:6-10

Wherever the River Goes the Sea Becomes Fresh Water.

- **Ezekiel 47:6-10:** And he (the man with a measuring reed) (Ezek. 40:3) said to me, "Son of man, have you seen this?" Then he led me back to the bank of the river. ⁷As I went back, I saw on the bank of the river very many trees on the one side and on the other. ⁸And he said to me, "This water flows toward the eastern region and goes down into the Arabah, and enters the sea; when the water flows into the sea, the water will become fresh.

⁹And wherever the river goes, every living creature that swarms will live, and there will be very many fish. For this water goes there, that the waters of the sea may become fresh; so everything will live where the river goes. ¹⁰Fishermen will stand beside the sea. From Engedi to En-eglaim it will be a place for the spreading of nets. Its fish will be of very many kinds, like the fish of the Great Sea.

Arabah: is the valley along the River Jordan between the Dead Sea and the Sea of Galilee and is one of the major natural divisions of Palestine.

Engedi: is an oasis on the west coast of the Dead Sea about midway of its length in the territory of Judah.

En-eglaim: a place by the Dead Sea, the exact location is unknown.

It is interesting to notice that these three places are located by the Dead Sea and that fishermen will catch all types of fish in the Dead Sea. When the sea is used figuratively in the Bible it refers to the populations of the world and the Scriptures speak of the whole world lying in darkness (i.e., spiritually dead). With this in mind the river can be seen as the Spirit of God and the Gospel bringing light and life to the unsaved and the fishermen as all who share their faith and the message of the cross and Gospel of the Lord Jesus Christ to those who are spiritually dead. If each verse is looked at figuratively, they can be viewed in the following way.

- **The river had very many trees on each side:** (v8) the man with a measuring reed takes Ezekiel back to the bank of the river and Ezekiel sees an abundance of trees along both sides of the river bank, (there was not even shrubs along the river bank when Ezekiel started let alone trees) so the many trees on each side can symbolise Jews and Gentiles being saved worldwide by the same Gospel and the same Saviour.
- **The water flows into the sea and turns it to fresh water:** (v8) when sea is used figuratively in the Bible it is a symbol of multitudes of people so in this context the sea becoming fresh water can symbolise sinners being saved by the cleansing power of Christ's blood, the message of the cross and the Gospel.
- **Wherever the river goes, every living creature that swarms will live:** (v9) can symbolise the Spirit of God and the Gospel going out into the world and bringing life to whoever embraces it.
- **There will be very many fish:** (v9-10) can symbolise Jews and Gentiles, the noble and the lowly, the rich and the poor and men and women from all nations, languages and tongues being saved by the Gospel.
- **Everything will live where the river goes:** (v9) can carry the idea that no matter what town or city or what environment or circumstance the Gospel is taken into whoever embraces it will be saved.
- **Fishermen will stand beside the sea and spread their nets:** (v10) can symbolise ministers, evangelists, missionaries and the faithful proclaiming the Gospel amongst the populations of all nations of the world.

If the river of Ezekiel's vision is seen as the Spirit of God and the Gospel of the Lord Jesus Christ this group of verses can be seen as God's eternal plan of salvation that He planned and purposed in His eternal mind before the world began reaching its glorious and final end. The words, "I saw on the bank of the river very many trees on the one side and on the other," (v7) take the mind of the ardent Bible student to the following verses of the final chapter in the book of Revelation:

- Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb ²through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations. ³No longer will there

be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him. ⁴They will see his face, and his name will be on their foreheads. ⁵And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever. (Rev. 22:1-5)

The river of Ezekiel's vision (the Spirit of God and the Gospel) that began as a trickle, and continued flowing until it became ankle deep, waist deep and then so deep that people could swim in it has now reached its final end which of course is ETERNITY.

EZEKIEL 47:11

Swamps and Marshes will not Become Fresh.

- **Ezekiel 47:11:** But its swamps and marshes will not become fresh; they are to be left for salt.

Figuratively swamps and marshes can be seen as a symbol of those who are corrupt and deny Christ. Ezekiel is told to let whatever will not become clean water remain polluted water meaning whoever chooses to deny Christ and act wickedly let them remain as they are. This is a good principle. It is not the churches calling to change the lifestyle or behaviour of the world. God has given an invitation through the bloodstained cross of Calvary to everyone dwelling on the earth to come to Him and receive eternal life or deny Him and enjoy everything He has created, but be destined to eternal death (i.e., total extinction). The church is called to share the Gospel and be the example it is not called to force the unsaved to change their behaviour. Rome was corrupt to the max, yet neither Jesus, the apostles or Paul tried to change it, rather their focus was on establishing an entirely new and separate Kingdom within the world which is not of this world. The true citizenship of everyone who belongs to the Kingdom of God is not of any country of this mortal and corrupted world, their true homeland is eternal and has foundations, whose designer and builder is God. (Heb. 11:10). The author of Hebrews wrote:

- The faithful acknowledge that they are strangers and exiles on earth seeking a homeland and desiring a better country, that is, a heavenly one and because of this faith God is not ashamed to be called their God, for he has prepared for them a city. (Heb. 11:13-16)

The faithful who belong to Christ's Kingdom are heavenly citizens and not citizens of this world. John on the Isle of Patmos wrote:

- Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy. (Rev. 22:11)

And Jesus said:

- Behold, I am coming soon, bringing my recompense with me, to repay everyone for what he has done. (Rev 22:12).

