

Oracles of Restoration

An Introduction and Reading

Ezekiel 34-39

Eschatology and Ezekiel

Today we turn to one of the most [hope-filled](#) sections in all of Scripture ... *finally*—Ezekiel chapters 34 through 39. Let's recall where we've been. Jerusalem has fallen. The temple is destroyed. God's people are scattered in exile, and their hope feels as dead as a valley of dry bones. Into that darkness, God speaks astonishing if not even entirely unexpected (given all the gloom and doom of this book) promises of restoration — new shepherds, cleansed hearts, resurrected people, reunited Israel, and final victory over every enemy.

Before we read these chapters together, it's important to acknowledge something: [Christians who love Jesus and love this book read these chapters differently](#). Some (especially in the dispensational stream) understand these promises as pointing mainly to a future national restoration of ethnic Israel in the land, connected to a coming millennial kingdom. Other (historic) premillennialists will see many of the same

chronological ideas as dispensationalists, but they will allow for more “already” readings, especially of things the NT so clearly speaks about regarding the new covenant being a reality now. The broader Reformed tradition (there have been premillennialists in it such as James M. Boice) agrees with the historic premillennialist who sees these same promises as being **fulfilled right now in Jesus Christ and His church** — Jew and Gentile together — as the New Covenant people of God (**see table next page**). But while many of us do believe there may very well be some kind of salvific future for many Jews à la Romans 11, our main focus of all but the Gog-Magog stuff is really on the here and now in Christ’s church. The differences are real, and they will become even sharper when we get to chapters 40–48, which if we had time I would have read with the chapters today. More on that in a moment.

First, **why do good Christians land in such different places** when they read these last fifteen chapters of Ezekiel? It ultimately comes down to *how we read the Old Testament*. Dispensationalists start with what they pride themselves on as a very consistent literal hermeneutic and a strong distinction between Israel and the Church. Of course, I would argue that often their literalism is sometimes anything but that. We Reformed Christians start somewhere else.

Chapter / Section	Dispensational Premillennial	Historic Premillennial	Reformed Amillennial	Postmillennial
Ch. 34: Good Shepherd	Future literal Davidic king ruling ethnic Israel in the millennial kingdom after Christ's return.	Very similar to Dispie (future fuller manifestation of Christ as Davidic Shepherd with national elements in the millennium).	Jesus is the Good Shepherd now (John 10); He rules His church (true Israel) in the New Covenant age.	Christ as the Shepherd who progressively rules through His church as the gospel triumphs.
Ch. 35: Judgment on Edom	Future judgment on enemies opposing Israel's national restoration in the end times.	Very similar to Dispie (judgment clearing the way for millennial blessings).	God's judgment on all who oppose His people; fulfilled progressively and finally at Christ's return.	Historical and ongoing judgment as the gospel advances and overcomes opposition.
Ch. 36: Land Renewal & New Heart (esp. sprinkling clean water, new heart, new spirit – vv. 25–27)	Literal future sprinkling/cleaning of ethnic Israel upon national repentance; new heart and Spirit given to the nation in the millennial kingdom; physical land becomes like Eden. New Covenant applied primarily to national Israel.	Spiritual renewal (new heart/Spirit) already begun in the church, with fuller national sprinkling, repentance, and land blessings for Israel in the millennium.	Already fulfilled in the New Covenant: sprinkling = baptismal cleansing (or Holy Spirit application); new heart & Spirit given at Pentecost to the church (Jew + Gentile). All NC language (Ezek 36:24–38) is realized now in Christ (cf. Heb 8–10).	Gradual fulfillment as the gospel transforms individuals and nations; sprinkling = ongoing cleansing through the Word & Spirit; new heart/Spirit spreads worldwide as the kingdom grows.
Ch. 37: Dry Bones & Two Sticks	National physical resurrection and regathering of ethnic Israel; reunion under Christ in the millennium.	Spiritual resurrection of God's people + future national revival/regathering of Israel in the millennial kingdom.	Spiritual resurrection from death (Eph 2); the one new people of God united in Christ the King. (All views agree: powerful picture of new life from death.)	Resurrection life spreads through the gospel; the church becomes one unified people as the kingdom grows.
Chs. 38–39: Gog & Magog	Future end-times invasion of restored national Israel by a northern coalition before or at the start of the millennium.	Future attack on the church/Israel; often placed during or at the end of the millennial reign (parallels Rev 20).	Symbolic of final satanic assault on the church (Rev 20); God's victory at Christ's return.	Symbolic of final rebellion after a long period of gospel triumph, at the very end of the church age.

We ask, “How did Jesus Himself teach us to read the Old Testament?” Seems like a very important point to me, especially since Jesus actually tells us how to read the OT and chides the people of his day for not already doing it!

