
SUNDAY SERMON

Willow, Alaska

Date: October 07, 2018

Scripture Reading: Ezekiel 37:1-28

Text: Ezekiel 37:1-28

**Subject: EZEKIEL SERIES – Valley of Dry Bones –
Israel one nation again**

In chapters 35 and 36, we have seen the destruction of all the very hateful enemies of Israel who were represented as Mount Seir – the sons of Esau. We have seen the restoration of great numbers of people to the mountains, hills, valleys, rivers, cities, and desolate places of Israel. Now we come to the 37th chapter which tells us of the future restoration of Israel, both nationally and spiritually. That restoration is now shown to the prophet Ezekiel in a vision. What these dry bones represent and what their revival means, is explained by the Lord Himself. It may be used in application in different ways, to illustrate certain truths, but the true and only interpretation is the one which is given by the Lord in verses 11-14. But there is an erroneous interpretation of a serious nature which is widely taught and believed among many Christians. Because "graves" are mentioned, beside the dry bones and their resurrection, it is being taught that the vision speaks of a physical resurrection.

In this vision of the dry bones, physical resurrection is used as a type of the national restoration of Israel. When we read here in Ezekiel of graves, it must not be taken to mean literal graves; the graves are symbolical of the nation as being buried among the Gentiles. If these dry bones meant the physical dead of the nation, how could it be explained that they speak and say, "Our bones are dried up, and our

hope is lost?" The same figure of speech is used in the New Testament. Of the prodigal it is said, "For this my son was dead, and is alive again" ([Lu 15:24](#)). Yet he was not physically dead, nor was he made alive physically. Therefore, this vision has nothing whatever to do with a physical resurrection.

Equally bad is that spiritualizing method which takes a vision like this, as well as the hundreds of promises of a coming restoration, and applies it all to the Church, ignoring totally the claims of Israel and their promised future of glory. This is the general view of many commentators.

1 ¶ The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, 2 And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

Amazing scene is this! The prophet is carried of the LORD and set down in the midst of a valley which was full of bones—very many bones in an open valley, and, lo, they were very dry.

3 And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.

The LORD speaks to Ezekiel with a rhetorical question for which Ezekiel has no answer except to say, O Lord GOD, thou knowest. How could he know for sure that these bones could live?

4 Again he said unto me, Prophecy upon these bones, and say

unto them, O ye dry bones, hear the word of the LORD.

How could this great valley full of dry, dead bones, hear the word of the LORD, seeing they were without life. It is true that we can use this passage to show the deadness of sinners before the quickening of the LORD gives them life. Still, we need to see how the LORD will explain this for us. Ezekiel was to prophesy (preach) upon these bones saying to them, "O ye dry bones, hear the word of the LORD."

5 Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: 6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.

The Lord God said to the bones, His words. I will cause breath to enter into you, and ye shall live. The Lord would lay sinews on them; bring flesh upon them; cover them with skin; and put breath in them, and they would live. And they would know that He is the Almighty – Jehovah God.

7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

I rejoice in this! The prophet did as he was commanded. He prophesied! Then, there was a noise and a shaking – and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

How striking! Behold, lo, the sinews and flesh came up upon them! The skin covered them above. But there was no breath in them.

9 Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.

This is very suggestive! Ezekiel said to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

At the preaching of the prophet, breath came into them and they lived. They stood up on their feet, an exceeding great army!

11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, **Our bones are dried, and our hope is lost: we are cut off for our parts.**

Now the explanation begins. The LORD himself says, “these bones are the whole house of Israel! Behold, they say, “our bones are dried, and our hope is lost: we are cut off for our

parts.” This is the voice of the nation scattered among the gentiles. The whole house of Israel is saying this. They are represented as a great pile of dry bones in a big valley – bones which need the power of God to live again as a nation.

12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

Prophecy to them, thus saith the LORD GOD; ... I will open your graves, and cause you to come up...and bring you into the land of Israel. ***I will open your graves;*** though your captivity be as death, your persons and confinements close as the grave, yet I will open those graves. I will lift you out, lend you a hand to bring you out with life and strength. And I will be your guide, that you may know the way; be your support, that you may be able to go; and your guard and defence against dangers of the way, that you may certainly come into your own land.

