



Rice Memorial MBC

Pastor Jimmy L. Harper, Sr., President of State Convention
Apostle Walter F. Camp, 1st Vice President
Minister Danny Current, Dean of Christian Education
Pastor Michael Hansberry, Southern District Moderator

Rice Memorial Missionary Baptist Church

Apostle Walter F. Camp, Presiding Senior Pastor
Pastor David K. Baker III, 2nd Presiding
802 W. 15th, Little Rock, AR 72202, 501-416-5894

www.RiceMemorialBaptistChurch.org

A Transforming Stream

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus – **November 16, 2014**

Ezekiel 47:1, 3-12

Introduction: Travelers to Israel today come away impressed with the centrality of **water** in the nation's life. It is the key issue in modern Israel's foreign and domestic policies, and ingenious methods have been devised to sustain the nation's **agriculture** and provide **water** for a growing city population.

Archeological remains bear witness to the importance of **water** in ancient Israel as well. The Israelites **did not irrigate** their lands. They depended on **seasonal rains**, **melting snow** from the Lebanon Mountains, and **springs** in the hill country. Every sizable town had a **reservoir**, or **cistern** (an artificial reservoir or receptacle), to catch and conserve **rainwater**. Cities created ingenious shafts and tunnels to protect water supply from enemy attack.

All of this makes this week's lesson especially significant. In a vision of the future, Ezekiel was shown a **water supply** of the highest quality and **unfailing quantity**.
(Source: *The Bible Expositor and Illuminator*, Union Press Publication-Christian Life Series)

Thought 1. First, let's look back at Chapter 40, which begins the last section of the book of Ezekiel, and ends with chapter 48. The purpose is to give hope of a new temple. And it does, but it points to the time of Jesus, the Messiah, and the church during Gospel times.

Ezekiel 40:1-4, *In the **five** and **twentieth** year of our **captivity**, in the beginning of the year, in the tenth day of the month, in the fourteenth year **after** that the city was smitten, in the selfsame day the **HAND (power)** of the Lord was **upon me**, and brought me thither. In the **visions** of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the **frame** of a city on the south. And he brought me thither, and, behold, there was a **MAN**, whose appearance was like the appearance of **brass**, with a **line** of **flax** in his hand, and a measuring **reed**; and he stood in the gate.*

*And the man said unto me, Son of man, **behold** with thine **eyes**, and **hear** with thine **ears**, and **set** thine **heart** upon **ALL** that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: **declare all** that thou **SEEST** to the **house of Israel**.*

NOTE: This, according to the Talmudists {n}, was the year of the jubilee: Bishop Usher places it in the year of the world 3430 A.M., and before Christ 574; and makes the day to be the thirtieth of April, and the third day of the week (Tuesday); and, as to the year, Mr. Whiston agrees with him: in the fourteenth year after that the city was **smitten**; taken, broken up, and destroyed by **Nebuchadnezzar**; its walls demolished; its houses burnt, and inhabitants put to the sword, or carried captive. This was in the eleventh year of **Zedekiah's** reign, to which add the fourteen years from hence and they make twenty five, as reckoned from Jeconiah's captivity: in the self-same day the **hand** of the **Lord** was upon me, and brought me hither; that is, on the tenth day of the month, of the new year, begin when it will. The Spirit of the Lord, which is sometimes called the **finger** of God, and the **power** of God, this **fell upon him**, or was **laid** on him, and

impressed **his MIND** and soul; and he in a visionary way, as appears by what follows, was brought into, the land of Israel, and to Jerusalem, according as things were represented to **his mind**; though, as to **his body**, he was **still** in the land of Chaldea. (Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Ezekiel 47:1, Afterward he brought me again unto the door of the **house (temple)**; and, behold, **waters** issued out from under the **threshold** of the **house (temple)** **EASTWARD**: for the forefront of the **house (temple)** stood toward the **EAST**, and the **waters** came down from **under** from the right side of the **house (temple)**, at the south side of the **altar**.

