

Israel's Coming Restoration

by Arlen L. Chitwood

God's plan to restore Israel and rectify the profaning of his holy name is a result of Israel's disobedience and will ultimately lead to their restoration and redemption.

Duration: 58:03

Scripture: Ezekiel 34:12-37, Matthew 6:33

Topics: "Israel"

Description

In this sermon, the preacher discusses the story of Lot and the destruction of Sodom and Gomorrah. He emphasizes the importance of following God's instructions and not looking back or staying in places of danger. The preacher then transitions to the book of Ezekiel, specifically chapter 37, where he talks about the vision of the Valley of Dry Bones. He highlights the power of God to bring life to dead situations and encourages the listeners to have open minds and receptive hearts to God's word.

Transcript

That's it. Let's have prayer and we'll get over into the Valley of Dry Bones. Our Father, again, we're thankful that you've allowed us to gather and study your word.

We would ask for open minds, receptive hearts to exactly what you say in your word. For it's in Christ's name. Amen.

Ezekiel chapter 37. Now, as I told someone a while ago, this lesson will be the same as the last, except from a different portion of Scripture. We'll be covering much of the same material from a little bit different slant.

And, again, that's the way Scripture is set up. So, I see no point why we shouldn't follow the manner in which Scripture has been written. And study it again, so to speak.

In Ezekiel 37, first of all, to get some context, well, let's read a little bit first. And then I have the idea behind reading a little bit first is that I want to read through about the first 11 or so verses first. Then go back and get some context, both before and after.

And then come back and go through these verses again, but perhaps a little more in detail. Ezekiel 37, beginning in verse 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, 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.

And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live.

And I will lay sinews, that would have to do with nerves and muscle, upon you, and will bring up flesh upon you, will cover you with skin, and put breath in you, and ye shall live. Oh, I'm seeing some pages turn. That means people have old school fields.

That's interesting. 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.

And when I beheld, lo, the sinews and flesh came upon them, and the skin covered them above, but there was no breath in them. Then said he unto me, Prophecy unto the wind. Prophecy, 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. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet an exceeding great army. Now a question.

What is represented by the valley of dry bones? What do these bones represent? Are we left to our own imagination? Just keep on reading. I get questions quite often via email. People will read something in one of my books, and will send me a question, and I look where the question came from in the book.

I look at the question and find out invariably that the next paragraph or the next several paragraphs of questions answered, people don't keep reading. In verse 11. Then he said unto me, Son of man, these bones are the whole house of Israel.

Behold, they say, our bones are dried, our hope is lost, we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, cause you to come up out of your graves, and bring you into the land of Israel. 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, and shall put my Spirit in you, and ye shall live.

And I will place you in your own land, then shall ye know that I the Lord have spoken it, and performed it, saith the Lord. All right, we're going to stop at that point for now. Turn back to chapter 33.

I want to get a little bit of context leading into this. I'm going to very briefly touch on things in chapter 33, more in chapter 36. But through chapters 33 through 36, you will find Israel being dealt with in the sense of being scattered among the Gentiles because of sin and disobedience.

These chapters deal with Israel driven from the land. They deal with the land being laid waste and void. These chapters also deal with Israel one day being restored, the land being healed.

For example, in chapter 33, go down to verse 24, right at the end of the last sentence in the verse. The land is given to them for an inheritance. Now look at verse 28.

For I will lay the land most desolate. Why? Because of what God said He would do if Israel did not obey His commandments. If Israel fell into sin, idolatry, disobeyed His commandments, He would lay the land waste.

In verse 29. Then shall they know that I am the Lord when I have laid the land most desolate because of all their abominations. Now there's no question why He laid the land desolate.

Because of their abominations which they have committed, spelled out in black and white. Now we want to, let me scan very briefly 34. Well, one thing in 34.

Look at verse 12. Down in the verse. So will I seek out my sheep, will deliver them out of all places where they've been scattered in that cloudy and dark day.

Now chapter, everything is not laid out in one place. Chapter 33 deals with the land being laid desolate. Now when we get to chapter 34, we're dealing with the people being scattered, driven out from the land.

Also, before we leave the chapter, note verse 23. When He does bring them back, I will set up one shepherd over them. He shall feed them, even my servant David.

He shall feed them. He shall be their shepherd. And I, the Lord, will be their God.

