

Ezekiel 37:15-28 - Valley of Dry Bones Vision

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Introduction

This chapter is famous amongst Hebrew Roots people and the context of this chapter “reeks” with the Two House One Covenant teaching.^A Some context from the previous chapter Eze 36...

Eze 36:34-38 ^(context)

And the desolate land ^B shall be tilled תַעֲבֹד ^{te·a·Ved;}, whereas it lay desolate in the sight of all that passed by. ³⁵
And they shall say, This land that was desolate is become like the garden גַן־קֶדֶן ^{ke-gan-} of Eden עֵדֶן ^{'E·den;}; ^C and the waste and desolate and ruined cities *are become* fenced, *and* are inhabited. ³⁶ Then the heathen that are left round about you shall know that I YHVH build the ruined *places*, *and* plant that that was desolate: I YHVH have spoken *it*, and I will do *it*. ³⁷ Thus saith the Lord אֲדֹנָי ^{'a-do-Nai} GOD יְהוָה ^{Yah-weh;}; I will yet *for* this be enquired of שְׂרָרָת ^{'id-da-Resh} by **the house of Israel**,^D to do *it* for them; I will increase them with men like a

^A This document was extracted from Ephesians-2-middle-wall-of-partition-Eph-2-11-22 article #[579](#) and I wanted to make it separate so that others could reference it (like Two-Houses-Judah-and-Ephraim, article #[1337](#)).

^B In Mark Twain’s book “**Innocents Abroad**”, states that the land of Israel was a desolation, devoid of people. Mt. Tabor "stands solitary .. [in a] silent plain .. a desolation .. we never saw a human being on the whole route .. hardly a tree or shrub anywhere. Even the olive tree and the cactus, those fast friends of a worthless soil, had almost deserted the country" [Wikipedia](#). More quotes “Of all the lands there are for dismal scenery, I think Palestine must be the prince... **Can the curse of the Deity beautify a land?** “Palestine sits in sackcloth and ashes. Over it broods the spell of a curse that has withered its fields and fettered its energies.”

^C Sounds like someone was thinking and wisely they employed Biblical Permaculture. See also Eze 36:29-30.

^D Context is the House of Israel as this is referenced no less than 6 times in chapter 36 of Ezekiel (Eze 36:10, 17, 21, 22 (2) & 32).

flock.^{E 38} As the holy קִדְּשִׁים *ka-da-Shim* flock צֶאֱנָן *ke-Tzon*, as the flock of Jerusalem in her solemn feasts בְּמוֹעֲדֶיהָ *be-Mo'a-Dei-ha*; ^F so shall the waste cities be filled with flocks צֶאֱנָן *tzon* of men אָדָם *'a-Dam*: and they shall know וְיָדְעוּ *ve-ya-de-U* that I am YHVH הוֹיָהוּ .

Eze 37:1-14 – Valley of Dry Bones Vision (MHB Ver.)

¹ The hand of YHVH הוֹיָהוּ was upon me, and carried me out in the spirit בְּרוּחַ *ve-Ru ach* of YHVH, and set me down in the midst of the valley which was full of bones עֲצָמוֹת *a tza Mot*, ² And caused me to pass וְהֶעֱבִירָנִי *ve-he-e-vi Ra ni* by them round about | סָבִיב *sa-Viv* סָבִיב *sa-Viv*: and, behold וְהִנֵּה *ve-hin Neh*, there were very many רְבוֹת *rab Bot* in the open valley הַבְּקָעָה *hab bik-Ah*; and, lo, they were very dry יְבֵשׁוֹת *ye ve-Shot*. ³ And he said unto me, Son בֶּן- *ben-* of man אָדָם *'a Dam*, can these bones live? And I answered, O Lord אֲדֹנָי *'a do Nai* GOD הוֹיָהוּ *Yah weh*, thou knowest וְיָדַעְתָּ *ya-Da-e ta*.

