

# Valley of Dry Bones

by Bruce Berliner

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*The sermon emphasizes the need for the Church of America to experience revival and restoration through a humble and broken heart, obedience to the Word of God, and the presence of the Holy Spirit.*

**Duration:** 46:26

**Scripture:** Exodus 14:21-28, Numbers 16:31-33, Deuteronomy 11:1-8, John 15:3, Ephesians 5:26, Hebrews 4:12

**Topics:** "Revival"

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## Description

In this sermon, the preacher emphasizes the idea that God is a God of progression and order. He uses examples from the book of Genesis to illustrate this point, such as the progression of creation from good to very good. The preacher also highlights the importance of following all of God's commandments in order to be strong and possess the promised land. Additionally, the sermon touches on the need for preaching the word of God and reconnecting the body of Christ, as there is a famine in the word. The preacher concludes by praying for the ability to glorify God and set the captives free.

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## Transcript

Welcome to our third meeting, our Sunday evening meeting of the Perilous Times. These are Watchmen on the Wall meetings. Why do we call them Watchmen on the Wall meetings? Why are we meeting every Sunday evening at 6.30 in the midst of New York City at 593 Park Avenue, the corner of 64th and Park at the Central Presbyterian Church in the main sanctuary now.

In our third week, because as in ancient times, the Watchmen on the Wall stood as the city slept and looked far off for danger. And as the city slept, the Watchmen would warn the people of coming danger. For most people do not see danger as danger that just lies before them.

And that includes the believer. So every Sunday evening at 6.30, we're not trying to build a church. These are meetings, informative meetings, where you could actually line up the Holy Scriptures to today's current events and see that truly we are living in perilous times as 2 Timothy 3 states that people are lovers of their own selves more than God, fierce despisers of those that are good, heady despisers of parents, unholy.

Yes, we are living in perilous times. So each meeting builds upon the next meeting. So we hold these meetings at 6.30 every Sunday evening in New York City.

You could also listen to our broadcasts that come right from the pulpit. We teach every Sunday evening something practical to forewarn you of what's happening. That we have to pick up our A game.

We have to raise the bar and we have to get serious with God. That as George Washington gave a blessing after his inauguration, after praying two hours at St. Paul's, it was also a warning. The blessing was that if America, I'm paraphrasing, continue to depend and rely on God as King Solomon did in 1 Chronicles 1, that he asked for wisdom.

That before he ran government from the throne, he was about his father's business. He was at the altar, the tabernacle of God. And so must we to run our lives, to orchestrate our heart, our affections towards God, to our wives, our husbands, our children, our family.

This world, the life of Jesus Christ that impacts me could impact another life. That's why we're having these meetings. You could also listen to these broadcasts as I aforementioned at [www.WallStreetRevival.com](http://www.WallStreetRevival.com). That being said, tonight, the title of tonight's teaching, this Sunday evening, is The Valley of Dry Bones.

I will ask you to open up, whether you're here with me on Park Avenue and 64th Street in the largest and most respected city in the world. I believe God gives his people, and that's why we're here, a warning before judgment. And we are already in the midst of judgment.

Listen to our opening meeting, Palm Sunday, April 5th, on our website. And continue to pray for us, and with your financial support, that we could pay for this awesome location in the middle of Manhattan. Because very soon, they'll be lined up outside to get in here.

Because there truly is, as Amos 8.11 says, a famine not of bread, not of water, of thirst, but of hearing the Word of God. The Valley of Dry Bones, our third meeting of Perilous Times Watchmen on the Wall meetings. Let's pray.

Heavenly Father, we want to thank you for your goodness. We want to thank you that you're real. We ask you by the power of the Kadesh Ruach, in the Hebrew, the Holy Ghost, to blow on this message.

Let there be nothing that comes out of my own thinking, my own mind. But as the book of Isaiah indicates clearly to us, that our ways are not your ways, O Lord. Because our thoughts aren't your thoughts.

As high as the heavens are above the earth, and we were made out of earth, in Genesis 2.7. And you blew yourself, the essence of yourself, through the breath of your nostrils into us, and created a living soul by your Spirit. Our ways are not your ways, because our thoughts aren't your thoughts. Let our thoughts be your thoughts today, that you may be glorified.

That the Spirit of the Lord God is upon me, for the Lord has anointed me to preach good tidings to the meek. He has sent me to bind up the brokenhearted, to give liberty to the captives, and to open the prison doors to those that are bound. That's our purpose, to glorify you, and to set the captives free, because there's a famine in the Word.