In verse 25, I will make with them a covenant of peace. Now I call your attention to these three verses because we're going to see exactly the same thing in the latter part of chapter 37. Go on over to chapter 36 and let's read a little bit.

There's something quite important here to understand. Something that's dealt with very specifically concerning Israel being driven out among the Gentiles that I want you to see. Pick up in chapter 36, verse 17.

And I'll comment as we work our way through relative to what I want to call to your attention that I've alluded to. Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings. Their way was before me as the uncleanness of a removed woman.

Your reference would be back to Leviticus 15, verses 19 and following, if you want a reference. And it's talking about the time of month of a woman, referring to it in that way. In verse 18, wherefore I poured my fury upon them.

For the blood that they had shed upon the land and for their idols, wherewith they had polluted it. And I scattered them among the Gentiles. When you run across this word heathen, it's simply goyim in Hebrew.

It has to do with the Gentiles. Why they translated it heathen, I have no idea. Maybe the translators looked upon them as heathen.

The Jews looked upon them as heathen and so forth. At any rate, I scattered them among the Gentiles. They were dispersed through the countries according to their way and according to their doings.

I judged them. It's here that I want to get into this ideology relative to something that I wanted to show you. Verse 20.

And when they entered in among the Gentiles, whether they went, they profaned my holy name. Now, how did they profane God's name in among the Gentiles? There's one of the commandments about taking the Lord's name in vain in Exodus 20. And we often think of that commandment, for example, as someone using the word damn and so forth and using God in connection with it.

That would be involved, but really it's far, far more involved. Sometimes I go into the channels on TV, and there's a couple of these all religious stations. They're both charismatic, and I sometimes turn over to see who's on.

Sometimes they have somebody worth listening to. It's seldom, but once in a while you'll find someone. And I keep hearing over and over, they're taking the Lord's name in vain and don't even realize it.

To take the Lord's name in vain, Lord, Lord, Lord, like that, Lordy, Lord, Lord, on and on you go. I'm giving an illustration. I trust I'm not taking the Lord's name in vain using an illustration, but it's just that would be taking the Lord's name in vain in that respect.

But there seems to be more involved here. They profaned my holy name. Now, how did they profane God's holy name by being scattered among the Gentiles? Well, you're not left in the dark.

It tells you. Notice. When they said unto them, these are the people of the Lord, the Gentiles said unto the Jews scattered among them.

These are the people of the Lord. They have gone forth out of his land, the Lord's land. They have been scattered out of a land that the Lord had given them via an everlasting covenant.

Could not God keep them in the land? And his name was being profaned by God allowing, he allowed his name to be profaned for a purpose by allowing the Gentiles to come in and remove his people into Gentiles' lands. Now, let's keep on reading and see some more of this. But I had pity for mine holy name, which the house of Israel had profaned among the Gentiles, whither they went.

Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes. Now, there's an interesting statement. I have not allowed my holy name to be profaned for your sakes, O house of Israel, but for my holy name's sake, which ye have profaned among the heathen, whither ye went.

That is, the first part of that should be, I have allowed this, that is, not for your sakes, I've allowed you to be taken out among the Gentile nations, allowed my name to be profaned in that respect. And verse 23, And I will sanctify, now notice this, the matter is to be rectified. And how is God going to rectify it? And I will sanctify my great name, which was profaned among the Gentiles, which ye have profaned in the midst of them.

You profaned it by being there in the midst of the Gentile nations. And God states, I have allowed this. He has allowed it for a purpose.

And the Gentiles shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. Now, let's stop there for a minute. And I want you to just hold your place there.

Turn back to Psalm 138. I want to call your attention to a verse of Scripture relative to the Lord's name. And the King James doesn't have too good of a translation.

I'm not so sure about the NASB and the NIV, but that's immaterial. I'll straighten that out, so to speak. In Psalm 138, I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth.

Now, notice the way the King James reads the rest of the way. For thou hast magnified thy word above thy name. That seems like a strange thing to say.

And it is a strange thing to say, because that's not exactly the way the text should read. It should read, you have exalted above all things your name and your word. They're placed on an equal.

The Lord's name and the Lord's word. Now look at the matter this way. We have the written word, and we have the living word.

Jesus is simply the written word made flesh. You can't separate the two. And He has placed all things, His name and His word, above all things.

