

The LORD Is There

Exile, Glory, and the God Who Comes Back: A Study of Ezekiel

Session 16. The River and the Name

Reading: Ezekiel 47:1-12; 48:30-35

Part One

Leader Preparation Guide

Session Overview

Discovery Aim

The group discovers the river of life flowing from the sanctuary, traces it for themselves into John 7 and Revelation 22, and ends where the book ends: a city whose new name is The LORD Is There.

Catholic Touchstone

The living water of the Holy Spirit, given in baptism and flowing from Christ the true temple, carries God's people toward the heavenly Jerusalem, where God himself dwells with men forever.

This is the last session, and Ezekiel saves his gentlest image for the end. After nine chapters of measured architecture, a trickle of water appears under the temple threshold, and the guide makes Ezekiel wade into it four times: ankles, knees, waist, and then water to swim in. It flows east, down into the deadest water on earth, and everything lives where it goes. Then the book closes not with the river but with a name: the city is no longer called Jerusalem but *YHWH-shammah*, The LORD is there. Tonight the group traces that river out of Ezekiel and into the New Testament with their own hands, answers the strongest literal-temple objection honestly, and watches five threads resolve at once. Plan for warmth, some laughter, and a little grief that the study is ending. Leave real silence before the closing prayer; sixteen weeks deserve it.

What You Need to Know

Where we are in the vision

Ezekiel 47 sits inside the great temple vision of chapters 40 to 48, dated to the twenty-fifth year of the exile (40:1), which the group surveyed last week. The glory returned through the east gate in chapter 43, and that gate was then sealed (44:2). Tonight's passage is what happens next: with God in residence, life starts leaking out of the building. The water emerges from below the threshold, passes south of the altar, and exits eastward, through the same side of the complex the glory used for both its departure and its return. The direction is not decoration. Everything in this book that matters has moved along that east-west axis.

The geography, and why it is impossible

The river runs east into the *Arabah*, the rift valley, and down into the Dead Sea. Two things make this openly miraculous rather than hydrological. First, the river deepens dramatically over roughly a mile and a quarter (four measurements of a thousand cubits) with no tributaries named; real rivers grow by addition, and this one grows from its source alone. Second, the Dead Sea is so saline that fish cannot live in it, yet Ezekiel sees fishermen spreading nets from En-gedi to En-eglaim over water 'of very many kinds, like the fish of the Great Sea' (47:10). The vision is telling you, in its own vocabulary, that it exceeds engineering. That matters for the steelman later.

The feast behind John 7

The discovery moment sends half the room to John 7. Context helps you land it. Jesus speaks 'on the last day of the feast, the great day' of Tabernacles. The Mishnah, compiled around AD 200, describes a water-drawing rite for this feast: each day priests drew water from the pool of Siloam and poured it out at the altar, a prayer for rain and an enactment of the prophets' promised waters. We cannot be certain every detail of the rite as described matches Jesus's day exactly, but the substance is well attested. Against that backdrop, a Galilean standing up in the temple courts and crying out that the living water flows from him is not a gentle remark. It is a claim to be the sanctuary of Ezekiel 47.

The name

Ezekiel 48:35 gives the city a new name, *YHWH-shammah*, The LORD is there. Notice what the name is not. It is not 'The people are faithful,' not 'The walls are strong,' not even 'Jerusalem restored.' The entire book has been driving at this: the city's identity is not its architecture, its history, or its performance, but the presence of God. This verse is also where your study's title comes from, which the group may enjoy discovering on their own; do not point it out before question 9 gives them the chance.

A liturgical thread worth knowing

Every Eastertide, when the priest sprinkles the congregation with baptismal water, the Church sings the *Vidi aquam*: 'I saw water flowing from the temple, from its right side, and all to whom that water came were saved.' That antiphon is drawn directly from Ezekiel 47:1-2. The Church has been singing tonight's passage over her newly baptized for centuries. If your parish uses it, some of your group have heard Ezekiel 47 many times without knowing it.