The graves are symbolical of the nation as being buried among the Gentiles. Let us remember when this happened:

2Ki 17:4-6 (KJV) [721 BC] And the king of Assyria [Shalmaneser] found conspiracy in Hoshea [the King of Israel]: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison. **5** Then the king of Assyria came up throughout all the land, and went up to Samaria,

and besieged it three years. **6** In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes. **[These ten tribes called the northern kingdom or Ephraim, remain scattered among the heathen to this day.]**

2Ki 25:1-6 (KJV) [610 to 590 BC] And it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. **2** And the city was besieged unto the eleventh year of king Zedekiah. **3** And on the ninth *day* of the *fourth* month the famine prevailed in the city, and there was no bread for the people of the land. **4** And the city was broken up, and all the men of war *fled* by night by the way of the gate between two walls, which *is* by the king's garden: (now the Chaldees *were* against the city round about:) and *the king* went the way toward the plain. **5** And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. **6** So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. **[In 536 BC, forty-two thousand three hundred and threescore (42,360) of these who had been carried away to Babylon returned under the leadership of Ezra, the priest. Ezra 2:64. The rest remained either in Babylon itself or in the surrounding area called Chaldea]**

Lu 21:20-24 (KJV) [33 AD to 70 AD] And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. **21** Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. **22** For these be the days of vengeance, that all things which are written may be fulfilled. **23** But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. **24** And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. **[Jesus spake these words before his crucifixion in 33 A. D. The fulfilment came when Titus, son of Vespasian the Roman Emperor, besieged Jerusalem and killed or scattered the inhabitants into the nations of the world. They remained scattered in all the nations until 1948, when the Zionist Movement established the Nation Israel once more which had disappeared for 1878 years. We believe there is a remnant of true Israelites now in the land, but the great bulk of them are yet to be gathered by the LORD and all brought into the bond of the New Covenant.]**

If these dry bones meant the physical dead of the nation, how could it be explained that they speak and say, "Our bones are dried up, and our hope is lost?" The same figure of speech is used in the New Testament. Of the prodigal son it is said, "For this my son was dead, and is alive again" ([Lu 15:24](#)). Yet he was not physically dead, nor was he made alive physically.

Therefore, this vision has nothing whatever to do with a physical resurrection.

The Holy Scriptures teach two resurrections. The resurrection of the just and the unjust. Notice this:

Da 12:2 (KJV) And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

Re 20:4-5 (KJV) *And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished.*
This is the first resurrection.

Here is the resurrection of damnation:

Re 20:11-13 (KJV) *And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it;*

and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

13 And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, 14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

These words are spoken to the whole house of Israel who are represented as the valley of dry bones. The LORD raises them up from among the heathen where they are scattered and are there in unbelief, without hope יָצַח 'ets ates – puts his spirit in them and places them in their own land – that land promised forever to Abraham, Isaac, Jacob and their descendants.

15 ¶ The word of the LORD came again unto me, saying, 16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: 17 And join them one to another into one stick; and they shall become one in thine hand.

Here is the extent of the restoration. The stick of Judah and the stick of Ephraim which have been divided since the days of Rehoboam, son of Solomon, are to become one in the hands of the prophet.

Remember this: Judah always stood for both the Tribes of Judah and Benjamin plus part of the tribe of Levi, the southern kingdom; while Ephraim always stood for the tribes of Manasseh, Reuben, Simeon, Dan, Naphtali, Gad, Asher, Zebulon and as with Judah, part of Levi.

The Hebrew word: $\gamma\upsilon$ `ets *ates* is translated as stick. That Hebrew word is translated as: tree, wood, timber, stick, gallows, staff, stock, carpenter + **02796**, branches, helve, planks, and stalks. Thus, a stick is just what we think it means – a piece of wood.

18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

So the children of the people shall want to know, “what is the meaning of these sticks?”

19 Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

The LORD sends the reply. The stick of Joseph [**Remember that Joseph was given a double portion**], in the hand of Ephraim, and the tribes of Israel his fellows are to be put with the stick of Judah, and made one stick, in the hand of the LORD. God is joining the nation back together as it was before the dividing in the days of King Rehoboam.

20 And the sticks whereon thou writest shall be in thine hand before their eyes.

Ezekiel is to show the house of Israel the sticks upon which he wrote these names before their eyes.

21 And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

And what is Ezekiel's message to them? The Lord God will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land – the Land of Israel.

22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

They, who had been divided, all these hundreds and hundreds of years, shall be one nation upon the mountains of Israel. These are living people in natural bodies who shall build houses, plant vineyards, and bear children. And one king shall be king to them all. They shall no more be two nations. Neither shall they be divided any more at all. **Brethren, this DID NOT HAPPEN WHEN the remnant of Judah returned from Babylon after the 70-years captivity – when a mere 42,360 people**

returned to the land according to Ezra’s account.