Jesus said in [John 5:38-40](#), “You do not believe the one whom [the Father] has sent. You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, yet you refuse to come to me that you may have life.” Jesus is chastising the Pharisees for [studying the Scripture the wrong way!](#) They treated it as an end in itself. If they just studied it enough and meticulously kept the Law and memorized the texts and debated interpretations, God would owe them life. They thought eternal life came from the Scriptures themselves, like a treasure chest you can open and take life out of it. But they should have known that [the entire OT is pointing to the Person](#) standing right in front of them *right now*. How could he get mad at them if he was just making that up on the spot? They should have known better.

On the road to Emmaus, He opened the Scriptures and showed his disciples that everything written about Him in

the Law of Moses, the Prophets, and the Psalms must be fulfilled (**Luke 24:27, 44**). *They really should have known better*, because Jesus had told them plainly in easy to follow words exactly how they did this, especially regarding his own imminent death and resurrection. But, like the Pharisees, they didn't believe him. Nevertheless, once their hearts were opened and the Spirit of God came upon them, *all of the apostles followed Jesus' hermeneutical example* from that point forward. When they quoted or echoed Old Testament promises, they consistently pointed us to Christ and the church as the fulfillment.

We see this very apostolic method at work in the book of **Hebrews**. In Hebrews 8, the author quotes the New Covenant promises (very similar to Ezekiel 36) and applies them directly to the church: Jesus is the mediator of this “*better covenant*” *now*. **Hebrews 10:22** even echoes **Ezekiel 36:25** specifically — “*having our hearts sprinkled clean*” — showing that the cleansing and new heart God promised in Ezekiel are present realities for believers through Christ's blood.

We also see it powerfully in the book of **Revelation**. John draws heavily on Ezekiel 34–48 in his closing chapters. He takes Ezekiel's temple, river of life, measuring rod, glory

filling the sanctuary, and final battle with Gog and Magog — and he re-centers all of it on Jesus the Lamb, the multi-ethnic church, and the new creation. That's not Reformed people just making that up. That's literally what John himself is doing. In Revelation there is no physical temple because “the Lord God the Almighty and the Lamb are its temple” (Rev 21:22). The river flows from the throne of the Lamb. The dry bones coming to life is echoed in the “first resurrection.” John shows us that Ezekiel's grand vision finds its ultimate fulfillment not in a future rebuilt temple, but in Christ and the new Jerusalem.

So this becomes my fundamental guide on how to read the OT, especially when we have disagreements. *Read the Old Testament the way Jesus and the apostles taught us to read it.* This shows us the eternal meaning of a Christ-centered interpretation that begins with His *first coming* and the inauguration of his New Covenant. It doesn't remove future hope. It actually makes our future hope more secure, because it is anchored in what Christ has already accomplished. This is why we can say with confidence that when we read Ezekiel 34–39 through the lens of the New Testament, we are not imposing foreign ideas on the text. We are reading it exactly

the way Jesus taught us to read it, and exactly the way the inspired apostles actually did read it.

Ezekiel 34-39 in Context

A moment ago I said if we had time, I would have read **34-48** in one setting. Why? Here's where I want to spend a little time **familiarizing ourselves** with what we are about to hear. In the biggest possible view, we want to remember that Ezekiel is a chiasm. Chs. 34-39 are **Oracles of Restoration**. They directly parallel the **Oracles of Judgment against Jerusalem** (chs. 12-23). That's meaningful and I'll let you think on why.

- A. Yahweh Comes to His Temple (Ezek 1-11)
- B. **Oracles of Judgment (12-23)**
- C. Jerusalem Besieged (24)
- D. Oracles Against the Neighbor Nations (25:-28:10)
- E. Judgment on the Fallen Cherub (28:11-19)
- D'. Oracles Against the Far Nation (29-32)
- C'. Jerusalem Falls (33)
- B'. Oracles of Restoration (34-39)**
- A'. Yahweh Comes to His Temple (40-48)

I think it is also possible to see Chs. 34-39 as their own chiasm, though it isn't quite as clean:

A. Leadership & Shepherding Restored (34) — Bad shepherds condemned; God as the true Shepherd; promise of “one shepherd” (Davidic/Messianic figure).

B. Judgment on Enemies / Clearing the Land (35) — Oracle against Edom/Mount Seir (historic enemy who gloated over Israel’s fall).

C. Spiritual & Physical Renewal of the Land & People (36) — New heart, new spirit, cleansing, multiplication, land like Eden — all for God’s holy name.

C'. Resurrection & National Revival (37:1–14) — Dry bones vision: from death to life, graves opened, Spirit breathed in — the ultimate picture of restoration.

B'. Unity Restored (37:15–28) — Two sticks (Judah + Israel) joined as one nation under one king; everlasting covenant of peace; God dwelling among them.