Pastoral note for a final session

Sixteen weeks builds real bonds. Expect some in the room to be wistful, and expect at least one person to be quietly aware that they are still, so to speak, at the ankles of the river. Do not press. The chapter itself is patient: the guide walks Ezekiel deeper a thousand cubits at a time, and God does the same with souls. End with gratitude and a concrete next step (the Live It practices point toward adoration and baptismal memory), not with pressure to feel a conclusion.

Old Testament Roots and Fulfillment

Eden, restored and exceeded

Genesis 2:10 has a river flowing out of Eden to water the garden, and the tree of life at its center. Ezekiel 47 quietly rebuilds that scene: water from God's dwelling, trees on both banks whose leaves never wither. But Ezekiel exceeds Eden. There is one tree of life in Genesis; here there are trees on both sides bearing fresh fruit every month, with leaves for healing. Ezekiel has already used Eden by name for what was lost (28:13; 36:35). Now he shows it coming back larger than it left.

The prophets saw the same water

Psalms 46:4 sings, "There is a river whose streams make glad the city of God, the holy habitation of the Most High", which is striking because the earthly Jerusalem has no river at all. Joel promises a fountain flowing from the house of the LORD, and Zechariah promises living waters flowing out from Jerusalem. Ezekiel's vision is the fullest map of a water source the whole prophetic tradition could see from a distance.

- Psalm 46:4, the river that gladdens a city that has no river
- Joel 3:18, a fountain from the house of the LORD

- Zechariah 14:8, living waters from Jerusalem, flowing east and west

Fulfillment: the temple becomes a person, then a city

The New Testament takes Ezekiel's river and relocates its source twice. First to a person: Jesus calls his own body the temple (John 2:21), cries out at Tabernacles that the thirsty should come to him and drink (John 7:37-39, which John explicitly interprets as the Spirit), and on the cross pours water from his opened side (John 19:34). Then to a city: Revelation 22 lifts Ezekiel 47 almost line by line, the river, the monthly fruit, the healing leaves, but the source is no longer a building; it is "the throne of God and of the Lamb", in a city that contains no temple at all because "its temple is the Lord God the Almighty and the Lamb" (Revelation 21:22). Ezekiel's last verse and Revelation's last chapter are the same promise: God dwelling with his people is the end of the story.

Voices of the Church

Read these aloud where they land. Each is either a direct citation or an honest summary, labelled as such.

St. Ignatius of Antioch, d. c. 107

Writing to the Church in Rome while being transported to his martyrdom, St. Ignatius says in substance that he no longer takes pleasure in corruptible food or in the delights of this life; what he desires is the bread of God, the flesh of Jesus Christ, and he describes a living water within him, speaking inside him and saying, Come to the Father.

Letter to the Romans 7. Summary of his teaching, not a direct quotation.

For the group. Ezekiel's river is not scenery to admire from the bank. For the baptized it flows inside, and it is going somewhere: toward the Father. Ignatius felt its current strongly enough to follow it through a Roman arena.

St. Cyril of Jerusalem, d. 386

Teaching candidates for baptism, St. Cyril asks why Scripture calls the grace of the Spirit water, and answers in substance: because water comes down from heaven as one and the same thing, yet works differently in everything that receives it, becoming white in the lily and red in the rose; so the one Spirit, remaining one and undivided, apportions his grace to each person as he wills.

Catechetical Lectures 16 (On the Holy Spirit). Summary of his teaching, not a direct quotation.

For the group. One river, sixteen weeks, and it has not been doing the same thing in any two people in this room. That is not a flaw in the water; it is how this water works.

St. Augustine, d. 430

There we shall rest and see, see and love, love and praise. This is what shall be in the end without end.

The City of God 22.30.

For the group. Augustine wrote this as the final sentence of a twenty-two book work, describing the city Ezekiel could only name. A study that began with a shattered priest in a refugee camp ends where Augustine ends: at rest, in the city where the LORD is.

Catechism Connection

The Catechism says

CCC 694. Water is the primary symbol of the Holy Spirit's action: the water of baptism signifies and effects new birth, and the Spirit is the living water welling up from Christ crucified for eternal life.