EZEKIEL 47:12

All kinds of Trees for Food.

- **Ezekiel 47:12:** And on the banks, on both sides of the river, there will grow all kinds of trees for food. Their leaves will not wither, nor their fruit fail, but they will bear fresh fruit every month, because the water for them flows from the sanctuary. Their fruit will be for food, and their leaves for healing."

The symbolism is beautiful: the trees are totally dependent on the river for their life, without the river the trees would die. It is exactly the same for every Christian without God's Spirit and His grace in Christ they have no hope. Every Christian is totally dependent on God's grace that comes to them through faith in the Lord Jesus Christ. Without God's Spirit they like the trees without water would die (mortally and eternally).

The river has reached its end: the Spirit and word of God, the Lord Jesus Christ and the heart of all who belong to Christ all come together, the Spirit of God and the Gospel of the Lord Jesus Christ (symbolised by the river) has achieved God's plan of salvation and His purposes for this age that He planned and purposed in his eternal mind before the world began.

All kinds of trees for food: these words instantly transcend the mind of the passionate Bible reader through time and history to the glorious future New-Age spoken of in the final chapter of the book of Revelation where it is written:

- Through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations. (Rev. 22:2).

The end of the river: brings us to an entirely New-Age when Christ returns in glory as, King of kings and Lord of lords (Rev. 19:11-16) to rule and reign from God's Holy City Jerusalem (on Mount Zion God's Holy Mountain) to establish God's Kingdom on earth during his glorious millennial reign. The dead in Christ (Old and New Testament) and the faithful, who are alive, will be gathered together in the first resurrection (Rev. 20:4-6) to rule and reign as kings and priests with the Lord over those nations who are left outside the Holy City of God. Christ the King united with his people will not only bring peace to the Middle East, but establish God's Kingdom of steadfast love, faithfulness, righteousness, joy and peace throughout the world and the glory of God will cover the earth. Jesus will do justice to the poor and oppressed, he will be a faithful and compassionate King forever. He will not allow anyone to strike terror in the earth or use lies and deception to enlarge their own wealth and power. The land will abundantly produce and even the deserts will flourish. The animals will not feed on each other and even the lamb will be able to lie down with the wolf and everyone will eat of their own hands because all that they plant will produce. All nations the LORD has made will come and worship before the Lord Jesus Christ. They will glorify God's Name, proclaiming the LORD is great and does wondrous things and that He alone is God. The book of Revelation states:

- Jesus Christ, the faithful witness who loved us, and washed us from our sins in his own blood has made us kings and priests unto God and his Father is coming in glory and every eye shall see him, and they also who pierced him and all kindreds of the earth (Revelation 1:5-7).

In Revelation chapter five we are told that:

- Christ was slain, and by his blood he redeemed a people for God from every tribe and language and people and nation and made them a kingdom and priests to God and they shall reign on the earth (Revelation 5:9-10).

At the end of this glorious Kingdom age God descends to earth on a Great White Throne the sea, death and hades (the grave) give up the dead. They stand before God and are judged according to what is written in certain heavenly books according to what they have done. Death and those counted unworthy are cast into the Lake of Fire a symbol of eternal destruction (i.e., total extinction) (also called the, Second Death) (Rev. 20:11-15). Christ hands the Kingdom over to his heavenly Father and God is ALL in ALL and ETERNITY begins in all its fullness and majestic royal glory. For further information see titles:

- Kingdom of God (ON WEBSITE MENU).
- The Second Resurrection or Great White Throne Judgment.

In, Resurrection (ON WEBSITE MENU).

NOTE: since this chapter does contain a lot of symbolisms of which I cannot know them all I would like say the following two things, firstly: what I have already said at the beginning of this study, "God is the only source of perfect wisdom whatever is written of truth and benefit is only

due to God's assistance and guidance, and whatever of error is of me. God alone knows best and He is the only source of perfect wisdom and knowledge," and secondly there is no doubt many other symbolisms contained in this chapter that I would encourage the passionate Bible student to search out and have fun expanding on what I have done.

SECTION TWO

EZEKIEL 47:13-14

The Division of Land for Twelve Tribes of Israel.

- **Ezekiel 47:13-14:** Thus says the Lord GOD: "This is the boundary by which you shall divide the land for inheritance among the twelve tribes of Israel. Joseph shall have two portions. ¹⁴And you shall divide equally what I swore to give to your fathers. This land shall fall to you as your inheritance.

Joseph was to have two portions of land one for his son youngest Manasseh and the other for his second son Ephraim. (Ephraim became such a leader that the nation Israel was also called Ephraim).

EZEKIEL 47:15-17

The North Side of the Land.