NOTE: the threshold of the door of the most **holy place**; so that they seem to take their rise from the holy of holies, the seat of the divine Majesty, and **throne of God**, with which agrees (Revelation 22:1), and so the Talmudists say, that this fountain came first from the house of the holy of holies, under the threshold of the door of it, which looked to the east: the **holy of holies** was at the **WEST END** of the temple; but the front of it, and so the door into it, was to the **EAST**, and from hence these waters flowed: ...**waters came down from under from the right side...** they are said to "come down", because the temple was high built upon the top of a mountain; and "from under", that is, the **threshold** of the door of it; or rather in subterraneous passages, till they appeared from under that; and this was "on the right side of the house"; that is, on the south side: for, suppose a man standing with his face to the east, as the prophet did, when he turned himself to see which way the waters flowed, having his face to the west when he first saw them come out; the south then must be on his right hand, and so it follows: **at the south side of the altar**, of the **altar of burnt offerings**, which stood before the house. (Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Revelation 22:1, And he shewed me a pure river of **WATER** of **life**, **CLEAR** as **crystal**, proceeding out of the **throne** of God and of the Lamb.

Ezekiel 47:2, Then brought he me out of the way of the gate **northward**, and led me about the way without unto the **utter (outside) gate** by the way that looketh **eastward**; and, behold, there ran out **WATERS** on the **right side**.

NOTE: The fountain of them is not declared, only where they were first seen to issue out, **under the threshold of the house eastward**; the threshold of the door of the **most holy** place; so that they seem to take their rise from the **holy of holies**, the seat of the divine Majesty, and **throne of God**, with which agrees (Revelation 22:1), and so the Talmudists say, that this fountain came first from the house of the holy of holies, under the threshold of the door of it, which looked to the east: **for the fore front of the house stood toward the east**; the holy of holies was at the **west** end of the temple; but the front of it, and so the door into it, was to the **east**, and from hence these waters flowed... (Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Ezekiel 47:3-5, And when the man that had the **line** in his hand went forth **eastward**, he measured a **thousand cubits**, and he brought me through the waters; the waters were to the **ankles**. Again he measured a **thousand**, and brought me through the waters; the waters were to the **knees**. Again he measured a thousand, and brought me through; the waters were to the **loins**. Afterward he measured a thousand; and it was a **river** that I could not pass over: for the waters were **risen**, **waters to swim in**, a **RIVER** that could **NOT** be **passed over**.

NOTE: After they had gone a thousand cubits (about 1,500 feet, or a **third of a mile**), the water was deep enough to reach the **ankles**. This increase was not especially striking, but the waters deepened steadily. In a short **mile** and a **third**, without any feeder **streams**, a **trickle** had **become a river!** It was evident that this was the work of God. (Source: *The Bible Expositor and Illuminator, Union Press Publication-Christian Life Series*)

Thought 1. Jesus spoke of this same river of living water that would flow from believers.

John 7:37-39, In the last day, that great day of the feast, Jesus stood and cried, saying, If any man **thirst**, let him come unto ME, and DRINK. He that BELIEVETH on **me**, as the scripture hath said, out of his **belly** shall flow **rivers** of **living water**. (But this spake he of the **Spirit**, which they that **believe on** him should receive: for the **Holy Ghost** was not yet given; because that Jesus was not yet **glorified**.)

Isaiah 44:3-4, For I will pour **water** upon him that is **thirsty**, and **floods** upon the dry ground: I will **pour** my **spirit** upon thy **seed**, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the **water** courses.

Joel 2:28, And it shall come to pass afterward, that I will **pour out** **my spirit** upon ALL flesh; and your **sons** and your **daughters** shall **prophesy**, your old men shall dream dreams, your young men shall see visions...

Ezekiel 47:6-7, And he said unto me, Son of man, hast thou **seen THIS?** Then he brought me, and caused me to return to the brink of the **river**. Now when I had returned, behold, at the **bank** of the **RIVER (stream)** were very many **TREES** on the one side and on the other.