CCC 1137. Describing the heavenly liturgy through the book of Revelation, the Catechism points to the river of the water of life flowing from the throne of God and of the Lamb; the Church's worship on earth participates in that scene.

CCC 1044. In the new universe, the heavenly Jerusalem, God will have his dwelling among men and wipe away every tear; Ezekiel's closing name for the city states the same destiny.

CCC 2550. Quoting St. Augustine on the end of the journey: God himself will be the goal of our desires, contemplated without end, loved without surfeit, praised without weariness.

Thread Watch

Thread Watch

The LORD is there (resolve). This is the night the thread gives the study its title. Let question 9 do the work; do not announce the resolution before the group reads 48:35 aloud and someone notices the study booklet cover. If nobody notices, ask them to look at the cover.

The everlasting covenant (resolve). The covenant of peace promised in 16:60, 34:25, and 37:26 lands here: the city with God in it forever is what the covenant was always for. Name the arc briefly in the answer to question 9.

Whose right it is (resolve). The crown removed in 21:27 finds its head in the discovery: Revelation's river flows from the throne of God and of the Lamb. The one whose right it is now sits enthroned at the river's source. Resolve inside question 6.

Son of man (resolve). Close it gently and honestly: Ezekiel is addressed as son of man some ninety times, a title of creatureliness. Jesus's own use of the title draws most directly on Daniel 7's glorious figure, but it carries Ezekiel's humility inside it: the true Son of Man is both the lowly prophet-figure and the enthroned one. Do not overclaim a straight Ezekiel-to-Jesus line; the honest statement is richer.

The hairs in the hem (resolve). Planted in session 3 (Ezekiel 5:3, a few hairs bound in the prophet's hem while the rest burned) and untouched since session 4. Resolve it in question 8: the tiny remnant God bound into the hem has become a city with twelve open gates bearing every tribe's name. Flagged for Corey in uncertainties since the thread lay dormant a long time; give it one warm sentence, not a lecture.

Follow the glory (echo). Resolved last week. Tonight, one callback only: the water exits east, through the gate the glory used to leave and to return. The glory came home; now life flows out the door.

Objection Bench

Leader only. Do not raise these unless someone in the room does.

A city named 'The LORD is there' was never built. Isn't this just wishful thinking dressed up as prophecy, comfort literature for people whose real city was ashes?

Ezekiel earned the right to be trusted about the far future by being verifiably right about the near future: the dated oracle of chapter 24 announced the siege on the day it began, and the fugitive's report in 33:21 confirmed the fall Ezekiel had said would follow, which the group discovered in session 9. And the New Testament claims the promise did land, not as municipal construction but as Emmanuel, God with us, and finally as the city of Revelation 21 to 22. Whether that fulfillment satisfies is a question of faith, but it is not evasion; it is the reading the earliest Christians staked their lives on.

Verse 11 says the swamps and marshes are left salty. If this river heals everything, why does the vision leave dead spots? Doesn't a loving God heal it all?

Be honest that readers differ. Some see practical provision: salt was essential for life and for covenant offerings, so salt flats are a gift, not a curse. Others hear a sober note: even beside the river of life, it remains possible to be a marsh, holding the water without letting it flow through. The Church's teaching on freedom supports the second reading without requiring it: God's grace is resistible, and heaven is never forced on anyone. Present both and let the tension stand; the text does.

Session Goals

1. Trace the river from the temple threshold to the Dead Sea and notice that it deepens from its source alone, with no tributaries.
2. Discover, from John 7 and Revelation 22 directly, where the New Testament locates the river's true source.
3. Hear the literal-future-temple reading at full strength and answer it from the text itself, with honest latitude where the Church has not defined details.
4. Read the twelve gates and the city's new name as the resolution of the whole book, closing the remaining threads.
5. Send everyone out with a concrete way to live near the river: baptismal memory and the Eucharistic presence.

Time Note

Planned for 75 to 90 minutes

Roughly: Win 10 minutes, reading 8, Build 50 to 55, Send and Live It 10, closing 5 with real silence before the prayer. Question 10, the whole-book round, is the most likely to run long; cap answers at one sentence each and enforce it kindly. The discovery in question 5 works best in two teams working simultaneously, about 8 minutes total including report-back.