A'. Ultimate Victory & Security (38–39) — God defeats Gog/Magog and their hordes; Israel dwells safely; God’s name vindicated before the nations; outpouring of His Spirit.

The **Shepherd/leadership** theme that we looked at last time in Ch. **34** echoes the **Davidic king** and divine protection themes of **37–39**. Judgment on **Edom (35)** parallels the defeat of larger enemy coalitions like **Gog and Magog (38–39)**. In both places, the enemies are cleared so God’s people can dwell securely. There is **heart and spirit** renewal in Ch. **36** which parallels a kind of **national resurrection** in Ch. **37**. These clearly form the emotional and theological **center** at the “new creation” core of the book.

There is a repeated emphasis throughout on “*they shall know that I am the LORD*,” which is now wonderful. Now? Why? Because we’ve seen dozens of chapters repeating that same theme, except that most of the time it was knowing that he is the LORD because of judgment and wrath. But now they will know it because God is acting for His name’s sake by gathering, cleansing, and bringing a covenant of peace.

There is a kind of progression in the way these chapters come to us as well though. It begins with *leadership* in ch. 34 where God replaces failed shepherds with the true Davidic Shepherd. It moves to *land security* (35:1-36:15) where God’s enemies like Edom are judged and the mountains and soil are renewed. Then it is the *people* themselves (36:16–37:14). They are given a new heart, new spirit, and resurrection from death. This brings *unity* (37:15–28): One nation, one king, and one sanctuary. This then brings about *final security* (38–39) and the total victory over all chaotic evil powers (such as Gog), so God’s people can dwell in peace.

When we read it all together with this progression, we see that everything is paved now for chs. 40-48 which are all about a temple that Ezekiel sees that exists nowhere, yet, on earth. Here’s *where things get so interesting*. While I can see

why people would read Chs. 34-39 as setting up the conditions that make a rebuilt future temple in Jerusalem possible, when you start to think about *the contents* of these last two sections of the book in relation to one another, another possibility is quite thinkable. Chs. 34-39 are focusing on the *process* of God's full restoration of his people and his own glorious presence in their midst. How does it transpire? It needs a new Shepherd, heart transformation, resurrection, societal unity, and a final battle where evil is overcome. Meanwhile, chs. 40-48 focus on its *result*. God's glorious presence is now pictured in temple language with his presence at the center in an idealized temple-city with a the river of life flowing out of it. In other words, *both sections* (34-39 and 40-48) *are describing the same grand reality* — God restoring His ruined people and coming to dwell gloriously in their midst — but from two complementary angles. This is similar to how Revelation gives us multiple visions of the same victory and new creation. So the process and the result are not strictly sequential but *simultaneous* — two overlapping perspectives on the one present-and-future reality of God renewing His people and dwelling among them in Christ.

Table of parallels between Ezekiel 34–48 and Revelation 16–22		
Ezekiel Reference	Revelation Reference	Parallel / Connection
34:23–24 – One Shepherd (Davidic prince)	Rev 19:7–9, 21:22–23 (Lamb as Shepherd/King)	God’s promised Davidic Shepherd fulfilled in Christ the Lamb who shepherds His people.
34:25–31 – Covenant of peace, security, blessing	Rev 21:3–4 – God dwells with them, no more death/mourning	Covenant peace and intimate relationship (“I will be their God, they my people”).
35 – Judgment on Edom/Mount Seir (enemies gloating)	Rev 16–18 – Judgment on Babylon (enemy of God’s people)	Judgment on historic/enemy oppressors who rejoiced in Israel’s fall.
36:16–38 – New heart, new spirit, cleansing, sprinkling clean water, land renewal	Rev 21:1–6 – New creation, God dwelling with people, no more curse	New Covenant transformation and spiritual renewal fulfilled in the new heavens/earth.
37:1–14 – Valley of dry bones: resurrection, breath/Spirit enters, they “came to life” (<i>zāō/ezēsan</i>)	Rev 20:4–6 – First resurrection: souls “came to life” (<i>ezēsan</i>), reign with Christ	Corporate resurrection/revival of God’s people from death/exile (strong verbal parallel).
37:15–28 – Two sticks joined: one nation, one king (David), everlasting covenant, sanctuary in midst	Rev 21:12–14, 22–27 – One unified people (12 tribes + 12 apostles), one King (Lamb), God’s dwelling	Reunification under one King and God’s presence in the midst of His people.
38–39 – Gog & Magog invasion, final defeat, birds feast on corpses, Israel knows the Lord	Rev 19:17–21 (birds feast) + Rev 20:7–10 (Gog/Magog final rebellion)	Final assault by chaotic evil powers; total defeat and vindication of God’s name.
39:11–16 – Burial of Gog’s hordes (Hamon-gog)	Rev 19:17–21, 20:11–15	Massive cleansing after final battle; judgment and removal of evil.
40:1–4 – Carried to high mountain, man with measuring rod	Rev 21:10, 15 – Carried to high mountain, angel with measuring rod	Vision from a high mountain; measuring the city/temple.
40–42 – Measuring the temple, gates, courts	Rev 21:15–17 – Measuring the New Jerusalem (walls, gates)	Detailed measuring of God’s holy space.
43:1–5 – Glory of the Lord returns and fills the temple	Rev 21:11, 23 – Glory of God illuminates the city (no temple needed; God/Lamb are the temple)	Return of God’s manifest presence to dwell among His people.
43–46 – Regulations for worship, prince, priests, sacrifices	Rev 21:22–27, 22:3 – No temple, direct worship of God/Lamb; no more curse	Idealized worship in God’s presence (fulfilled/transformed in Christ).
47:1–12 – River of life flowing from the temple, trees for healing, everything lives	Rev 22:1–2 – River of water of life from throne of God/Lamb, tree of life for healing of nations	River of life, fruitfulness, and healing for the nations (strong, direct parallel).
47–48 – Division of the renewed land, gates named after tribes, “The Lord Is There” (YHWH Shammah)	Rev 21:12–13, 21:3 – Gates named after tribes of Israel; God dwells with them	Renewed inheritance, tribal gates, and God’s presence at the center (“The Lord Is There”).
Overall structure (34–48)	Rev 19–22	Restoration → final battle → new temple/city with God’s presence.