He's placed them on an equal. In other words, the written word, the living word, His word, it's all combined. You couldn't place His word above His name.

It really wouldn't be possible. But you could place them on an equal, and that's exactly the way the Hebrew text places them. Now, go back to, you should be holding your place in Ezekiel 36.

For I will take you, in verse 24, for I will take you from among the Gentiles. I'll gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean.

From all your filthiness and from all your idols will I cleanse you. A new heart also will I give you. A new spirit will I put within you.

I will take away the stony heart out of your flesh. I'll give you an heart of flesh. I will put my spirit within you, cause you to walk in my statutes.

Ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers. Ye shall be my people.

I will be your God. I will also save you from all your uncleanness. I will call for the corn, will increase it.

Lay no famine upon you. I'll multiply the fruit of the tree, the increase of the field. Ye shall receive no more reproach of famine among the Gentiles.

In verse 33. Well, let's read verse 32. Again, he's made this statement before.

Not for your sakes I do this, saith the Lord. Be it known unto you. Be ashamed and confounded for your own ways, O house of Israel.

Thus saith the Lord God, in the day that I have cleansed you from all your iniquities. This is that day out ahead. After Israel has repented.

After they've been cleansed. After they've been removed from Gentile lands. I'll cause you to dwell in the cities and the wastes shall be builded.

And the desolate land shall be tilled. Whereas it lay desolate in the sight of all that pass by. And they shall say.

This land that was desolate become like the Garden of Eden. And the waste and desolate ruined cities are become fenced are inhabited. Then the Gentiles that are left round about.

You shall know. They shall know that I am the Lord. That I the Lord build the ruined places and plant that was desolate.

I the Lord has spoken it. And I will do it. Now there's.

This is what is leading into chapter 37 that we're going to look at in a little bit. It's all about Israel being dispersed because of sin and disobedience. Being driven out among the Gentile nations.

And God has allowed his holy name to be profaned by Israel's very presence among the Gentile nations. The nations take a look at Israel among them. And they say aha.

The God whom you serve was not strong enough or is not strong enough to keep you in your own land. The land that he gave to you. God's name profaned in that manner.

God is going to rectify the matter. Through bringing Israel to the place of repentance out among the nations. Then regathering the people to the land.

Restoring the people. Restoring the land. Then the nations are going to look at the whole matter through an entirely different set of eyes.

From an entirely different perspective. And they will be as we saw in Zechariah 8. People from all nations in that day realizing the place the Jew occupies in God's economy. Will go to Israel.

Take hold of the skirt of him that is a Jew. Realizing who Israel is. Now chapters 38 and 9. Let's very briefly touch on them.

I want you to have context on both sides of this. Actually when we go back to chapter 37. We are going to see a lot of things in that chapter that we have already looked at.

In chapters 33 through 36. Again repetition. This is the way scripture is set up.

It goes over a matter. Then it backs up. Goes over it again from another perspective.

Backs up. Goes over it again from another perspective. Another.

Another. Another. It uses the types.

Figures. Parables. Metaphors.

Any number of things. Dealing with the same issue. To get the point across numerous ways.

In order that you can see it from these different perspectives. Put the complete picture together. See exactly what God is stating.

Here is a picture. And He shows you this part of it. He shows you this same part of it over here again.

Another way. He shows you this same part over here again. Another way.

It is an artist just painting a complete picture. In that respect. In Ezekiel 38.

Now here is a chapter. Well really two. Ezekiel 38 and 9. That backs up and covers material in the middle of chapter 37.

That is time wise. What you have in Ezekiel 38 and 9. Is a northern power. And two places in these chapters.

38.15 and 39.2. The reference is made to a nation in the uttermost parts of the north. And that would be north of Jerusalem. Directions in scripture are always relative to Jerusalem.

Now there is no nation north of Russia. It would have to be that area that is being dealt with. Now the Soviet Union has been dismantled.

I know that. Bear in mind that the southern part of the former Soviet Union is largely Muslim. When it is talking about the uttermost parts of the north.

It is talking about the northern most nation which is the former Soviet Union. Now how all of this is going to be brought together in so far as a dismantled nation. I have no idea.

I am not going to surmise. I recall a statement Adrian Rogers made a couple of years ago. Before he passed away last fall.