If you are running long, cut in this order.

1. Cut the Dig Deeper cross-references (Psalm 46, Joel, Zechariah) first.
2. Fold question 3's En-gedi fishing detail into question 2's answer and move on.
3. Drop question 6 and let the discovery report-back carry the throne point.
4. If still pressed, compress question 8's gates into one summary sentence from you, but do not cut question 9 or question 10; they are the destination of sixteen weeks.

Part Two

Discussion Guide

Opening Prayer

Pray together

Father, sixteen weeks ago you showed us your glory on wheels in a refugee camp, and we have been following it ever since. Tonight, at the end of the book, bring us to the water. Holy Spirit, living water promised through Ezekiel and poured out from the side of Christ, flow through this room one more time: deepen what is shallow in us, freshen what has gone salt, and heal what is withered. We ask it through Jesus Christ our Lord, the true temple, who lives and reigns with you forever and ever. Amen.

Win

Open questions. No wrong answers. Let everyone speak before you move on.

W1. What is the best ending you have ever encountered, in a book, a film, or a series? What made it satisfying instead of disappointing?

W2. Think of a place where you have felt completely at home. What made it home?

Both questions are aimed at tonight without saying so: this is an ending, and it is about what makes a place home. Do not connect the dots for them yet.

Read

Read aloud

Two readers. Reader one takes Ezekiel 47:1-12 slowly, pausing a beat at each of the four measurements so the room feels the water rising. Reader two takes 48:30-35. Consider having everyone stand for the final verse; it is the last verse of the book, and the group has earned it.

Build

Numbered inductive questions. Ask, wait, let the group work the text. The ANSWER boxes are for you to share after the discussion, not before it.

The water under the threshold

1. Look closely at 47:1-2. Where exactly does the water begin, and which direction does it flow? Given everything this book has shown us, why does that direction matter?

ANSWER *(share after the discussion)*

The water issues from below the threshold of the temple itself, passes south of the altar, and flows east. East is the loaded direction of this whole book: the glory departed eastward over the mountain (11:23), returned from the east (43:2), and the east gate was then sealed because the LORD had entered by it (44:2). The gate is shut, but the building leaks. With God in residence, life comes out under the door. The trickle at the threshold is the first visible consequence of the glory coming home.

Measured into the deep

2. Four times the guide measures a thousand cubits and walks Ezekiel into the water (47:3-5). What happens at each measurement, and what is strange about a river that behaves this way?

Take it as far as the room wants

Floor. If the group stalls, just ask: what would it feel like, physically, to be at each of those four depths?

Ground. At which depth do you stop being in control? (Roughly the waist; by swimming depth the river decides where you go.)

Depth. If the water is grace, what would 'ankle-deep' living look like concretely, and what would it cost to let the current take your feet off the bottom?

ANSWER *(share after the discussion)*

Ankle-deep, knee-deep, up to the waist, and then 'a river that I could not pass through', water to swim in. The strange part: no tributaries are ever mentioned. Real rivers deepen because other streams join them; this one deepens from its source alone. The farther it gets from the sanctuary, the more of it there is, which is the opposite of how influence usually works. Whatever this water is, distance does not dilute it. Notice too that the guide does not let Ezekiel watch from the bank; he is made to wade in at every stage, until the only options are swimming or turning back.

3. Follow the river in 47:8-10. Where does it go, and what does it do when it arrives?

ANSWER *(share after the discussion)*

It descends the *Arabah* into the sea, and 'when it enters the stagnant waters of the sea, the water will become fresh.' That sea is the Dead Sea, water so salty nothing can live in it. Ezekiel sees fishermen spreading nets from En-gedi to En-eglaim over fish 'of very many kinds', and the verdict is total: 'so everything will live where the river goes' (47:9). The river does not avoid the deadest place in the land; it heads straight for it. Whatever in a life looks most permanently dead is precisely where this water is aimed.