That leads back to the thought of how Revelation and Ezekiel have so many fascinating parallels, especially in the last third of both books (see *table above*). John is basically reworking large chunks of what we are going to read today and then in 40-48 as he unveils his apocalypse. That means *the two books were meant to be read together*, especially starting at the point we are entering today.

But now let me point out two literary features we discovered in our study of Revelation a few years back. First, the book itself is not meant to be read chronologically. It is meant to be *read cyclically* so that each cycle mirrors and adds to the former, but they still have the same general ideas in mind, sometimes even battles. Second, Revelation is *one giant chiasm* that *centers upon the defeat of Satan* at the hands of Michael-Jesus (*Rev 12:9-10*). This also shows you that it isn't meant to be read chronologically, because the book basically folds in two as it repeats itself backwards after its first half.

But we've just seen that *Ezekiel is also a giant chiasm* (see above). Amazingly, as we saw in *28:11-19*, *it also centers on the defeat of ... Satan*—the supernatural “*king of Tyre*.” This is a remarkable coincidence. Unless, of course, it isn't a coincidence at all because God himself wrote both books to be

read together. Given how much John is using Ezekiel and that both books are chiastic and center on the exact same thing, I think this gives us good reason for seeing Chs. 34-48 as really belonging together as two sides of the same coin. That's why I would have read it with our chapters today. But alas, we have time constraints.

So let's turn our attention now to these six amazing chapters of Ezekiel. As you hear it, be on the lookout for the following five things. **First**, God acting for the sake of his own holy Name. This is the driving force of the chapters—its most important theme. Listen to this repeat itself, especially in Ch. 36. *Who is this Name?* **Second**, for the Good Shepherd, the One Davidic King who will appear in ch. 34 (as we saw last time) and 37. *Who is this Shepherd?* **Third**, listen especially for the promises of the new covenant and the heart transformation that the NT will pick up on both from here and Jeremiah's prophecy. *Who receives this new heart and new spirit?* **Fourth**, pay careful attention to the valley of dry bones story. It is a powerful picture of hope. *Who is it that is coming to life in the story?* **Finally**, listen for God's ultimate victory and his presence in the midst of his people. God not only restores his people, but dwells with them and defeats

every enemy. With all of this in mind — the context of exile, the way Jesus taught us to read, the literary structure, and the witness of the New Testament — let's listen with open hearts and ears. May God bless the reading of his word.

Ezekiel 34-39

34 The word of the LORD came to me: “Son of man, prophesy against the shepherds of Israel; prophesy, and say to them, even to the shepherds, Thus says the Lord GOD: Ah, shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep? You eat the fat, you clothe yourselves with the wool, you slaughter the fat ones, but you do not feed the sheep. The weak you have not strengthened, the sick you have not healed, the injured you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have ruled them. So they were scattered, because there was no shepherd, and they became food for all the wild beasts. My sheep were scattered; they wandered over all the mountains and on every high hill. My sheep were scattered over all the face of the earth, with none to search or seek for them.

