

EZEKIEL 35:1-48:35 | THE RESTORATION

EZEKIEL 36:29B-38 | RESTORATION OF THE LAND, PART B

- Verses 29b-30 –
 - Having discussed the total (physical and spiritual) restoration of the *people*, now God once again returns to the restoration of the *land*.
 - The restoration of the land includes:
 - An increase of corn (v. 29)
 - No famine (v. 29)
 - An increase of harvest (v. 30)
- Verse 31 –
 - This verse causes confusion in chronology. We have *already* had the blessings, and now it looks as if the repentance comes *after* the blessings.
 - However, the perfect tense is used, and in Hebrew can be present or “future present.” Thus, the translation could be *then shall ye have remembered...*”
 - This is the approach of the Young’s Literal translation.
 - With this understanding, verse 31 describes what *has already happened* by the time the previous verses happen. Only this approach harmonizes with other passages.
- Verse 32 –
 - The Lord provides a reminder that the nation should not take pride in the fact that God was going to restore them. Rather, they should be **ashamed and confounded**.
- Verses 33-35 –
 - God will **have cleansed** Israel from **all her iniquities**, and then she will **dwell in the cities, and the wastes shall be builded** (v. 33).
 - Because the land will be **desolate** (a word used three times in verses 34-35), and then become **like the garden of Eden** (v. 35), and because of the chronology of the entire chapter, it is very difficult to assume that the 20th century Zionist development of the land of Israel is that which is referred to in verses 34-35.
- Verse 36 –
 - Because there are **heathen that are left round about** Israel, we are reminded that we must let the Bible interpret itself.
 - In the scriptures, **heathen** are simply “non Jews.” To take our modern use of the word and apply it here would cause theological confusion.
 - Compare Psalm 126:1-2 for the same message in the same setting.
- Verses 37-38 –
 - The Lord promises, **I will yet for this be inquired of by the house of Israel, to do it for them** (v. 37).
 - This reminds us that the Lord will *not* establish the promised Kingdom until there is a national response and request. Jesus said words that align with this verse in Matthew 23:39.

- When Israel will call upon their God, He will **increase them with men like a flock** (v. 37). There is a coming day when the **waste cities [shall] be filled with flocks of men** (v. 38).
 - In *right dividing* circles, the Jews of the first century that did recognize Jesus as Messiah and called upon Him are often called the *little flock* (based on Luke 12:32). While the flock was indeed *little*, in the end, God will make the flock *large*!

EZEKIEL 37:1-28 | RESTORATION OF ISRAEL (SYMBOLIC)

EZEKIEL 37:1-14 | THE DRY BONES

- Verses 1-3 –
 - Ezekiel was **carried...in the spirit of the Lord** (v. 1), thus not *physically*.
 - There is no literal *valley of dry bones*.
 - The words **in the spirit** tell us immediately that the vision will be symbolic.
 - Ezekiel notes that there were **very many** and that they were **very dry** (v. 2).
 - Ezekiel is then asked for his commentary on any future life for the bones, and he wisely answers, **O Lord God, thou knowest** (v. 3).
- Verses 4-8 –
 - Ezekiel is instructed to **Prophecy upon** the bones (v. 4). The word of prophecy is That God will **cause breath** (v. 5) and then provide **sinews** and **flesh** and **skin** and **ye shall live** (v. 6). Furthermore, when this happens the nation **shall know that I am the Lord** (v. 6 - the phrase that is a *tattletale* to alert that this concerns the last days).
 - Ezekiel obeyed, and the prophecy (in vision) was fulfilled, save for the fact that **there was no breath in them** (v. 8).
- Verses 9-10 –
 - Now Ezekiel is told to **Prophecy unto** (see verse 4, **upon**) the **wind**.
 - The wind was instructed to **breathe upon these slain, that they may live** (v. 9). When this was done, **they lived** and **stood up** and were **an exceeding great army** (v. 10).
- Verse 11 –
 - This verse has to stand as the interpretive key to the passage. **these bones are the whole house of Israel**.
 - Christians must stand firm to say *any interpretation beyond the Biblical interpretation is incorrect*.
 - Furthermore, *any interpretation beyond the Biblical interpretation is replacement theology*.
 - The verse speaks of the future regret/repentance of Israel, who cries out, **Our bones are dried, and our hope is lost**. Compare Psalm 102, especially verses 1-3.
- Verses 12-14 –
 - These verses give definitive declaration that this is a vision of the final days (and not a vision of the 20th Century).
 - This vision will be fulfilled with God will bring Israel **out of your graves** to go into **the land of Israel** (v. 12, 13). It need not be said that there was no resurrection associated with the Zionist movement.

- The Ezekiel 37 vision of dry bones is a vision that is fulfilled at the Second Coming, for this is when the resurrection of Israel takes place.

EZEKIEL 37:15-28 | THE TWO STICKS

- Verses 15-19 –
 - In a second vision, Ezekiel was told to take **one stick** with the word **For Judah** and **another stick** with the words **For Joseph, the stick of Ephraim** (v. 16).
 - Judah was the representative of the house of Judah, while Ephraim is the representative of the house of Israel. Why Ephraim? Because the birthright was given to the sons of Joseph (1 Chron. 5:1), of whom Ephraim was the oldest. The tribe of Ephraim was also the leader of the ten tribes that broke away from Judah (see 1 Kings 11:26, Isaiah 11:13, for example).
 - Ezekiel was to bind these together (v. 17) symbolically to show that God would bring the two houses together as **one stick** (v. 19).
- Verses 20-23 –
 - The clarity of the vision is given as clearly as the previous vision of dry bones. The entire nation (12 tribes) will be gathered, and **they shall be no more two nations** (v. 22). But in addition, they will not be involved in idol worship, nor with **detestable things** nor any **transgressions**, nor will any be scattered about, but God **will cleanse them** (v. 23) and they will be **my people, and I will be their God** (v. 23).
 - As with the previous vision, any similarities with events of the 20th century are *only similarities*, not fulfillment. There are more *dissimilarities* than similarities.
- Verse 24 –
 - The most important aspect of the vision is that **David my servant shall be king over them**. This is clearly Messianic and clearly *unfulfilled*.
- Verses 25-28 –
 - These beautiful words describe the millennial kingdom established by God for the Jewish people, where **my servant David shall be their prince forever** (v. 25). During this *future* time Israel will be under a new **covenant of peace** which will be **an everlasting covenant** (v. 26). Furthermore, God's sanctuary will be **in the midst of them** (v. 26).
 - In verse 27 God declares that **My tabernacle also shall be with them**. This is why Peter sought to build three tabernacles (Matt. 17:4) on the Mount of Transfiguration; he believed that Ezekiel 37:27 was being fulfilled.