Dig Deeper

Verse 11 is a wrinkle: the swamps and marshes are 'left for salt.' Readers differ on whether that is provision (salt was needed for life and for offerings) or a warning (it is possible to sit beside the river and stay salt). The text does not settle it. What do you make of it?

4. Read 47:12 again slowly. What do the trees do, why do they do it, and where in the Bible have we seen a river with trees like this before?

ANSWER *(share after the discussion)*

Trees on both banks, leaves that never wither, fresh fruit every month, leaves for healing, and the text gives the reason twice over: 'because the water for them flows from the sanctuary.' The scene is Eden, the river flowing out of the garden and the tree of life (Genesis 2), which Ezekiel has already invoked by name for what was lost (28:13; 36:35). But this is Eden exceeded: not one tree of life but banks lined with them, and fruit twelve months a year. The

book that began in exile ends past the garden gate, going the right direction this time.

Dig Deeper

Ezekiel is not the only prophet who saw this water. Look at Psalm 46:4 (a river gladdening a city that, in geography, has no river), Joel 3:18, and Zechariah 14:8. The whole prophetic tradition could hear this water from a distance.

The river leaves the book

Live discovery

Team one: John 7:37-39, and note carefully what verse 39 says the water means. Team two: Revelation 22:1-5, and list every detail you recognize from tonight's chapter.

Let them find it. John 7:37-39; Revelation 22:1-5

5. Ezekiel's river does not stay in Ezekiel. Two teams, five minutes, then report back. Each team answers three questions about its passage: where is the river, what is its source, and what does it do?

ANSWER *(share after the discussion)*

Team one finds Jesus at the climax of the feast of Tabernacles, a feast whose rites poured out water at the altar, crying out: "If any one thirst, let him come to me and drink." The scripture's rivers of living water are read christologically as flowing from him, though the grammar of verse 38 is genuinely disputed and may refer to the believer; what verse 39 settles is what the water is: 'this he said about the Spirit.' The source of Ezekiel's river is a person, and the water is the Holy Spirit. Team two finds Ezekiel 47 rebuilt almost line by line: the river of the water of life, "bright as crystal", the tree of life on either side of the river, twelve kinds of fruit, fruit each month, "and the leaves of the tree were for the healing of the nations." But the source has moved: not a temple threshold, but "the throne of God and of the Lamb." Ezekiel saw the river start under a building. John saw it start in a body. Revelation sees it start from a throne, forever.

6. Stay with team two's city a moment. Look one page back at Revelation 21:22. What is missing from that city, and why is it not a loss?

ANSWER *(share after the discussion)*

"And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb." The temple is not demolished; it is outgrown. A temple exists to house a presence, and when the presence fills everything, the container retires. Notice also who shares the throne at the river's source: the Lamb. In session 8 we met the riddle of 21:27, the crown set aside 'until he comes whose right it is.' Here is the resolution: the one whose right it is now sits enthroned, and he turns out to be a Lamb who was slain. The crown found its head, and the head still bears the marks of thorns.

Dig Deeper

One more river sighting: John 19:34, blood and water from the pierced side of Christ. Many Fathers saw the

sacraments flowing from that opened side, the church born from the side of the new Adam as Eve from the old. The Eastertide sprinkling antiphon, the *Vidi aquam*, sets Ezekiel 47:1-2 to music: 'I saw water flowing from the temple, from its right side.' The Church has been singing tonight's chapter over the newly baptized for centuries.

But is it a blueprint?

7. Before we finish, we owe the strongest opposing reading a fair hearing. Listen to it at full strength, and then answer it from the text, not from preference.

Build then press

The strongest form of the objection. Ezekiel 40 to 48 is the least metaphorical writing in the Bible. It is gate by gate, cubit by cubit; a competent architect could draft working drawings from it. God does not dictate blueprints for symbols. And chapter 47 names real geography: the Arabah, the Dead Sea, En-gedi. Many serious, Bible-loving Christians therefore conclude that the honest reading is a literal future temple with a literal river, perhaps in a future earthly reign of Christ, and that the spiritual reading, whatever its merits, is not what Ezekiel's first hearers would have understood. The most careful proponents do not put the temple in the eternal state at all; they place it in an intermediate messianic era, and they read its offerings as memorial rather than atoning, precisely to avoid contradicting Hebrews.

