

## Ezekiel Part 53 (Ezekiel 47-48)

1. Ezekiel 47:1–12 can be divided into four sections, each one describes some aspect of the river that flowed from the temple:
  - a. the source of the river (vv. 1–2)
  - b. the size of the river (vv. 3–5)
  - c. the sufficiency of the river (vv. 6–8)
  - d. the saving power of the river (vv. 9–12)
2. The description of the flow of the water follows the contours of the geographical and topographical features of the city of Jerusalem today.
3. **47:1–8** The size of the river is described in a manner totally different from the process of measurement used on the temple complex in chaps. 40–42.
4. Four identical thousand-cubit distances were measured by the angel to suggest the increasing depth of the water.
5. At each thousand-cubit interval, he led Ezekiel into the water with him.
6. The prophet reported the depth in increments of “ankle deep” (v. 3), “knee deep” (v. 4), “waist deep” (v. 4), and “deep enough to swim in” (v. 5).
7. This trickle (v2) from the sanctuary soon became a flowing stream when it reached the south side of the eastern gate.
8. The life-giving power of the water is presented in this vision of fruitfulness, food, and healing.
9. The water of the river ultimately produced the fruitfulness of the trees because it brought life from the sanctuary of God (v. 12).
10. The water continued its flow down to the Arabah (v. 8), a name that once applied to the whole lower Jordan River valley including the Dead Sea and south to the Gulf of Aqaba/Eilat.
11. Today the name “Arabah” refers to the flat plain that continues south from the Dead Sea between the mountains of Transjordan on the east and the mountains of Judea on the west connecting the Dead Sea region with the Gulf of Aqab.
12. So the water will enter the Dead Sea, probably at the northern end near where the Jordan River empties into it today.
13. The sufficiency of the water from the throne of God is evidenced by the fact that no additional elements were needed to produce life, fruit, transformation, or healing.

14. With the life-giving water from God the barren becomes fruitful, the dry becomes nourished, the empty becomes filled, the bitter becomes sweet, the unhealthy is healed, and the dead is made alive.
15. **47:9–11** The healing and saving power of this water is demonstrated by the revitalization of the Dead Sea.
16. On the banks of the Dead Sea, fishermen seen in Ezekiel's vision will stretch their nets from En-Gedi to En-Eglaim. En-Gedi is located at the midpoint of the west bank of the Dead Sea near Masada.
17. En-Eglaim has been identified at the northwestern end of the Dead Sea near Qumran. The fish the prophet saw in his vision were numerous in species as well as quantity, comparable to that of the Great Sea or Mediterranean (v. 10).
18. Everything in Ezekiel's description presents a picture of the life-giving, healing, and life-sustaining properties of the water from the sanctuary.
19. Whatever the water touches from the parched earth in the Judean wilderness to the toxic mineral water of the Dead Sea is given life.
20. The vision of 47:1–12 is one of the most compelling expressions of hope for life in the Old Testament.
21. This vision of a healing stream, issuing from the temple, fertilizing the desert, and changing the bitter waters of the Dead Sea into sweet rests on some natural and some spiritual conceptions common in Ezekiel's time.
22. There was a fountain connected with the temple-hill, the waters of which fell into the valley east of the city and made their way toward the sea.
23. God Himself is the giver of all such blessings that flow from His presence.
24. The new kingdom envisioned by Ezekiel included a new temple, a new way of life, a new quality of life, and in this final vision a new land.
25. This land is new not only in quality but also in the arrangement of the tribal units that occupy it.
26. Seven tribes are located north of the temple area and city of Jerusalem. Five tribes are located south of the sacred district described in 45:1–8.
27. The central sacred district contains carefully defined areas for the sanctuary, the city, the prince, the Zadokite priests, and the Levites. The sacred district is located in the geographical center of the land.
28. This final section of the book may be divided into seven parts:
  - a. the boundaries of the land (47:13–20)

- b. the equitable allocations of the land (47:21–23)
- c. the allotments of the seven northern tribes (48:1–7)
- d. the allotments for the sanctuary, Zadokite priests, and Levites (48:8–20)
- e. the allotment for the prince (48:21–23)
- f. the allotments for the five southern tribes (48:23–29)
- g. a description of the gates and the Eternal city, “The Lord is There” (48:30–35)

29. If the Book of Ezekiel teaches us anything, it teaches us that we must honor God’s name and magnify His glory.

30. The glory of God departed from Israel because they defiled the temple.

31. The glory of God returned to the new temple because it was holy and a place where God could dwell.

“They shall know that I am the Lord” is a statement found at least sixty times in Ezekiel’s book.