NOTE: ...*hast thou seen this?* &c]. That is, the man that measured the waters said to the prophet, hast thou carefully observed all this from whence the waters flowed? from what small beginnings they rose, and gradually increased? how they first issued forth, as out of a vial; and now, in the space of about two or three miles, are become a DEEP RIVER, and impassable? it is right and profitable to observe the rise and progress of the Gospel; what a spread it has had in the world, and what it will have: **then ...caused me to return to the brink of the river**, here was a new wonder observed, which had not been before; and therefore this note of admiration, "behold!" is prefixed; on a sudden sprung up trees on each side of the river, of a perfect stature, and full of fruit; which the prophet had not seen when he went along with the man on the bank of it, as he measured the waters; but now being returned, sees this wonderful sight; an emblem of true Christians, **believers**, and **regenerate persons**, who are **trees of righteousness**, planted by the river of divine love; watered with the grace of God, and doctrines of the Gospel; whereby they become **fruitful in good works**, and are to be seen wherever the Gospel comes with power and efficacy; see (Psalms 1:3) (Isaiah 61:8)...

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

Psalms 1:1-3, Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of **sinners**, nor sitteth in the seat of the **scornful** (disrespectful; irreverent). But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a **TREE** planted by the **rivers** of **WATER**, that bringeth forth **his fruit** in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

Ezekiel 47:8, Then said he unto me, These **waters** issue out toward the **east** country, and go down into the **desert**, and go into the **sea**: which being brought forth **into the sea**, the **waters** shall be **healed**.

NOTE: the Gospel was first preached in the **eastern parts** of the world; (See Gill on Ez. 47:3), or "towards the first, or east Galilee"; in Galilee, Christ began to preach, and wrought his **first miracle**; here he called his disciples, and chiefly conversed; and here he had the greatest followers, and some of the first Christian churches were formed here after his ascension, (Matt. 4:12, 18, 23) (Acts 9:31) : **and go down into the desert**; or **wilderness**, the wilderness of the people, the Gentiles; to whom the Gospel was carried when rejected by the Jews, and who before were like a desert, but now became as a **fruitful** field, (Isaiah 35:1-2) (Isaiah 42:1, 11). The Jews interpret this of the plain, or the sea of

Galilee or Tiberius, at which Christ called his disciples; near to this he delivered his discourses concerning himself, the **bread of life**, and eating his flesh, and **drinking his blood**; here he met with his disciples after his resurrection, and enjoined Peter to **FEED** his sheep and lambs; see (Matthew 4:18) (John 6:1) (John 21:1, 15)...

John 6:48-56, 59-63, I am that **bread of life**. Your fathers did eat **manna** in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may **eat thereof**, and **not DIE**. I am the **living bread** which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye **eat the flesh** of the Son of man, and **drink his blood**, ye have **no life IN YOU**. Whoso eateth my flesh, and drinketh my blood, hath **eternal life**; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth IN me, and I IN him.

...These things said he in the synagogue, as he **taught** in Capernaum. Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can **hear (understand)** it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the **spirit that quickeneth (make alive)**; the **flesh profiteth nothing**: the **WORDS** that I speak unto you, they are SPIRIT, and they are **LIFE**.

Thought 1. For Jesus to say the flesh “profiteth nothing” is to say even IF they could eat HIS physical flesh and drink his blood, it wouldn't profit them. This means when we eat the bread and drink the wine of communion in remembrance of his death, IF it did become his literal body and blood by what's known as “Transubstantiation”, it would NOT do any good for the people eating them.

The nutrition we need for our spirits, beginning with being made alive, only comes ONEWAY: the words that proceed from Jesus, which the Father gives him for us.