Answering from the text. Take it seriously; it is not a foolish reading, and its instinct (that God keeps his promises concretely) is right. But three things push back. First, the text itself refuses to behave like engineering: a river that deepens with no tributaries, a sea that turns fresh, trees that ignore seasons. The measurements convey certainty and holiness, and then the vision deliberately breaks its own physics to show it is describing something measurements cannot hold. Second, the move from building to person was not made by a defensive church centuries later; it was made by John: 'he spoke of the temple of his body' (John 2:21), the Tabernacles cry, the pierced side, and Revelation rebuilding Ezekiel's river in a city with no temple in it. That answers the eternal-state version; against the intermediate-era version it shows only where the story ends, not what may lie between. Third, the Church has rejected millenarian schemes that claim to realize the definitive kingdom within history (CCC 676), which bears on some of these proposals though it does not adjudicate every reading of the measurements, and Hebrews teaches that the old sacrifices are ended by the one sacrifice of Christ, which makes a restored sacrificial temple hard to square with the gospel itself. Where the Church has not defined the meaning of every cubit, we hold details with open hands. But the direction of fulfillment, from Ezekiel's vision to Christ the temple to the city where God is all in all, is the New Testament's own reading, not our invention.

ANSWER *(share after the discussion)*

The literalist instinct is honored, not mocked: God does fulfill concretely. But the vision breaks its own physics on purpose, John relocates the temple to the body of Jesus and the river to the Spirit, and Revelation's final city has no temple at all. The fulfillment is more literal than a building: God actually dwelling with actual people forever. Details the Church has not defined, we hold with honest latitude.

The gates and the name

8. Now the book's last paragraph, 48:30-34. What is written on the city's twelve gates, and why does that matter after everything this book has said?

ANSWER *(share after the discussion)*

Each gate bears the name of a tribe of Israel, all twelve, including the northern tribes that had been scattered for a century and a half and that everyone else had written off. This is chapter 37's two sticks made one, cast in architecture: the restoration takes in all Israel, and the gates are how you get in, not how you are kept out. Revelation keeps the image: twelve gates, twelve tribes (21:12). And one small, old thread ties off here. In session 3 we watched Ezekiel bind a few hairs into the hem of his garment while the rest burned: a tiny, spared remnant carried against the prophet's own body. Tonight the arithmetic of the hem is finished. The handful God kept has become a city, and every gate has a family name on it.

9. Ezekiel 48:35 is the last verse of the whole book, and it gives the city a new name. What is the name, what is it pointedly not, and why is it the only right last word for this book? (While you think about it, take a look at the cover of your study guide.)

ANSWER *(share after the discussion)*

"And the name of the city henceforth shall be, The LORD is there." In Hebrew, *YHWH-shammah*. Notice what the name is not: not 'The people are finally faithful,' not 'The walls are rebuilt,' not even 'Jerusalem.' Henceforth, the verse says, this is the city's name; and the whole vision of chapters 40 to 48 never once says Jerusalem. The old city's identity died in chapter 24 when it fell as the dated word had said. The book's disaster was never really the Babylonians; it was the glory walking out (chapters 8 to 11). So the book's happy ending cannot be prosperity or security; it can only be the presence coming back and staying. Every promise we have traced converges on this verse: 'I have been a sanctuary to them' (11:16), the new heart and the Spirit within (36:26-27), 'my dwelling place shall be with them' (37:27), the glory returning through the east gate (43:4), and the everlasting covenant of peace beneath all of it. The covenant was never a contract for services; it was always aimed at cohabitation. And yes, this verse is where the study's title has been hiding for sixteen weeks.

The whole book in one breath

10. Last question of the study. Chapter 1: a shattered priest in a refugee camp sees the glory of God on wheels, six hundred miles from the temple. Chapter 48: a city named The LORD is there. One sentence each, no more: what did God do between those two verses?