In Jesus Christ's name we pray, and we all say, Amen. In our first meeting, just to give you a quick recapitulation, we talked about the history of this country, of George Washington, and the sycamore tree. I can't go into it now because of time, but listen to the first broadcast of April 5th.

Then the following week, the 12th, Resurrection Day, we talked about how Jesus is the Word, as the Book of John indicates, and as they crucified Jesus, because they didn't recognize Him as being the Son of God, the Mashiach, the Messiah. Today, in a like-formed manner, we crucify Jesus by crucifying the Word, because we don't recognize the Word, the letter of it we see, but the Spirit giveth life. The letter of the Word kills, but the Spirit gives it life.

It says in Romans, my Word is Spirit, and it's life. Lord help us. So today, there's not a shortage of denominations, there's not a shortage of religions, but there's a shortage of hearing the Word of the Lord.

Pulpits are preaching and teaching, not the true Word of God that's able to set the captives free, but are crucifying the Word by preaching to man's evil affections and desires. So, here we are in Ezekiel chapter 37. Again, the title of this evening's teaching is Valley of Dry Bones, but the subtitle of this is Prophecy to the Wind.

Beginning to read 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. Verse 2 of Ezekiel chapter 37, and caused me 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, this is an expression throughout the book of Ezekiel, you'll see that God calls Ezekiel the son of man, 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 unto 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. What strikes me in these first five verses of Ezekiel chapter 37, the book of Ezekiel chapter 37, is that these bones were in the valley, open, round about, and they did not get a proper burial.

They weren't placed in a grave. When a loved one dies, without the spirit the body is dead, scripture teaches us. The body with whatever flesh is there is placed into the ground, but if one exhumes a body after a few days, perhaps a few weeks, all that will be left in the grave are dry bones.

But these bones, look at verse two, are round about, and cause me to pass by them round about, and behold, there were very many in the open, very many what, dry bones, in the open valley, completing verse two, and lo, they were very dry. Don't miss this. It's a progression.

God is not a God of confusion. He's a God of order. He saw in the book of Genesis, He teaches us that He created the first day, and it was good, and it proceeds, and then it becomes very good.

God is a God of progression, and here, even how He creates things in nature, a seed goes into the ground and dies, then it becomes a blade, then a blade, look at the order of God, then a leaf, then a leaf and a bouquet, and a bouquet, then a fruit, and Jesus will know us by our fruit. The bones were very dry. Dry of the word of God.

Dry of teaching, an uncompromised word, a word that has to reconnect the body of Christ. You see, bones that are disjointed and separated, form a body once they're reconnected. In the 66 books of the Bible, they do not teach about denominations or religions, but they teach about the body of Christ.

A body that is interconnected by love. Because God is love, and Jesus is God. Therefore, Jesus is love.

You have to love the word. To the degree that you love the word, you don't read the word. The word reads you, and will separate light and darkness within you, by the presence of the Kadesh Ruach, the Holy Spirit.

So God created Adam and Eve, from Genesis 2.7 again, from the dust of the ground, which is our flesh. He blew the breath of life, the essence of himself through his nostrils, into that ground, which was his spirit, because we're made in the image of God, the character image of God, and the two entities, the flesh and God's spirit, Ruach, the Hebrew word for spirit, wind, breath of God, created a third entity, which is a living soul, your mind, your will, your emotions. That's how it started.

But Adam's affections turned away from God, and turned to himself. In Genesis 2, if you remember, Adam named all the animals. God did not name them.

Adam named them. And whatever he named them, that's what they were named. He had the mind of God.

He's the only creature, you, I, are the only creature that is made in the image of God. That's significant. Everything gets created after its own kind.

So here, Adam, when he named all the animals, he had such a God consciousness, because he was the image of God, as you are the image of God. Image in the Hebrew means shadow. A shadow cannot do anything except what the original does.

The book of Acts, we live and move and have our being in him. But when his affections turned from God consciousness to his own affections and his own desires, he became self-conscious. God said to Adam, who told you you were naked? He was naked in Genesis 2 when he named all the animals, but he wasn't aware of it because he was so intimate.

He was the shadow of God. He was so one in God, he wasn't aware of his own self-consciousness. Ministers are concerned about people's self-consciousness.

So we don't preach the unadulterated word, the engrafted word, as the book of James says, that's able to save your soul, my soul. We're all in this together. So what happened? The last Adam comes, Jesus Christ, to restore the relationship that was lost by the first Adam in the Garden of Eden, to remove our self-consciousness and to make us again by his mercy and grace, empowered by the Holy Ghost, God Conscience.