About the subject how can God or how will God use a nation dismantled. And this nation is called the terminology of a bear is used relative to this nation. And Adrian Rogers made the statement that a wounded bear is far more dangerous than a bear that is not wounded.

So you might give that some thought. Now there will be this nation will come down accompanied by several other nations. And these nations are all Muslim with the exception of one.

They will be accompanied. The nations can be identified as Turkey, Iran to the north. Then to the south Libya.

And probably the old boundaries that where you have the Sudan. I believe there is a neighboring country bordering the Red Sea today. In other words you have two Muslim nations on the north and two or three on the south with Israel in the middle.

And then they are allied with this northern power. But then there is one nation that seems rather strange. It is not Muslim at all.

It is not even over in the Middle East. And it seems like it is out of place. And that nation is called by the old name Gomer.

Which would be Germany. Now why would God reach over and take a non-Muslim nation set over in Europe and bring that nation over allied with Russia or what used to be a power associated or a power in that area which is what is left of the present, the former Soviet Union. Why would God take this nation and bring this nation down with this northern nation allied with these Muslim nations? Well scripture does not give an answer.

But if you look at modern history you might find an answer. It was Germany that sought to produce a Jew free Europe. Now it could be that God is not through with Germany.

I will bless them that bless thee, curse them that curse thee. The Third Reich was supposed to last a thousand years. It lasted twelve years from 1933 to 1945.

And in 1945 it was in ruins. I mean they had slain millions. Responsible for six million Jews plus millions of others in the death camps.

Now it is the six million Jews that God would have in mind that this might be a thought why he will bring Germany down to complete his dealings with Germany in so far as Genesis 12-3 is concerned. I don't know. But it just seems strange that you have Germany allied with these other nations because Germany seemingly is over here and doesn't really seem to fit.

And we were talking during the break about the east of what was at one time East and West Germany, a wall up there. But Ronald Reagan took care of that. I believe his famous words were, Mr. Gorbachev, take or tear this wall down.

And it wasn't long until the wall came down. Germany was one nation again. So we're not concerned whether it's East Germany, West Germany, or what.

It's Germany that will be brought down and destroyed with these nations on the mountains of Israel. Now when will this occur? It's never occurred in history. And it won't be during the millennium.

It will have to occur during Daniel's unfulfilled 70th week, during this seven-year period, exactly the time that this northern power will come down as described here. People debate that. They talk about all kinds of times.

I was probably a little more sure at one time that it was during the first year of the Tribulation. If I were to try to pinpoint a time, I'd still go with that, but I wouldn't get all that dogmatic about it. There's no sense getting all bent out of shape about Russia, this northern power has to come down at this exact time and here and here and here.

There would be reasons for the first year because they'll be burning weapons for seven years, which would cover the rest of the Tribulation, and the first year would be counted as a whole year. Things of that nature would enter into my reasoning. But it's immaterial.

It's going to happen sometime during the Tribulation, and exactly what's described in Ezekiel will happen. God's fury will come up in his face. This army will be overthrown on the mountains of Israel, given to the ravenous birds, and so forth.

So if you want to see the end of several Gentile powers before the end of the Tribulation, well, there's one such instance. God will take care of the rest of them when his Son returns and overthrows Gentile world power. That's the immediate context of chapter 37.

Now when you get into chapters 40 through 48, you move into the Messianic era itself. In chapters 41 and 42, you have the temple rebuilt. And by the way, if you'll notice the way chapter 40 starts out, let's just read verse 2 with me.

Chapter 40, verse 2. And the visions of God brought he me into the land of Israel, and set me upon a very high mountain. Why is a high mountain used here? In Ezekiel 37, those dry bones are down in a valley. But did you know something? When those bones are restored in the same chapter, a mountain is spoken of.

Let's just hold that thought until we get back to chapter 37. We'll deal with it. But it starts out this way.

I'll just say this right now. A mountain, of course, is with reference to a kingdom. It's a metaphorical way of describing a kingdom.

A mountain signifies or points to a kingdom. And we're dealing with the Messianic era, the coming kingdom, kingdom age, Messianic era. There's a number of ways to describe it in chapters 40 through 48.

Now chapters 41 and 42 describe the temple, which will be rebuilt in the land by Messiah himself when he returns. Chapter 43 describes the glory restored to Israel. Recall that following the Babylonian captivity, the glory departed the temple before it was destroyed out to the Mount of Olives and ascended.