“Therefore, you shepherds, hear the word of the LORD: As I live, declares the Lord GOD, surely because my sheep have become a prey, and my sheep have become food for all the wild beasts, since there was no shepherd, and because my shepherds have not searched for my sheep, but the shepherds have fed themselves, and have not fed my sheep, therefore, you shepherds, hear the word of the LORD: Thus says the Lord GOD, Behold, I am against the shepherds, and I will require my sheep at their hand and put a stop to their feeding the sheep. No longer shall the shepherds feed themselves. I will rescue my sheep from their mouths, that they may not be food for them.

“For thus says the Lord GOD: Behold, I, I myself will search for my sheep and will seek them out. As a shepherd seeks out his flock when he is among his sheep that have been scattered, so will I seek out my sheep, and I will rescue them from all places where they have been scattered on a day of clouds and thick darkness. And I will bring them out from the peoples and gather them from the countries, and will bring them into their own land. And I will feed them on the mountains of Israel, by the ravines, and in all the inhabited places of the country. I will feed them with good pasture, and on the mountain heights of Israel shall be their grazing land. There they shall lie down in good grazing land, and on

rich pasture they shall feed on the mountains of Israel. I myself will be the shepherd of my sheep, and I myself will make them lie down, declares the Lord GOD. I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, and the fat and the strong I will destroy. I will feed them in justice.

“As for you, my flock, thus says the Lord GOD: Behold, I judge between sheep and sheep, between rams and male goats. Is it not enough for you to feed on the good pasture, that you must tread down with your feet the rest of your pasture; and to drink of clear water, that you must muddy the rest of the water with your feet? And must my sheep eat what you have trodden with your feet, and drink what you have muddied with your feet?

“Therefore, thus says the Lord GOD to them: Behold, I, I myself will judge between the fat sheep and the lean sheep. Because you push with side and shoulder, and thrust at all the weak with your horns, till you have scattered them abroad, I will rescue my flock; they shall no longer be a prey. And I will judge between sheep and sheep. And I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. And I, the LORD, will be their God, and my servant David shall be prince among them. I am the LORD; I have spoken.

“I will make with them a covenant of peace and banish wild beasts from the land, so that they may dwell securely in the wilderness and sleep in the woods. And I will make them and the places all around my hill a blessing, and I will send down the showers in their season; they shall be showers of blessing. And the trees of the field shall yield their fruit, and the earth shall yield its increase, and they shall be secure in their land. And they shall know that I am the LORD, when I break the bars of their yoke, and deliver them from the hand of those who enslaved them. They shall no more be a prey to the nations, nor shall the beasts of the land devour them. They shall dwell securely, and none shall make them afraid. And I will provide for them a renowned place for planting so that they shall no more be consumed with hunger in the land, and no longer suffer the reproach of the nations. And they shall know that I am the LORD their God with them, and that they, the house of Israel, are my people, declares the Lord GOD. And you are my sheep, human sheep of my pasture, and I am your God, declares the Lord GOD.”

35 The word of the LORD came to me: “Son of man, set your face against Mount Seir, and prophesy against it, and say to it, Thus says the Lord GOD: Behold, I am against you, Mount Seir, and I will stretch out my hand against you, and I will make you a desolation and a waste. I will lay your cities waste, and you shall become a desolation, and you shall

know that I am the LORD. Because you cherished perpetual enmity and gave over the people of Israel to the power of the sword at the time of their calamity, at the time of their final punishment, therefore, as I live, declares the Lord GOD, I will prepare you for blood, and blood shall pursue you; because you did not hate bloodshed, therefore blood shall pursue you. I will make Mount Seir a waste and a desolation, and I will cut off from it all who come and go. And I will fill its mountains with the slain. On your hills and in your valleys and in all your ravines those slain with the sword shall fall. I will make you a perpetual desolation, and your cities shall not be inhabited. Then you will know that I am the LORD.

“Because you said, ‘These two nations and these two countries shall be mine, and we will take possession of them’—although the LORD was there—therefore, as I live, declares the Lord GOD, I will deal with you according to the anger and envy that you showed because of your hatred against them. And I will make myself known among them, when I judge you. And you shall know that I am the LORD.

“I have heard all the revilings that you uttered against the mountains of Israel, saying, ‘They are laid desolate; they are given us to devour.’ And you magnified yourselves against me with your mouth, and multiplied your words against me; I heard it. Thus says the Lord GOD: While the whole earth rejoices, I will make you desolate. As you rejoiced over the

inheritance of the house of Israel, because it was desolate, so I will deal with you; you shall be desolate, Mount Seir, and all Edom, all of it. Then they will know that I am the LORD.