....and go into the sea; the **Dead sea**, or sea of Sodom, the lake Asphaltites, where nothing is said to live; an emblem of **dead sinners**; and may represent the worst of sinners, as the Sodomites were; and to such the Gospel was sent, and became effectual to salvation: or it may rather design the great ocean, and may signify the whole world, and **ALL the nations** of it, to which the Gospel, by the commission of Christ, was to be preached; see (Daniel 7:2) (Mark 16:15). **which being brought forth into the sea, the waters shall be healed**; ...that is, which WATERS of the river being directed and brought into, either the Dead sea, or the great ocean, the waters of the one, or of the other, were **HEALED**; and of bituminous (having bitumen, a black, tarry substance,) and bitter waters were made **clear, sweet, and wholesome**; and signify the **change** made in **sinful MEN** by means of the Gospel, who are thereby **quicken**ed (made alive), made partakers of the **grace of God**; is the great doctrine of the Gospel, and by which the Lord speaks peace and pardon, and communicates healing of all spiritual diseases to sinners sensible of them; see (Ps. 107:20).

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

Psalm 107:20, He sent his **WORD**, and **healed them**, and delivered them from their destructions.

Ezekiel 47:9, And it shall come to pass, that **every thing** that **liveth**, which **moveth**, whithersoever the **RIVERS (STREAM)** shall come, shall LIVE: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be **healed**; and **every thing** shall LIVE whither the **river (stream)** cometh.

Thought 1. When we look back at verse 7, and define the word “RIVER” from the Hebrew, we see it’s the same Hebrew word found in verse 9 that the translators, for some reason defined “RIVERS”, plural. As you’ll see, they both mean a “STREAM”, which in is the subject of our lesson for this week.

Some commentators believe it to be “rivers” because of what’s said in Zechariah 14:8. But, when we read it, and consider other verses in scripture about this “stream”, I’m led to believe it should read, “RIVER”, singular, because “two halves” make ONE whole river flowing in two different directions.

Rivers defined 5158, nachal pronounced nakh'-al, STREAM.

Zechariah 14:8, And it shall be in that day, that **living waters** shall go out from Jerusalem; HALF of them toward the former sea, and HALF of them toward the hinder sea: in summer and in winter shall it be.

NOTE: Half of these waters shall go ...as all rivers bend their course towards some sea or other, some **eastward**, others **westward**. The **gospel** shall spread into **all parts** of the **world**... (1.)...These living waters shall produce both eastern churches and western churches, that shall each of them in its turn be illustrious. (2.) Every day: *In summer and in winter it shall be.* (Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

Ezekiel 47:10, And it shall come to pass, that the **fishers** shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth NETS; their **FISH** shall be according to their **kinds**, as the **FISH** of the great sea, exceeding many.

NOTE: There shall be no great numbers of Christians in the church, and those multiplying like fishes in the rising generations and the dew of their youth. In the creation the waters brought forth the fish abundantly (Gen. 1:20, Gen. 1:21), and they still live in and by the waters that produced them; so **believers** are **begotten** by the **word of truth** (James 1:18), and born by it (1 Pt. 1:23), that river of God; by it they live, from it they have their maintenance and subsistence; in the waters of the sanctuary they are as in their element, out of them they are as fish upon dry ground; so David was when he thirsted and panted for God, for the living God. Where the fish are known to be in abundance, thither will the **fishers flock**, and there they will **cast their nets**; and therefore, to intimate the replenishing of these waters and their being made every way useful, it is here foretold that the fishers shall stand upon the banks of this river, from En-gedi, which lies on the border of the **dead sea**, to En-eglaim, another city, which joins to that sea, and all along shall spread their nets. The dead sea, which before was shunned as noisome and noxious, shall be frequented. **Gospel-grace** makes those persons and places which were unprofitable and good for nothing to become serviceable to God and man.

Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc)

Ezekiel 47:11, But the **miry (swamp)** places thereof and the **marishes (marsh [salt marsh])** thereof shall not be **healed**; they shall be given to **salt**.