- **Ezekiel 47:15-17:** This shall be the boundary of the land: On the north side, from the Great Sea by way of Hethlon to Lebo-hamath, and on to Zedad, ¹⁶Berothah, Sibraim (which lies on the border between Damascus and Hamath), as far as Hazer-hatticon, which is on the border of Hauran. ¹⁷So the boundary shall run from the sea to Hazar-enan, which is on the northern border of Damascus, with the border of Hamath to the north. This shall be the north side.

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The Great Sea: refers to the Mediterranean Sea or the Western Sea.

Hethlon: NE of Tripoli, Syria and just N of Mt. Lebannon, the exact location is unknown today.

Lebo-hamath: Lebo-hamath a city on top Northern Boundary of Canaan.

Zedad: city located on northern boundary of Palestine 67 miles NE of Damascus.

Berothah: a town situated between Hamath and Damascus.

Sibraim: a point marking Palestine's northern boundary between Damascus and Hamath.

Damascus: in the land of Syria, its 2,000 foot elevation gives it a delightful climate and its gardens and olive groves still flourish after millennia of cultivation.

Hamath: just north of Canaan close to the shore of the Sea of Galilee only a mile or so south of the city of Tiberias.

Hazer-hatticon: near Damascus and on the border of Hauran, the exact location is unknown.

Hauran: a great plain situated on a plateau 2000 feet high E of the Jordan River and N of the land of Gilead. Today Hauran is an integral part of Syria.

Hazar-enan: NE corner of the land of Canaan 70 miles NE of Damascus.

Hamath: just north of Canaan close to the shore of the Sea of Galilee only a mile or so south of the city of Tiberias.

The East Side of the Land.

- **Ezekiel 47:18:** On the east side, the boundary shall run between Hauran and Damascus; along the Jordan between Gilead and the land of Israel; to the eastern sea and as far as Tamar. This shall be the east side.

Hauran: a great plain situated on a plateau 2000 feet high E of the Jordan River and N of the land of Gilead. Today Hauran is an integral part of Syria.

Damascus: In the land of Syria, its 2,000-foot elevation gives it a delightful climate and its gardens and olive groves still flourish after millennia of cultivation.

Jordan: the only large flowing body of water of Palestine, it flows from north to south through the Sea of Galilee to the Dead Sea.

Gilead: extended from the lower end of the Sea of Galilee to the northern end of the Dead Sea, and from the Jordan River eastward to the desert, a plateau of some 2,000 feet elevation.

Eastern Sea: Sea of Galilee.

Tamah: South east corner of the boundary of the Land of Israel.

EZEKIEL 47:19

South Side of the Land.

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- **Ezekiel 47:19:** On the south side, it shall run from Tamar as far as the waters of Meribah-kadesh, from there along the Brook of Egypt to the Great Sea. This shall be the south side.

Tamah: south east corner of the boundary of the land of Israel.

Meribah-kadesh: A place near Kadesh-barnea and to the NW of Sinai.
Brook of Egypt: The Nile and its irrigating streams.

The Great Sea: refers to the Mediterranean Sea or the Western Sea.

West Side of the Land.

- **Ezekiel 47:20:** On the west side, the Great Sea shall be the boundary to a point opposite Lebo-hamath. This shall be the west side.

The Great Sea: refers to the Mediterranean Sea or the Western Sea.

Lebo-hamath: Lebo-hamath a city on top of the northern boundary of Canaan.

The Division of Land for Twelve Tribes of Israel (continued).

- **Ezekiel 47:21-23:** So you shall divide this land among you according to the tribes of Israel. ²²You shall allot it as an inheritance for yourselves and for the sojourners who reside among you and have had children among you. They shall be to you as native-born children of Israel. With you they shall be allotted an inheritance among the tribes of Israel. ²³In whatever tribe the sojourner resides, there you shall assign him his inheritance, declares the Lord GOD.
- This is the land to be divided up amongst the twelve tribes of Israel.

1. The theme of chapter forty is the rebuilding of the Temple of God starting from the wall of the outer court.
2. The theme of chapter forty-one is the rebuilding of central part of the Temple of God.
3. The theme of chapter forty-two is the rebuilding of the priest quarters in the outer court of the Temple of God.
4. The theme of chapter forty-three is cleansing the altar and preparing yourself for the glory of the LORD is coming to the Temple.
5. The theme of chapter forty-four is the ministry of the priests when the glory of the LORD fills the temple.
6. The theme of chapter forty-five is the land allotted to the LORD and the land allotted to the Sanctuary, the Prince of Israel and the priests.
7. The theme of chapter forty-six is the Prince entering the Most Holy Place and the people of the land bowing down in peace and entering the Temple with the Prince from their freewill and upon the prince providing a freewill offering and giving an everlasting inheritance to his sons forever.
8. The theme of chapter forty-seven is a river flowing from the threshold of the Temple of the LORD that begins as a trickle then becomes ankle-deep, then waist-deep, then deep enough to swim in. The river has trees on both sides and as it flows into the sea it turns the salt water to fresh water and brings life to every living creature that comes to its water.
9. The theme of chapter forty-eight is the land being divided up between the twelve tribes of Israel.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.