ANSWER *(share after the discussion)*

There is no single right sentence; let every answer stand, and expect them to gather the threads without prompting: he warned through a watchman, he walked out of his own house rather than share it with idols, he remembered a covenant his bride broke, he refused to let anyone hide behind their parents' guilt, he acted for his own name's sake when nothing else was left to act for, he fired the shepherds and took the crook himself, he swapped the stone heart for flesh, he breathed on dead bones, and he came home through the east gate. If a summary is wanted after the round, offer this: between chapter 1 and chapter 48, God proved that he is defeated neither by the sin of his people nor by the loss of his house, because his real project was never the house; it was them. Those who wrote sealed guesses in week one and opened them in week eleven may enjoy one last look: the question was where God would choose to dwell, and the book's answer is the last word of its last verse.

Send

Open questions. Let these land in silence if they need to.

S1. The city's name says that God's presence is the point of everything else. Where in your ordinary week, a place, a time, a person, could you start practicing the truth that the LORD is there?

S2. Looking back across all sixteen sessions, what is one thing Ezekiel has changed about how you see God, and who is one person you could tell about it this month?

Live It This Week

Practices

1. Spend twenty minutes this week before the tabernacle, in adoration or simply in an open church. The lamp is burning because the LORD is there. Bring nothing to accomplish; just be in the city.
2. Every time you bless yourself with holy water this week, do it slowly, and remember where that water starts: shallow at the door, deeper the farther in you go.
3. Read the last two chapters of the Bible in one sitting, out loud if you can, and count how many things you now recognize from Ezekiel.
4. Write one sentence naming what these sixteen weeks changed for you. Keep it somewhere you will find it in a year, and share it with one person before the month is out.

Scripture Memory

Ezekiel 48:35

"And the name of the city henceforth shall be, The LORD is there."

Ezekiel 48:35

Closing Prayer

Pray together

Father, you did not stay on the far side of the river you made. You crossed it: through a prophet's opened mouth, through a heart of flesh, through your Son, the temple no army could keep down, and through the Spirit poured out like water on everything dead in us. Thank you for these sixteen weeks and for every person in this room. Send us out along the river; make us deeper than our ankles; aim us at the salt places we would rather avoid. And when our story ends, let it end the way the book ends: bring us home to the city whose gates carry the names of your people, the city called The LORD Is There. Through Christ our Lord. Amen.

Part Three

Leader Reference Card

Every passage used in this session, in order. Print this page and keep it in front of you.

Primary text

- **Ezekiel 47:1-12** the river from the sanctuary
- **Ezekiel 48:30-35** the gates and the name

Callbacks within Ezekiel

- **Ezekiel 5:3** the hairs bound in the hem (session 3)
- **Ezekiel 11:16, 23** sanctuary in exile; glory departs east
- **Ezekiel 21:27** until he comes whose right it is (session 8)
- **Ezekiel 28:13; 36:35** Eden named
- **Ezekiel 36:26-27; 37:26-28** new heart; dwelling forever
- **Ezekiel 43:1-5; 44:1-2** glory returns by the east gate; gate sealed

Discovery passages

- **John 7:37-39** team one
- **Revelation 22:1-5** team two

Roots and echoes

- **Genesis 2:8-10** Eden's river and the tree of life
- **Psalms 46:4** the river that gladdens the city of God
- **Joel 3:18; Zechariah 14:8** the prophets' living waters (Dig Deeper)
- **John 2:19-21** the temple of his body
- **John 19:34** water from the pierced side (Dig Deeper)
- **Revelation 21:3, 12, 22** dwelling with men; twelve gates; no temple

Terms

- ****YHWH-shammah.**** The LORD is there; the city's new name, Ezekiel 48:35
- ****Arabah.**** the rift valley running down to the Dead Sea
- ****Vidi aquam.**** I saw water; the Eastertide sprinkling antiphon drawn from Ezekiel 47:1-2

Catechism

- **CCC 694.** water as symbol of the Spirit in baptism
- **CCC 1137.** the heavenly liturgy and the river from the throne
- **CCC 1044.** God's dwelling among men in the new Jerusalem
- **CCC 2550.** Augustine on the end without end