There has been no glory in Israel since. When the glory returns, where does it return? Back to the Mount of Olives, and then fills the temple that will be built by Messiah when he returns. Not the tribulation temple, but the temple which Messiah will build.

In chapters beyond that, you find David to occupy his throne. And you'll recall that we read about that earlier in Ezekiel 34, I believe. And we'll read about it in 37.

David will be raised from the dead, sit on his own throne in the midst of his people Israel. And according to Luke 1, verses 31 and 33, the Lord God shall give unto him, unto Christ, the throne of his father David. Both David and Christ are going to rule in the midst of Israel on this one throne.

And Christ will also have a dual reign. He will also rule from his own throne in the heavenly Jerusalem with his bride. Alright, well, that is context.

Turn back to 37. Let's look at the chapter. Actually, I don't really have to go through much in the chapter because the context gives the whole story.

But I wanted to look at the context so you would see the setting for the chapter and know that we're dealing with Israel exactly as it's stated in verse 11. These bones are the whole house of Israel. And know that we're dealing with Israel's present condition and future restoration.

Now, this chapter has been used over the years in a number of ways. And Scripture allows a latitude of the nature for secondary applications. As M. R. D. Hahn said one time, all Scripture has one primary interpretation.

Invariably, several secondary applications, and he went on to say, and usually a prophetic application or interpretation. I'm not sure why he said that because that's built into one of these others. M. R. D. Hahn, that's just his way of saying something, so I'll leave that with him.

Now, you may have heard messages using this chapter as a picture of the church today. But they had church. Well, it could very aptly be used in that manner as in a secondary application.

Now, if you have my book, *The Study of Scripture*, you will note that I used it in a secondary application for a whole chapter. I used it, the skeletal, pointing to the way Scripture begins, a skeletal outline. And then God adds the sinews, the flesh, the skin, as you move on through Scripture.

So that's a secondary application. It's all right to use it that way as long as you don't ignore the primary interpretation. Now, the first part of the chapter.

Let's just read again, and I'll comment as we go through. Ezekiel 37, verse 1. The hand of the Lord was upon me, carried me out in the Spirit of the Lord, and set me down in the midst of the valley. Again, note, we're down low.

We're in the low country. We're not out here in the high country. Now, let me give you an illustration of what I'm saying.

In Genesis 18 and 19, you don't need to turn there, but that's the account of Abraham and Lot. After they had gone into the land and acquired the well, they went down into Egypt, I believe, and acquired some herds and so forth. There was a conflict between Abraham's herdsmen and Lot's herdsmen, and to resolve the conflict, Abraham magnanimously offered Lot any portion of the land that he wanted.

Now, bear in mind, I say he magnanimously offered because this land belonged to Abraham, not Lot. It belonged to Abraham and his seed. But to resolve the conflict, Abraham told Lot, you look around, any part of the land you want, you go in that way, take your herdsmen, I'll go the other way, take my herdsmen, and the conflict will be resolved.

Well, Lot lifted up his eyes. He saw all the well-watered plain of Jordan, and he said, I want that land down there in the valley. See, that's what we're talking about, a valley.

Abraham, on the other hand, went in the other direction, and he went out into the high country. He went out into the mountain. Guess what was destroyed? And guess who was standing before the Lord at the time they were destroyed? See, Lot, because the valley was destroyed, points to the future destruction of the Gentile nations, Abraham standing out before the Lord on the mountain.

Lot wasn't standing before the Lord. The Lord wasn't down in the valley. He was out on the mountain where Abraham was.

The mountain signifies a kingdom. Abraham went in the correct direction. Suppose Lot had chosen the mountain.

Well, I don't know what would have happened there. I don't want to think about that. It didn't happen that way, and the Lord knew it wouldn't happen that way.

I'll leave that within the Lord's omniscience and so forth. So I'm just surmising about something that didn't happen. But at any rate, you have the destruction of the plain, and Lot told, escape.

Get out of there. Escape to the mountain. This is really what I'm going to be talking about.

Down in the hill country in Texas, Genesis 19, verse 17, I believe there are five parts to the verse when Lot was told to leave. It's run for your life. Run for your soul.

It's the word for soul there. Run for your life and soul. You can translate it either way.

Don't look back. There's a second part. Don't stay in the plain.