Jesus said, it's good that I leave you, because I leave you the Comforter, the Holy Ghost, the Spirit of Truth that will lead you into all truth. So this past Good Friday, two weeks ago, he gave up the ghost, the anniversary of Good Friday, what Jesus did for us 2009 years ago. He gave up the ghost, he released the Holy Ghost into the earth to restore the relationship that was lost in the Garden of Eden.

But now that we have the Holy Ghost, there's still a famine in the land. Yes, I believe, and just today my wife and I, did a 30 day shop as I've been warning you, as other ministers of the Gospel have been warning you, not to create fear and panic, but as Jesus says, which one of my good works are you going to stone me for? We want to warn the people of God. As the beam fell off the North Tower at 9-11 and struck the Sycamore Tree, and the only building, the miracle of 9-11, the only building that was not destroyed, one of the original and the few left colonial buildings in New York City, the St. Paul's Church, the same church that George Washington, his Vice President Adams, six people of the Senate, Congress, and the Chancellor of New York, because there was no Supreme Court parade.

Yes, God has rooted up the secret sin of America and exposed its roots, but the church was spared. So, as we engraft ourselves to the Word, to Jesus, He will now blow again on the dry bones, the body of Christ, that's not only dry, but as it says in verse 2, very dry. But what will interconnect the body of Christ? Look at verse 3, and He said unto me, Son of man, can these bones live? God says to Ezekiel, Son of man, can these bones live? And Ezekiel answers appropriately and said, O Lord God, thou knowest, only God knows.

Why? Zechariah chapter 4, it's not by power or might, but by my spirit, thus saith the Lord of hosts. Verse 4, again He said unto me, prophesy unto these bones and say unto them. Why prophesy unto the bones? The bones are disjointed because God is the God of the impossible.

Are you in an impossible situation right now? A thought life that's out of control? A life that's out of control? Are you living a God forbidden secret sin and compromise? Have you watered down the Word and not let the Word reach you to play to your own affections? Again, I reiterate intentionally, 2 Timothy chapter 3, people are lovers of their own selves more than God. We're picking and choosing what words to be obedient to of the Word of the Lord and picking and choosing what we feel is not applicable and we rationalize unrighteous and unholy behavior because we don't want to change because change is painful. If we do that, if you and I pick and choose what we are going to be obedient to, if we're not obedient to the complete Word, then we're the ones that are God.

We need to let God be God and be obedient to the whole Word. For Jesus says, if you love me, you will obey me. Jesus said all the law and all the commandments could be fulfilled in this.

What? To love me. Love. Love for God first and then love for our fellow man.

Not predicated on how we're treated, for even the heathen loves those that love them, but predicated on his presence, predicated on the Word of God. Well, here we are in verse number 4. Again, he said unto me, prophesy unto these bones and say unto them, O ye dry bones, hear the Word of the Lord. It's the Word of the Lord.

Anything that manifests in the natural first starts in the spirit. Hearing the Word of God is what's going to restore the dry bones into connecting the body, the body of Christ. Verse 5, Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, as it was in Genesis 2, 7, when he created man, as it was when Jesus Christ gave up the ghost.

The Church of America, again today, needs the breath, the Kadash Ruach, of the Holy Ghost to reconnect the body of Christ. Verse 5, Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live. Verse 6, I will lay sinews, see everything's order, upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know that I am the Lord.

Verse 7, So I prophesied as I was commanded, Ezekiel says, and as I prophesied there was a noise, and behold a shaking, and the bones came together, bone to his bone. Verse 8, And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above, but there was no breath in them. We have a body that looks good, plus churches, large churches, small churches, churches that are filled.

The flesh looks good, but it doesn't have breath in it. It doesn't have the Kadesh Ruach. It doesn't have the Holy Ghost.

Verse 8, And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above, but there was no breath in them. The breath of God. The Holy Ghost is not in the Church of America ordaining unrighteous people that are not living in sexual purity of one man, one woman, defining a marriage.

We're lovers of people. We are lovers of people, but not all behavior is acceptable to God. It's a manipulative spirit, that tries to intimidate us to say that we're haters.

We're not haters. We love the adultery, but the act of adultery, the affections within the heart and soul of adultery is sin. We love the sodomite.

No one's born gay, but the behavior is sin. No longer be manipulated. The body of Christ needs to reconnect and preach the gospel in love.