36 “And you, son of man, prophesy to the mountains of Israel, and say, O mountains of Israel, hear the word of the LORD. Thus says the Lord GOD: Because the enemy said of you, ‘Aha!’ and, ‘The ancient heights have become our possession,’ therefore prophesy, and say, Thus says the Lord GOD: Precisely because they made you desolate and crushed you from all sides, so that you became the possession of the rest of the nations, and you became the talk and evil gossip of the people, therefore, O mountains of Israel, hear the word of the Lord GOD: Thus says the Lord GOD to the mountains and the hills, the ravines and the valleys, the desolate wastes and the deserted cities, which have become a prey and derision to the rest of the nations all around, therefore thus says the Lord GOD: Surely I have spoken in my hot jealousy against the rest of the nations and against all Edom, who gave my land to themselves as a possession with wholehearted joy and utter contempt, that they might make its pasturelands a prey. Therefore prophesy concerning the land of Israel, and say to the mountains and hills, to the ravines and valleys, Thus says the Lord GOD: Behold, I have spoken in my jealous wrath, because you have suffered the reproach of the nations. Therefore thus says the Lord GOD: I swear

that the nations that are all around you shall themselves suffer reproach.

“But you, O mountains of Israel, shall shoot forth your branches and yield your fruit to my people Israel, for they will soon come home. For behold, I am for you, and I will turn to you, and you shall be tilled and sown. And I will multiply people on you, the whole house of Israel, all of it. The cities shall be inhabited and the waste places rebuilt. And I will multiply on you man and beast, and they shall multiply and be fruitful. And I will cause you to be inhabited as in your former times, and will do more good to you than ever before. Then you will know that I am the LORD. I will let people walk on you, even my people Israel. And they shall possess you, and you shall be their inheritance, and you shall no longer bereave them of children. Thus says the Lord GOD: Because they say to you, ‘You devour people, and you bereave your nation of children,’ therefore you shall no longer devour people and no longer bereave your nation of children, declares the Lord GOD. And I will not let you hear anymore the reproach of the nations, and you shall no longer bear the disgrace of the peoples and no longer cause your nation to stumble, declares the Lord GOD.”

The word of the LORD came to me: “Son of man, when the house of Israel lived in their own land, they defiled it by their ways and their deeds. Their ways before me were like

the uncleanness of a woman in her menstrual impurity. So I poured out my wrath upon them for the blood that they had shed in the land, for the idols with which they had defiled it. I scattered them among the nations, and they were dispersed through the countries. In accordance with their ways and their deeds I judged them. But when they came to the nations, wherever they came, they profaned my holy name, in that people said of them, ‘These are the people of the LORD, and yet they had to go out of his land.’ But I had concern for my holy name, which the house of Israel had profaned among the nations to which they came.

“Therefore say to the house of Israel, Thus says the Lord GOD: It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came. And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them. And the nations will know that I am the LORD, declares the Lord GOD, when through you I vindicate my holiness before their eyes. I will take you from the nations and gather you from all the countries and bring you into your own land. I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. And I will give you a new heart, and a new spirit I will put within you. And I will remove the

heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules. You shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God. And I will deliver you from all your uncleannesses. And I will summon the grain and make it abundant and lay no famine upon you. I will make the fruit of the tree and the increase of the field abundant, that you may never again suffer the disgrace of famine among the nations. Then you will remember your evil ways, and your deeds that were not good, and you will loathe yourselves for your iniquities and your abominations. It is not for your sake that I will act, declares the Lord GOD; let that be known to you. Be ashamed and confounded for your ways, O house of Israel.

“Thus says the Lord GOD: On the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be rebuilt. And the land that was desolate shall be tilled, instead of being the desolation that it was in the sight of all who passed by. And they will say, ‘This land that was desolate has become like the garden of Eden, and the waste and desolate and ruined cities are now fortified and inhabited.’ Then the nations that are left all around you shall know that I am the LORD; I have rebuilt the ruined places and replanted that which was desolate. I am the LORD; I have spoken, and I will do it.

“Thus says the Lord GOD: This also I will let the house of Israel ask me to do for them: to increase their people like a flock. Like the flock for sacrifices, like the flock at Jerusalem during her appointed feasts, so shall the waste cities be filled with flocks of people. Then they will know that I am the LORD.”

37 The hand of the LORD was upon me, and he brought me out in the Spirit of the LORD and set me down in the middle of the valley; it was full of bones. And he led me around among them, and behold, there were very many on the surface of the valley, and behold, they were very dry. And he said to me, “Son of man, can these bones live?” And I answered, “O Lord GOD, you know.” Then he said to me, “Prophecy over these bones, and say to them, O dry bones, hear the word of the LORD. Thus says the Lord GOD to these bones: Behold, I will cause breath to enter you, and you shall live. And I will lay sinews upon you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live, and you shall know that I am the LORD.”