What's the fourth part? The fifth part is if you don't, you'll be consumed. There are five parts to it. I'd have to go back and look.

But they all have to do with staying in or getting out of the plain. What type of translation? Do you have King James there, Jed? Is it 1917 that states that? Escape to the mountain. That's the one I don't know why I missed that.

That's the important part of it. Escape to the mountain. Look.

Run for your life. Don't look back. Don't stay in the plain.

Escape to the mountain. And if you don't, you'll be consumed. I don't even have to tell you what that's all about.

It's about the saving of the soul. There are five parts. That lends itself real easy to five messages.

That's what I'm going to be dealing with down in two different places in south Texas toward the end of next week. This Saturday I'll be next week. At any rate, let's keep going here.

In verse 2, And caused me to pass by them round about, and, behold, there were very many in the open valley. Note, there's the bones. They're down in a valley.

The valley's full of bones. It states there were very many, and it states they were very dry right at the end of verse 2. They've been there a long time. They're all bleached out.

Now the question. He said unto me, Son of man, can these bones live? Ezekiel wasn't going to touch that. Can they live? Man, there's a valley full of dry bones.

Very dry. Can they live? Well, Ezekiel gave the correct answer. O Lord God, Thou knowest.

Again, he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. I believe those are the words that are used in this song if they go around singing and don't have any idea what they're singing. O ye dry bones, hear the word of the Lord.

Thus saith the Lord God unto these bones, Behold, I will cause breath. Now that word breath, we want to watch that as we work our way through. Because it's translated several different ways.

I will cause breath to enter into you, and ye shall live. Now the foundation for this whole overall thought is in Genesis 2.7. When God created Adam, He created him. It's hard to say whether God created him from dust or from, say, a lump of earth.

The Hebrew word that's used could refer to either one. It's probably a little better to think that God took, say, a lump of earth, say, like clay, and molded the man, rather than dust, so to speak. Though it's translated dust, and that translation is fine.

A lump of earth is also fine, so you can study on that. But God created the man, and then once he was created, a man with flesh, blood, and bones, he had no life. Now how did God infuse life? How did God bring the man, produce life in the man? And God breathed into man the breath of life, and man became a living soul.

Now there is no record of God ever breathing life into an animal. And, of course, plant life operates, it has life, but it's a little different than man and animals. Both man and animals have bodies.

They both have blood. They have body and soul. They both have life.

The life is in the blood. What is that? Leviticus 17, 11, I believe. It's the soul that is in the blood.

You take the blood out of a person, that person is dead. The life is in the blood. It's the blood producing a natural life for man.

Now, God breathes into man the breath of life, and that man becomes a living soul. Here's Adam in his unfallen state. There is nothing wrong with soul in an unfallen state.

There is nothing wrong with body in an unfallen state. And spirit, of course. Nothing wrong.

In other words, a man has body, soul, and spirit. And the only conclusion you can draw is that in Genesis 2, 7, man, at that point, receives something that the animal kingdom has never possessed, and that is through God breathing in, he received life, but he also received a spirit. Now, the word for breath and spirit are the same in the Hebrew text.

That's what we're going to see in Ezekiel 37. They're used interchangeably here, and several times it's translated the wrong way. A couple times it's translated wind.

But this is the great divide between man and the animal kingdom. Man and the animal kingdom both have body and soul, but only man has spirit. There's no record of God breathing into the animal kingdom breath, though they had to receive their life from God.

It's just not there. Animals do not have spirits. Now, this would present, of course the evolutionists don't believe a word of it anyway, but this is again the great divide relative to evolution and non-evolution in that respect, relative to evolution and what the Bible has to say.

Of course, we know that in Scripture God created man directly. Evolution is not involved at all. Some try to interpret along those lines out of Genesis and say this is not actual history.

It's the way God describes his evolutionary process. Well, that's so much nonsense we don't need to even talk about it. But the great divide again is the thought that there's no way man could evolve from the animal kingdom.

Where did he get spirit? Animals don't have spirits. They have body and soul. But man is body, soul, and spirit.

Man is a tri-human being as the Godhead is a tri-human being. Now, back to chapter 37. I'm not sure where I left off.

I believe I read through verse 5. Attention to breath. That's where I was because I wanted to go back and lay the foundation out of Genesis concerning a first mentioned principle. And that is life is imparted through breath.