It needs the breath of the Holy Ghost. The body of Christ no longer can stand to be intimidated and manipulated by the world and by the spirit of the world. They have to stand up and let their yes be yes.

And we, we first must allow us to let our no be no. Then said he unto me, prophesy unto the wind, prophesy son of man, and say to the wind, thus saith the Lord God, my God. It's the integrity of God.

We make vows in marriage, but we don't keep as a society our vows. But when God made his covenant with Israel, when God made his covenant with you being the new Israel, two separate people, two separate destinies, Paul said, God said through the apostle Paul, it's not through man's hands that one is circumcised that makes someone a Jew, but whose heart is circumcised. You are a spiritual Jew.

I happen to be a double Jew. I'm a natural Jew and I'm a spiritual Jew. But the book of Romans says you've been grafted in by the rejection of the Jewish people.

Not all, but most. It gave an opportunity to the Gentile to be grafted in. But you being grafted in, the scriptures also teach, I'm paraphrasing.

Will you not come back for the original? Olive branch? The Jew? You better believe it. God will not break his covenant. So what makes the bones prophesy is not church programs.

It's not self-agendas. It's not building organizations. But it takes a humble, broken heart.

We have enough professionals in the pulpit. It takes a man and a woman of God, a child of God, to allow God's Holy Spirit to reign supreme with right motives in their heart. Not the attention on me or you or this ministry and that ministry.

The body of Christ, the bones represent, the skeleton connects the body. We are a body. The 66 books of the Bible teach about a body, not a church or a denomination.

It's not only dry and dead, it's very dry. But just the fact the bones haven't been put in the grave means that God is not finished with us. There's still opportunity to reconnect the body.

There's still opportunity for revival. But God, the integrity and the covenant of God is what reconnects the bones through love. Verse 9, 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, verse 10, I prophesied, he commanded me, and the breath came into them, and they lived and stood up upon their feet, an exceeding great army. We are giving our portion here on East 64th Street in Manhattan because we believe that New York is going to be the forefront of revival. The whole world looks to New York.

Does not everyone look at Wall Street? They look at it for their culture. Does not everybody go to the museums, museums of natural history, world class museums, museums of art? Do they not come for Broadway, music, culture, fashion? How much more as mighty men and women of God reconnecting the body of Christ, being watchmen on the wall, alerting fellow believers and non-believers of the impending danger? This is not a joke. We need to get serious with God.

We need to pick up our A-game with God. We need to raise the bar for God. It's not a cliché.

The time is shorter than you realize. We do not know the sinfulness of sin. Yes, there is a parallel meaning.

This is a double reference. He's talking to the children of Israel. He's talking about when they were exiled from Babylon by Nebuchadnezzar, when he came in and Jerusalem fell because of the disobedience of the children of Israel, not because God was angry at them, but his goal is always to restore Luke 15, to bring back the prodigal son.

What father doesn't want their children to see for themselves? Our walk with God is for us to see within our lives our affections, our unrighteousness, to see the horror and the terror of our own sin and then purpose to change. We have to see it for ourselves. We can't compel anyone else and no one can compel us but the breath, the life of the Holy Ghost.

As God created Adam and blew breath into him, as Jesus Christ let out the Holy Ghost on the cross and he is the spirit of truth to lead us into truth, the Holy Ghost must reconnect the dry bones, the body of Christ to develop an army for God. Yes, he's restoring from the four winds. The first exile, as I aforementioned, to Babylonia.

God always corrects his people. Proverbs says, for whom the Lord loves, he corrects. Even as a father, the son in whom he delights in, happy is the man that finds wisdom.

I'm quoting exactly out of the King James, and the man that getteth understanding. We need to get understanding, the understanding of the mind of God. Then the second exile, the Roman exile, 70 AD, 70 years after the death of Christ, dysphoria, where he's dispersed to the four winds.

So yes, he is reconnecting a remnant. That's one reference. That's one aspect of it.

That's true. But as true is the symbolism, the spiritual significance, not the letter of the word, but the spirit of the word that you as being a spiritual Jew needs to be reconnected to the body of Christ and be the instrument of change. As Bishop Boone has taught me and has taught us, change people, change people, that our life will change another life.

Why? Because people don't believe everything we say, but they believe everything we do. Yes. And verse number 10, God wants to reconnect us and get us back on our feet because he's forming and exceeding.

That's God's language, great army. 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 and our hope is lost.