Ezr 2:64-65 (KJV) *The whole congregation together was forty and two thousand three hundred and threescore, **65** Beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women.*

Though they built a new, far inferior temple than Solomon’s temple, on the return of that miserable remnant from Babylon, they had no king from that point forward. They had no king in the days of the Lord Jesus except himself called the king of the Jews by the enemies of Israel.

Hear Hosea’s prophecy:

Ho 3:4-5 (KJV) *For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: **5** Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.*

It is certain that the full measure of this prophecy began after Israel rejected the Lord Jesus Christ as the Messiah and was scattered into the nations of the world. That scattering came at 70AD and after when Jerusalem was sacked by the Roman armies under Titus, son of Vespasian, Emperor of the Roman Empire. Vespasian was emperor of the empire from about 69 AD

to 73 AD. History records Titus as the son of Vespasian.

Lu 21:20-24 (KJV) *And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. **21** Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. **22** For these be the days of vengeance, that all things which are written may be fulfilled. **23** But woe unto them that are with child, and to them that give suck, in those days! For there shall be great distress in the land, and wrath upon this people. **24** And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

No more defilement with idols, detestable things, or any transgression. Why? Because the LORD will save them out of all their dwelling places, wherein they have sinned and will cleanse them. God will bring them into the bond of the New Covenant – just as the gospel has brought us into that same covenant.

Jer 31:31-34 (KJV) *Behold, the days come, saith the LORD, that I will make a new covenant with the house of*

*Israel, and with the house of Judah: **32** Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: **33** But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. **34** And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*

That the New Covenant began with the believing remnant of Israel during the days of Christ is clear from Hebrews, chapters 8 and 10.

Heb 8:10-12 (KJV) For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: **11** And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. **12** For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

Heb 10:16-17 (KJV) This *is* the covenant that I will make

with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;
17 And their sins and iniquities will I remember no more.

Clearly, the speaks of the very same “New Covenant” the Lord promised to Israel by the mouth of Jeremiah, the prophet in Jeremiah 31.

24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

David, the Lord’s servant shall be king over them. King David, son of Jesse, died about 1015 B. C., which was 428 years before this prophecy of Ezekiel which was written about 587 B. C. This king over Israel either speaks of Jesus as the son of David or of David, himself, resurrected to be prince of Israel. I believe it speaks of David, because both the LORD and the prince of Israel shall come into the new temple.

One shepherd or pastor over the whole house of Israel. Israel shall walk in God’s judgments, and observe his statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever: and my servant David shall be their prince for ever.

They shall dwell in the land given them – the land of Jacob. This is the land where their fathers have dwelt and they shall dwell there with their children and their children's children for ever. And God's servant David shall be their prince forever.

26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

A covenant of peace with them – an everlasting covenant. This is the new covenant and the restoration of the land to tame the animals and creatures so that there is peace. God will multiply them – and set his sanctuary in the midst of them forever more. The sanctuary is the millennial temple where both the king over all the earth and the prince of Israel shall be.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

Just as the Lord Jesus Christ is said to have "tabernacle" (which means to dwell) among the nation during his first coming, so shall his tabernacle be with his people Israel at this time. (God said of the first tabernacle, "Make me a sanctuary that I may dwell among them.")

Joh 1:14 (KJV) And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

The Greek word for “dwelt” is: σκηνοω skenoo *skay-no’-o*. To tabernacle or be present among.

He will be their God, and they shall be his people!

28 *And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.*

And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary... The heathen (nations) shall see it when God exalts his covenant nation, Israel. The millennial temple shall be well known of the nations. There have been three temples: Solomon’s temple; the temple built after return from Babylon; and Herod’s temple which was destroyed in 70 A. D. But this speaks of the millennial temple in the midst of God’s people, Israel.

Zec 14:16 (KJV) *And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.*

Isa 2:2-4 (KJV) *And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. **3** And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God*

of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. 4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Mic 4:2-4 (KJV) *And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. 3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. 4 But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.*

Zec 8:3-8 (KJV) *Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain. 4 Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. 5 And the streets of the city shall be full of boys and girls playing in the streets thereof. 6 Thus saith the LORD of hosts; If it be marvellous in the*

eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

7 *Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;*

8 *And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.*

In that day, when the Son of Man sits on the throne of His glory, and the apostles of the lamb, sit on 12 thrones judging the 12 tribes of Israel, where will you be? Will your body be yet in the dust of the earth, and your soul tormented in the first of hell – or will you be with Jesus Christ and his people reigning on the earth?