Prophecy unto these bones which are brought to life

⁴ Again he said unto me, Prophecy הַנְּבִיאָה *hin na-Ve* upon these bones, and say unto them, O ye dry bones, hear שְׁמָעוּ *shim-U* the word דְּבַר- *de-var-* of YHVH. ⁵ Thus saith Adonai YHVH אֲדֹנָי הוֹיָהוּ unto these bones; Behold, I will cause breath רוּחַ *Ru ach* to enter into you, and ye shall live וַחֲיִיתֶם *vich yi-Tem*. ⁶ And I will lay sinews גְּדִים *gi Dim* upon you, and will bring up flesh בָּשָׂר *ba-Sar* upon you, and cover וְקָרַמְתִּי *ve ka ram Ti* עֲלֵיכֶם *'a lei Chem* you with skin עוֹר *or*, and put breath רוּחַ *Ru ach* in you, and ye shall live וַחֲיִיתֶם *vich yi-Tem*; and ye shall know וְיָדַעְתֶּם *vi da-Tem* that I am YHVH. ^{G H}

Noise, shaking, bone to bone coming together, covered in skin

⁷ So I prophesied וַנְּבִיאֲתִי *ve nib Be ti* as I was commanded צִוִּיתִי *tzuv-Vei ti*: and as I prophesied כִּהְנַבְּאִי *ke hin na-ve-I*, there was a noise קוֹל *Kol*, and behold a shaking רָעַשׁ *Ra ash*, and the bones עֲצָמוֹת *a tza Mot*

^E Uri says Ezekiel is coining a phrase sort of like *sheeple*.

^F So I'm guessing were talking e.g. Passover *Pesach* and not Easter.

^G **Gen 2:7** And YHVH הוֹיָהוּ Elohim אֱלֹהִים formed וַיִּצְרַח *vai yi-Tzer* אֶת- *'et-* man הָאָדָם *ha 'a-Dam* of the dust עָפָר *'a Far* of the ground הָאֲדָמָה *ha 'a da Mah*, and breathed וַיִּפַּח *vai yip Pach* into his nostrils בְּאַפָּיו *be 'ap Pav* the breath נְשָׁמַת *nish Mat* of life חַיִּים *chai-Yim*; and man הָאָדָם *ha 'a-Dam* became a living חַיָּה *chai-Yah* soul לֶנֶפֶשׁ *le-Ne fesh*.

^H Of the two houses Judah and Ephraim, who needed to be “born again” i.e. regenerated like Gen 2:7? If you’re going to get new hardware (body) you’ll have to upgrade the software (spirit, via a renewed covenant)...what does Jer 31:31 say and to whom is it spoken?

Jer 31:33 But this shall be the covenant that I will make **with the house of Israel**; After those days, saith YHVH, I will put my law in their inward parts, and write אֶכְתְּבֶנָה *'ech-ta-Ven-nah* ^{H3789} it in their hearts; and will be their God, and they shall be my people.

As I previously noted **six** times **House of Israel** is mentioned in Ezekiel 36 (the previous chapter), but take special notice of Eze 36:26-27 (for more details, see below Eze 36:26-27 - SAT will be in you House of Israel causing you to walk out Torah)

Eze 36:27 ²⁶ A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. ²⁷ And I will put my spirit within you, and cause אֶת *et* you to walk in my statutes, and ye shall keep my judgments, and do *them*.

came together וַתִּקְרְבוּ *vat tik re·Vu*, bone to his bone עָצְמוֹ אֶל־עָצָם.¹ 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.

Prophecy unto the four winds

⁹ Then said he unto me, Prophecy הִנְבֵּא *hin na·Ve* unto the wind הַרוּחַ *ha Ru ach*, prophecy, son of man, and say to the wind,^J Thus כֹּה *koh* saith אֲמַר *'a Mar* Adonai YHVH יְהוָה אֲדַנִּי; Come from the four מְאַרְבַּע *me 'ar Ba'* winds רוּחוֹת *ru chOt*, O breath, and breathe upon these slain בְּהַרוּגִים *ba ha ru Gim*, that they may live וַיְחִיו *ve·Yich·Yu*.^K ¹⁰ So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet רָגְלֵיהֶם *rag lei Hem*, an exceeding מְאֹד־מְאֹד *me 'od-me 'Od* great גְּדוֹל *ga Dol* army חֵיִל *Cha yil*.

The whole house of Israel speaks

¹¹ Then he said unto me, Son of man, these bones are **the whole house of Israel**.^L behold, they say אֲמַרִים *'o me Rim*, Our bones עֲצְמוֹתֵינוּ *atz mo Tei nu* are dried יָבְשׁוּ *ya ve Shu*, and our hope תִּקְוֹתֵנוּ *tik va Te nu* is **lost** וְאַבְדָּה *ve 'a ve Dah*: we are cut off נִגְזַרְנוּ *nig Zar nu* for our parts לָנוּ *La nu*.