You see, when Christ died he gave up the spirit. And then whether it's Hebrew or Greek the word pneuma in the Greek and the word ruai in the Hebrew they can be translated spirit or breath. Christ gave up his

breath.

It's exhale, inhale. Expire, inspire. Expire is to die.

You breathe out. I believe that's from the Latin. That's what it has to do with.

Breathing out. A person breathing out dies. And that's what happened when Christ died.

That's what happens when anyone dies. They breathe out. Verse 6. And I will lay sinews upon you, bring up flesh upon you, cover you with skin, and put, again, no, breath.

I'll put breath in you and you shall live. There's no life apart from God's breath relative to man. There's no life apart from breath in the animal kingdom.

And somehow God has to be connected because there's no life apart from God. Again, there's no record of God breathing life into the animal kingdom. If we had such a thing, animals would be body, soul, and spirit, it seems.

In verse 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. And when I beheld, the sinews and flesh came upon them, skin covered them, but there was no breath in them.

That's a picture back in Genesis 2-7 of Adam after he was created, lifeless, without breath. I think I said that's a picture of. Let's use a little bit different terminology.

We have the same thing. Adam created, but without breath, dead. These bones come together, sinews, flesh cover them, skin covers them.

Without breath, it is like Adam before God breathed into man the breath of life. God has to breathe in too. Alright, let's keep on reading and see what happens.

In verse 9. Then said he unto me, prophesy unto the wind. That's the same word translated breath back in verse 8, it's the word ruach. Prophesy unto the ruach.

I don't know how it should be translated. It's talking about breath. If you want to translate it spirit, breath, even wind would be an acceptable translation.

That's probably why they did this. Prophesy, son of man, and say to the ruach. Again, say to the breath.

Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain. Now that word winds is also ruach. And breathe upon these slain, that they may live.

So I prophesied as he commanded me, and breath came unto them, and they lived, and stood upon their feet an exceeding great army. Now it's about to tell you what this is all about. God has used a vision, and the vision has to do with a valley of dry bones, these bones coming together, being covered with sinews, flesh, skin.

Then God breathing into them the breath of life, and they stood upon their feet an exceeding great army. There's your picture. Again, who is this? A dead church? Or what are we talking about? We read this before.

We know what we're talking about. All you need to do is go to the context. It's talking about Israel.

Israel. Israel. Verse 11, Then he said unto me, Son of man, these bones are the whole house of Israel.

And we're going to find further in the chapter not only the northern ten tribes, but the southern two tribes. The whole house of Israel. Behold, they say, our bones are dried, our hope is lost, we're cut off for our parts.

That's what's being said out there today. We were talking about it earlier. We're talking about the church today.

The church replacing Israel. If they don't talk about that, they seldom talk about Israel. They keep talking about the church.

Well, I remember something that Wilson said about people talking about the church. He said, I can understand that. Because the church is made up of people and all they're doing is talking about themselves.

And people like to do that. Verse 12, Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, cause you to come up out of your graves, and I will bring you into the land of Israel. Now what is meant by graves? Are we talking about literal graves? Israelites that are dead? Or are we talking about the Israelites driven out among the nations? It can only be both.

I had a Bible teacher when I first started school in 58 in Chattanooga that was very adamant on looking at graves here as referring to the dead Israelites only. But you keep reading and you find that both the dead and the living are being dealt with. Before that, after this, we're dealing with the whole house of Israel.

We're dealing with the Israelites who died in the faith in the Old Testament. We're dealing with Israelites who are alive at the time Christ returns. The whole house of Israel.

And you shall know that I am the Lord when I have opened your graves, O my people, brought you up out of your graves, whether dead like Lazarus. Lazarus would be a sign. It's the seventh sign in John's Gospel.

It would point to the resurrection of dead Israelites. They'll be raised in bodies of flesh, blood, and bone. Now here's an interesting thing.

I started to talk about this. Let me just digress for a little bit here. I started to talk about this a while ago and I got off on something else.

What is wrong with a body of flesh, blood, and bones? Flesh is associated with sin today. Why is it associated with sin? Man was created in a body of flesh, blood, and bones. A natural body.

He was to live forever in that body. And Gentile nations, the Israelites, will live forever in bodies of flesh, blood, and bones. There is nothing wrong with a body of flesh, blood, and bones.