NOTE: ...the ditches and lakes, the miry and marsh ground, separate from the sea, which lay near it, and upon the borders of it, **shall not be healed**; these design the **reprobate** (abandoned to error, or in apostasy) part of the world, obstinate (Stubborn, not yielding) and perverse (disposed to be contrary) sinners, that abandon themselves to their filthy lusts, and **sensual pleasures**; that **wallow** like **swine** in the mire and DIRT of **SIN**; are wholly immersed in the things of this world, mind nothing but earth and earthly things, and load themselves with thick clay; whose god is their belly, and who glory in their shame: also hypocrites and apostates may be here meant, who, despising the Gospel, and the doctrines of it, put it away from them, and judge themselves unworthy

of everlasting life, and so receive no benefit by it; but, on the contrary, it is the savour of **death** unto **death** unto them; see (Isaiah 6:9Isaiah 6:10): they shall be given to **salt**; left to the **hardness** of their hearts; given up to the lusts of them; devoted to ruin and destruction and remain barren and unfruitful, as places demolished and sown with salt are; see (Deuteronomy 29:23) (Judges 9:45), or made an example of, as Lot's wife was; that others may learn wisdom, and shun those things that have been the cause of their ruin. The Targum is, ``its pools and lakes shall not be healed; they shall be for **salt pits.**"
(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Ezekiel 47:12, And by the **RIVER** upon the bank thereof, on this side and on that side, shall grow all **TREES** for **meat**, whose **leaf** shall not **fade**, neither shall the **fruit** thereof be **consumed (cease)**: it shall bring forth **new fruit** according to his **months**, because their **waters** they issued out of the **sanctuary**: and the **fruit** thereof shall be for **meat**, and the **leaf** thereof for **medicine**.

NOTE: ...they are trees for meat, and the **fruit** of them shall not be consumed (expended), for it shall **produce** fresh fruit every month. The leaf shall be for medicine, and it shall not fade, This part of the vision is copied out into St. John's **vision** very exactly (**Rev. 22:2**)...
Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc

Revelation 22:1-3, And he shewed me a pure **RIVER** of **water** of **LIFE**, **clear** as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the **river**, was there the **TREE of life**, which bare **twelve** manner of **FRUITS**, and yielded her **fruit** every month: and the **leaves** of the tree were for the **healing** of the **nations**. And there shall be no more **CURSE**: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

Thought 1. Notice first, the clear river is what produced the fruit. It wasn't a flood of dirty water, symbolizing evil and trouble, that did so. This frees us from the error in teaching that says "trials come to make us strong" and to help us.

Next, to speak of the leaves being for the healing of the nations tells us not all humans will have glorified bodies during eternity. Christians who are alive when Jesus comes to set up his kingdom on the earth will not be changed. Only those who are alive when he comes prior to this, in what's called the "rapture", will be changed and taken back with him to heaven for 7 years. (1 Cor. 15:51-52, 1 Thess. 4:13-18). Writing of the millennium, Isaiah spoke of humans with natural bodies.

Isaiah 65:17-20, For, behold, I create **new** heavens and a **new** earth: and the former shall not be **remembered**, nor come into **mind**. But be glad and rejoice for ever in that which I create...

There shall be no more hence an **infant** of days, nor an **old man** that has not **FILLED** his days: for the **child** shall **DIE** an hundred years old; but the **sinner** being a hundred years old shall be **accursed**.

Thought 2. The new earth that John saw had no sinners in it. They were all judged in Revelation 20:11-15, and cast into the lake of fire.

So, as Rev. 22:3 says, there will be no more curse during eternity in the new earth. However, the need will arise for the humans with natural bodies to receive healing, not from sickness or disease, but rather from injuries, as cuts and bruises, etc. to their natural bodies.

Revelation 21:3-4 ...I heard a great voice out of heaven saying, Behold, the **Tabernacle (habitation** [residence, house]) of God is with men, and he will **DWELL** with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away **all tears** from their eyes; and there shall be **no more death**, neither sorrow, nor crying, neither shall there be any more **pain (anguish)**...