So I prophesied as I was commanded. And as I prophesied, there was a sound, and behold, a rattling, and the bones came together, bone to its bone. And I looked, and behold, there were sinews on them, and flesh had come upon them, and skin had covered them. But there was no breath in them.

Then he said to me, “Prophecy to the breath; prophecy, son of man, and say to the breath, Thus says the Lord GOD: Come from the four winds, O breath, and breathe on these slain, that they may live.” So I prophesied as he commanded me, and the breath came into them, and they lived and stood on their feet, an exceedingly great army.

Then he said to me, “Son of man, these bones are the whole house of Israel. Behold, they say, ‘Our bones are dried up, and our hope is lost; we are indeed cut off.’ Therefore prophecy, and say to them, Thus says the Lord GOD: Behold, I will open your graves and raise you from your graves, O my people. And I will bring you into the land of Israel. And you shall know that I am the LORD, when I open your graves, and raise you from your graves, O my people. And I will put my Spirit within you, and you shall live, and I will place you in your own land. Then you shall know that I am the LORD; I have spoken, and I will do it, declares the LORD.”

The word of the LORD came to me: “Son of man, take a stick and write on it, ‘For Judah, and the people of Israel associated with him’; then take another stick and write on it, ‘For Joseph (the stick of Ephraim) and all the house of Israel associated with him.’ And join them one to another into one stick, that they may become one in your hand. And when your people say to you, ‘Will you not tell us what you mean

by these?’ say to them, Thus says the Lord GOD: Behold, I am about to take the stick of Joseph (that is in the hand of Ephraim) and the tribes of Israel associated with him. And I will join with it the stick of Judah, and make them one stick, that they may be one in my hand. When the sticks on which you write are in your hand before their eyes, then say to them, Thus says the Lord GOD: Behold, I will take the people of Israel from the nations among which they have gone, and will gather them from all around, and bring them to their own land. And I will make them one nation in the land, on the mountains of Israel. And one king shall be king over them all, and they shall be no longer two nations, and no longer divided into two kingdoms. They shall not defile themselves anymore with their idols and their detestable things, or with any of their transgressions. But I will save them from all the backslidings in which they have sinned, and will cleanse them; and they shall be my people, and I will be their God.

“My servant David shall be king over them, and they shall all have one shepherd. They shall walk in my rules and be careful to obey my statutes. They shall dwell in the land that I gave to my servant Jacob, where your fathers lived. They and their children and their children’s children shall dwell there forever, and David my servant shall be their prince forever. I will make a covenant of peace with them. It shall be an everlasting covenant with them. And I will set them in

their land and multiply them, and will set my sanctuary in their midst forevermore. My dwelling place shall be with them, and I will be their God, and they shall be my people. Then the nations will know that I am the LORD who sanctifies Israel, when my sanctuary is in their midst forevermore.”

38 The word of the LORD came to me: “Son of man, set your face toward Gog, of the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him and say, Thus says the Lord GOD: Behold, I am against you, O Gog, chief prince of Meshech and Tubal. And I will turn you about and put hooks into your jaws, and I will bring you out, and all your army, horses and horsemen, all of them clothed in full armor, a great host, all of them with buckler and shield, wielding swords. Persia, Cush, and Put are with them, all of them with shield and helmet; Gomer and all his hordes; Beth-togarmah from the uttermost parts of the north with all his hordes—many peoples are with you.

“Be ready and keep ready, you and all your hosts that are assembled about you, and be a guard for them. After many days you will be mustered. In the latter years you will go against the land that is restored from war, the land whose people were gathered from many peoples upon the mountains of Israel, which had been a continual waste. Its people were brought out from the peoples and now dwell securely,

all of them. You will advance, coming on like a storm. You will be like a cloud covering the land, you and all your hordes, and many peoples with you.

“Thus says the Lord GOD: On that day, thoughts will come into your mind, and you will devise an evil scheme and say, ‘I will go up against the land of unwalled villages. I will fall upon the quiet people who dwell securely, all of them dwelling without walls, and having no bars or gates,’ to seize spoil and carry off plunder, to turn your hand against the waste places that are now inhabited, and the people who were gathered from the nations, who have acquired livestock and goods, who dwell at the center of the earth. Sheba and Dedan and the merchants of Tarshish and all its leaders will say to you, ‘Have you come to seize spoil? Have you assembled your hosts to carry off plunder, to carry away silver and gold, to take away livestock and goods, to seize great spoil?’

“Therefore, son of man, prophesy, and say to Gog, Thus says the Lord GOD: On that day when my people Israel are dwelling securely, will you not know it? You will come from your place out of the uttermost parts of the north, you and many peoples with you, all of them riding on horses, a great host, a mighty army. You will come up against my people Israel, like a cloud covering the land. In the latter days I will bring you against my land, that the nations may know

me, when through you, O Gog, I vindicate my holiness before their eyes.