Let me put it this way. There was nothing wrong with Adam's body and Eve's bodies of flesh, blood, and bones before the fall. And there will be nothing wrong with bodies of flesh, blood, and bones once man has been redeemed, say within the Messianic era, once you have redemption affecting body, soul, and spirit.

Now, what's wrong with flesh? Well, I can look at every one of you and tell you what's wrong with flesh. Every one of you have clothes on. Do you know what Adam and Eve were clothed with before the fall? They were clothed in the glory of God.

They lost that covering of glory. And the word that's used for naked after they lost that covering of glory is not the same word that's used for naked before. It's a different word.

The word that's used before they lost that, I believe it's in chapter 2, has to do with a person that, say, has an inner garment on. We might call it underwear today, but not the outer garment, the outerwear. And after they lost that covering of glory, a different Hebrew word is used and it has to do with total nakedness.

No inner garment, nothing. And they tried to replace that covering with fig leaves. That's why they got the fig leaves together.

They tried to replace something that they knew they had lost. And man ever since has been trying to cover himself. You see, we don't run around naked.

Some people do. My son and I were out in Jemez one time years ago in New Mexico. They have some warm springs there and we wanted to sit down in these warm springs.

And we noticed that all the guys down there were naked. I didn't think much about it until I got back to town and they told us that we were in the middle of a nudist colony. Well, sometimes you run on to things like that.

The people down there didn't care. They just kind of accepted us and ignored us. And we ignored them and let it go.

But people, you need a covering. Now out in that coming day, you see there's something wrong with flesh today because there's no covering. But out before the fall, there was a covering.

There was nothing wrong with flesh. After man has been redeemed, body, soul, and spirit again, there will be nothing wrong with flesh. Flesh can no longer be associated with sin and death.

Now in verse 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, performed it, saith the Lord. And I'm not going to read them.

I'm going to go ahead and bring this to a close. But in verses 15 through, it's down through verse 22 at least, it's talking about two sticks. One has to do with the southern two tribes, the other with the northern ten.

And both are referred to as the house of Israel. And that's somewhat strange because people tell us today that only the northern tribes are referred to as the house of Israel. But if you read these verses, you'll find that both are referred to as the house of Israel.

They're going to become one in His hand. That is, they're going to be joined. There will no longer be any division within the house of Israel.

In verse 22, I will make of them one nation in the land. Now what does the rest of that say? In the valley? I will make of them one nation upon the mountains of Israel. We're no longer in a valley.

The dry bones have come together. The flesh, sinews, skin covering them. Breath has entered into them.

It has to do with the whole house of Israel. The house of Israel brought together. And they're made one nation, not in the valley, but upon the mountains.

It's out in the coming kingdom. A mountain signifies a kingdom. In verse 24, David my servant shall be king over them.

In verse 25, they shall dwell in the land... Let's just read the rest of the chapter and just somewhat close with this. In verse 25, they shall dwell in the land that I have given unto Jacob my servant. We're in your... Let me start over.

They shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt. They shall dwell therein, even they, their children, their children's children, forever. And my servant, David, shall be their prince forever.

Moreover, I will make a covenant of peace with them. God's going to make a new covenant with the house of Israel. We've read about that.

It shall be an everlasting covenant with them. I'll place them, multiply them, set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them.

Yea, I will be their God. They shall be my people. And the Gentiles shall know that I, the Lord, do sanctify Israel when my sanctuary shall be in the midst of them forevermore.

Our Father, we're thankful that You've allowed us to look into Your Word. I would pray that we might have gleaned things from Your Word that will be helpful in our studies day by day. For it's in Christ's name, amen.

They will have bodies of flesh and bone, but the Spirit will be the life-giving, animating principle from what I can gather in Scripture. Not blood. It talks about that, yeah.

In 1 Corinthians 15. In those last few verses that you read, it keeps saying forever and everlasting. Yeah, that's the word *olam* in the Hebrew.

It's the same as the word *ionious* in the Greek. There is no such thing as the word eternal in Hebrew or Greek. It's just for a long period of time, and the Messianic era is in view.

And it will extend on into the ages beyond. But mainly the Messianic era is in view. Let's call it the vision of the... Let's call it Israel's coming restoration.

The other message was on the same thing, but we'll give them different titles. Well, I'm glad you all came up. You kind of made our meetings here in a way by coming up.

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