We are cut off from our parts. We separate ourselves from other men and women of God because of our doctrinal differences. We're separated from our other parts.

But let me ask you this. You think your broad shoulders and your head, your good looking head and your hair and your body and your arms and your chest are more significant than the little toe, which is a part of your body. But if that toe was cut off, you would walk with a limp because it wouldn't balance the foot.

It wouldn't balance your walk. No. How the body of Christ is in these last days, we must interconnect as one exceeding great army because there's a dying world and there's a famine in the land, but first of hearing the Word of God.

Yes, it will manifest in a physical famine, I believe, as my former pastor David Wilkerson has come out in his April newsletter. But the manifestation of something in the natural always starts in the spirit. It's from hearing the Word of God, Amos 8 and 11 says.

Faith comes by hearing and hearing the Word of God. You see, our faith is necessary to compose and steady us in our mind through the trials. Faith has to have a balance of works.

Verse 11, we're cut off from our parts. Before we get to verse 12, I'd like you to go to Deuteronomy chapter 11. Why are we now in Deuteronomy chapter 11? Because this chapter is a careful study that is required of God's Word.

God says there's a blessing and a curse that is set before you. You see, it's not keeping the covenant with God that has got United States of America, this world in a mess. It's not keeping the covenant with God.

So God says in Deuteronomy chapter 11, and I begin at verse 1, Therefore thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments always. And ye know, ye this day, for I speak not with your children which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched out arm, and his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land. Verse 4 of Deuteronomy 11, And what he did unto the army of Egypt, unto their horses, and to their chariots, how he made the water of the Red Sea to overflow them as they pursued after you.

And how the Lord hath destroyed them unto this day. Remember the children of Israel? Not only were they released from bondage, the American black, the Afro-American has been in slavery over 200 years ago, and many aspects still today, in lieu of who's in the White House. The children of Israel were in bondage over 400 years.

Twice, over twice the length of the Afro-American in America. In other words, an Israelite building and making bricks out of straw, and having to get their own straw, saw their father, and heard the stories, ancestral stories of their father, and his great-grandfather, and great-great-grandfather, slave, after slave, after slave. But that generation, there was a generation that was going to be free.

This generation, because as we prayed in the beginning of this meeting, that the Spirit of the Lord God is upon me, for the Lord has anointed me with what his breath, the same breath in Genesis 2.7, the same breath of the Holy Ghost that Jesus has left us, the Spirit of Truth, and the same breath, which is the Word of God, because Jesus is the Word, to breathe again and connect the body of Christ, to develop a great army, and to set the captives free. But water is always symbolism in the Word. I take no liberty with the Scriptures.

The book of John, chapter 15, verse 3, says you're washed, you're made clean by the Word. It says in Ephesians, I believe, chapter 5, verse 26, it talks about the church being washed by the water of the Word. So think about this, when the children of Israel, it actually happened, again, a double reference, parallel meaning.

Here, the children of Israel, the Word, the waters of the Reed Sea parted. The waters represent the Word. But as we know from Hebrews, chapter 4, the Word is a double-edged sword.

So the Word that gave escape to the children of Israel, came in and destroyed the pursuing Egyptians. The Word cuts both ways. We need to keep our covenant with the Word of God.

That's what's going to revive and interconnect the body of Christ, the Word of God. Verse 4 of Deuteronomy 11, and what He did unto the army in Egypt, God Almighty, unto their horses and to their chariots, and He made the water of the Red Sea to overflow them as they pursued after you, and how the Lord hath destroyed them unto this day. Verse 5, and what He did unto you in the wilderness, until you came into this place.

The place isn't geographic. The place is a place within you of restoring the affections back to God, a God-consciousness and not a self-consciousness. Who told you you were naked? Verse 6, and what He did to Daphne and Abiram, the sons of Iliad, the sons of Reuben, how the earth opened her mouth and swallowed them up, and their households, and their tents, and all the substance that was in their possession in the midst of all of Israel.

Verse 7, but your eyes have seen all the great acts of the Lord, which He did. Therefore shall ye keep, here it is, not some, that small, unreligious, but so important word. Verse 8, therefore shall you keep all, that's the word, all the commandments which I command you this day, that ye may be strong and go in and possess the land, whether ye go to possess it.

We need, not ourselves, by our power and might, but by the breath of God, first interconnecting the body of Christ, to possess the land of New York City. For His judgment is His mercy, but we can't ignore it. We're not going to change through human effort.