“Thus says the Lord GOD: Are you he of whom I spoke in former days by my servants the prophets of Israel, who in those days prophesied for years that I would bring you against them? But on that day, the day that Gog shall come against the land of Israel, declares the Lord GOD, my wrath will be roused in my anger. For in my jealousy and in my blazing wrath I declare, On that day there shall be a great earthquake in the land of Israel. The fish of the sea and the birds of the heavens and the beasts of the field and all creeping things that creep on the ground, and all the people who are on the face of the earth, shall quake at my presence. And the mountains shall be thrown down, and the cliffs shall fall, and every wall shall tumble to the ground. I will summon a sword against Gog on all my mountains, declares the Lord GOD. Every man’s sword will be against his brother. With pestilence and bloodshed I will enter into judgment with him, and I will rain upon him and his hordes and the many peoples who are with him torrential rains and hailstones, fire and sulfur. So I will show my greatness and my holiness and make myself known in the eyes of many nations. Then they will know that I am the LORD.

39 “And you, son of man, prophesy against Gog and say, Thus says the Lord GOD: Behold, I am against you, O Gog,

chief prince of Meshech and Tubal. And I will turn you about and drive you forward, and bring you up from the uttermost parts of the north, and lead you against the mountains of Israel. Then I will strike your bow from your left hand, and will make your arrows drop out of your right hand. You shall fall on the mountains of Israel, you and all your hordes and the peoples who are with you. I will give you to birds of prey of every sort and to the beasts of the field to be devoured. You shall fall in the open field, for I have spoken, declares the Lord GOD. I will send fire on Magog and on those who dwell securely in the coastlands, and they shall know that I am the LORD.

“And my holy name I will make known in the midst of my people Israel, and I will not let my holy name be profaned anymore. And the nations shall know that I am the LORD, the Holy One in Israel. Behold, it is coming and it will be brought about, declares the Lord GOD. That is the day of which I have spoken.

“Then those who dwell in the cities of Israel will go out and make fires of the weapons and burn them, shields and bucklers, bow and arrows, clubs and spears; and they will make fires of them for seven years, so that they will not need to take wood out of the field or cut down any out of the forests, for they will make their fires of the weapons. They will seize the spoil of those who despoiled them, and plunder those who plundered them, declares the Lord GOD.

“On that day I will give to Gog a place for burial in Israel, the Valley of the Travelers, east of the sea. It will block the travelers, for there Gog and all his multitude will be buried. It will be called the Valley of Hamon-gog. For seven months the house of Israel will be burying them, in order to cleanse the land. All the people of the land will bury them, and it will bring them renown on the day that I show my glory, declares the Lord GOD. They will set apart men to travel through the land regularly and bury those travelers remaining on the face of the land, so as to cleanse it. At the end of seven months they will make their search. And when these travel through the land and anyone sees a human bone, then he shall set up a sign by it, till the buriers have buried it in the Valley of Hamon-gog. (Hamonah is also the name of the city.) Thus shall they cleanse the land.

“As for you, son of man, thus says the Lord GOD: Speak to the birds of every sort and to all beasts of the field: ‘Assemble and come, gather from all around to the sacrificial feast that I am preparing for you, a great sacrificial feast on the mountains of Israel, and you shall eat flesh and drink blood. You shall eat the flesh of the mighty, and drink the blood of the princes of the earth—of rams, of lambs, and of he-goats, of bulls, all of them fat beasts of Bashan. And you shall eat fat till you are filled, and drink blood till you are drunk, at the sacrificial feast that I am preparing for you. And you shall be filled at my table with horses and charioteers,

with mighty men and all kinds of warriors,’ declares the Lord GOD.

“And I will set my glory among the nations, and all the nations shall see my judgment that I have executed, and my hand that I have laid on them. The house of Israel shall know that I am the LORD their God, from that day forward. And the nations shall know that the house of Israel went into captivity for their iniquity, because they dealt so treacherously with me that I hid my face from them and gave them into the hand of their adversaries, and they all fell by the sword. I dealt with them according to their uncleanness and their transgressions, and hid my face from them.

“Therefore thus says the Lord GOD: Now I will restore the fortunes of Jacob and have mercy on the whole house of Israel, and I will be jealous for my holy name. They shall forget their shame and all the treachery they have practiced against me, when they dwell securely in their land with none to make them afraid, when I have brought them back from the peoples and gathered them from their enemies’ lands, and through them have vindicated my holiness in the sight of many nations. Then they shall know that I am the LORD their God, because I sent them into exile among the nations and then assembled them into their own land. I will leave none of them remaining among the nations anymore. And I

will not hide my face anymore from them, when I pour out my Spirit upon the house of Israel, declares the Lord GOD.”