It's just crying on the mercy of God. Let our own sin, as the scriptures teach, correct us. Let us call sin what God calls sin.

Let us, God call transgression, let us call transgression what He calls transgression. What's the difference? Sin is always against God, and transgression is always against your fellow man. Verse 9, and that ye may prolong your days in the land which the Lord swore unto your fathers, to give unto them and to their seed, a land that floweth, verse 9, with milk and honey.

You see, how did we, God's purpose is for you to have a land of milk and honey, not a valley of dry bones that are very dry. The church of America is not dry, dry on the word. Dry means a lack of water, an

absence of moisture.

The water is the word, again. The church is dry, it's without the word, it's a famine in the word. A love for the word, a love of God is going to reconnect the body of Christ.

God wants us not to have a valley of dry bones, but a land that floweth with milk and honey. Closing, verse 10, for the land, whether thou goest in to possess it, is not the land of Egypt from whence ye came out. Egypt represents the world, is where cosmetics were invented.

Cosmo, when women put on cosmetics, they're putting on the world, the face of the world. God says we're in the world, but we're not of the world. Again, with our affections, God called us out of the world.

We're getting discouraged. It's okay if we're getting discouraged because we're not getting up early morning and praying. Perhaps we're discouraged because we haven't fasted.

But if you analyze why you're discouraged today, are you discouraged? It's not because we don't have the things of God, but we're discouraged because we don't have the things of the world, the things of Egypt. Money problems, woes, not having this house, why is this happening to me? No, it's okay to be discouraged, but be discouraged for not having the things of God, not things of the world. For the land, verse 10, whether thou goest in to possess it, is not as the land of Egypt from whence ye came out.

Where thou sowest thy seed, and waters, here it is, and ye watereth it with thy foot as the garden of herbs. But the land, whether ye go to possess it, is a land of hills, there it is, and valleys, not a valley of dry bones, and valleys, and shrinketh water of the rain of heaven. Again, the word of God.

Twelve, a land which the Lord thy God careth for. The eyes of the Lord thy God are always upon it, from the beginning of the year, even unto the end of the year. And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love, there it is, the affections, the Lord your God, and to serve him with all your heart, and with all your soul, that I will give you the rain of your land in due season, the first rain and the latter rain.

First rain is commandments, the latter rain, inspiration by the Holy Ghost, the new breath, that thou mayest gather it in thy corn, and thy wine, and thy oil. Verse 15, and I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Look at verse 16, it's not anything outside of ourselves.

Take heed to yourselves, that your heart, affections are located in the heart, that your heart be not deceived, and ye turn aside, and serve other small g-gods, and worship them. What will happen, verse 17, and then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, that's the heaven within you. They came to Jesus, and when will the kingdom of heaven come? He says, lo, I'm calling exactly out of King James.

It's not through observation, in other words, Jesus is saying, is that anything outside of yourself, that the eye sees? Lo is here, lo is there, but the kingdom of God is within you. Verse 17, and then the Lord's wrath be kindled against you, and he shut up the heaven, and there be no rain, and that the land yield not her fruit, and least ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart, there's the word, hearing of the word of God, delivers us of the famine, and in your soul, and bind them for a sign upon your head, that they may be the frontlets between your eyes.

And ye shall teach them, your children, speaking of them, when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou riseth up, and thou shalt write them upon the doorposts of thine house, and upon thy gates, and your days may be multiplied in the days of your children, in the land which the Lord swore unto your fathers to give them, as the days of heaven upon the earth, you're made out of earth, he's talking about you. And he says again, verse 22, in closing, for if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave affections unto him, then will the Lord drive out all these nations from before you, my God. And ye shall possess greater nations, and mightier than yourselves.

So, look with me in closing Proverbs 21, 16, the man that wandereth out of the way of understanding shall remain in the congregation of the dead. He that loveth pleasure shall be a poor man, he that loveth wine and oil shall not be rich. Father, I ask you to deliver us from being in the valley of dry bones, the body of Christ has been disjointed, and you need to restore us.

Father, we prophesy, we call things that be not yet as though they are, we prophesy and say, as Ezekiel chapter 37 verse 12, we say, thus saith the Lord God, because it is based on your covenant and your integrity, behold, O my people, O my people, I will open your graves and cause you to come 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, I have brought you out of your graves 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 am the Lord, have spoken it and performed it, saith the Lord. The word of the Lord, verse 15, came again unto me. I pray it comes unto us right now, in Jesus Christ's name, Amen.

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