YHVH responds I will open your graves and bring you to the land of Israel

¹² Therefore prophecy and say unto them, Thus saith the Lord אֲדַנִּי *'a do Nai* GOD יְהוָה *Yah weh*, Behold, O my people עַמִּי *'am Mi*, I will open פֶּתַח *fo Te ach* אֶת־ *'et-* your graves קְבֻרֹתֵיכֶם *kiv ro tei Chem*, and cause you to come up out of your graves, and bring you into the land אֶדְמַת *'ad Mat* of Israel יִשְׂרָאֵל *Yis ra 'El*.¹³ And ye shall know וַיִּדְעֶתֶם *vi da' Tem* that I *am* YHVH, when I have opened your graves, O my people, and brought you up out of your graves,¹⁴ And shall put וְנָתַתִּי *ve na tat Ti* my spirit רוּחִי *ru Chi* in you, and ye shall live, and I shall place you in your own land אֶדְמַתְכֶם *'ad mat Chem*: then shall ye know that I YHVH have spoken *it*, and performed וַעֲשִׂיתִי *ve 'a Si ti* *it*, saith YHVH.^M

¹ “Bone to bone” is a two-house reference. Source: RSTNE Bible (Restored True Name Edition 3rd ed.) footnote #2573. To Do Interesting, but I would like more research on this.

^J Who was scattered unto the four winds? My [lost] sheep hear my voice (is this related or a stretch).

^K The Bill of Divorce made Ephraim dead to YHVH.

^L כָּל־בֵּית יִשְׂרָאֵל

^M Sounds like Num 23:19 KJV God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

Eze 37:15-28 – Two Sticks Judah and Ephraim Joined together

¹⁵ The word דְּבַר־ *de var-* of יהוה *YHVH* came again unto me, saying, ¹⁶ Moreover, thou אֶתָּה *ve 'at Tah* son בֶּן־ *ven* of man אָדָם *'a Dam*, take קַח־ *kach-* thee one אֶחָד *'e Chad* stick עֵץ *'etz*, and write וְכָתַב *u che To N* upon it, For **Judah** לַיהוּדָה *li hu Dah*, and for the children וּלְבָנֵי *ve liv Nei* of **Israel** יִשְׂרָאֵל *Yis ra 'El* his companions חֲבֵרוֹ *cha ve Rav*.^O then take another אֶחָד *'e Chad* stick, and write upon it, For **Joseph** לְיוֹסֵף *le yo Sef*, the stick of **Ephraim** אֶפְרַיִם *'ef Ra yim*, and for all the house בֵּית *beit* of **Israel** יִשְׂרָאֵל *Yis ra 'El* his companions^P חֲבֵרוֹ *cha ve Rav*. ¹⁷ And join וְקָרַב *ve ka Rav Q* them one אֶחָד *'e Chad* to another into one stick לְעֵץ *le 'Etz*, and they shall become one לְאֶחָדִים *la 'a cha Dim* in thine hand בְּיַדְךָ *be ya De cha*.

The children of thy people say what does this mean

¹⁸ And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these? ¹⁹ Say unto them, Thus saith Adonai YHVH; Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows חֲבֵרוֹ *cha-ve-Rav*, and will put וְנָתַתִּי *ve-na-tat-Ti R* them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand. ²⁰ And the sticks whereon thou writest תִּכְתֹּב *tich-To* shall be in thine hand before their eyes.

The Israel taken from the nation as one Kingdom and YHVH as their one King

²¹ And say unto them, Thus saith Adonai YHVH; Behold, I will take the children of Israel from among מִבְּיַן *mib Bein* the heathen הַגּוֹיִם *hag go Yim*, whither they be gone,^S and will gather them on every side,^T and bring them into their own land:^U ²² And I will make them one אֶחָד *'e Chad* nation לְגוֹי *le Goy* in the land upon the mountains of Israel; and one אֶחָד *'e Chad* king וּמֶלֶךְ *u Me lech* shall be יְהִיָּה *yih Yeh* king לְמֶלֶךְ *le Me lech* to them all:

^N Also used in Eze 37:20, see Word-Study-H3789-katav-write-G1125-grapho, article #1363.

^O Included in these foot notes is the WLC bible version for three verses Eze 37:16, 19 & 22 because that (e-Sword) translation shows the *Qere* and *Ketiv*. for more on this, see end notes “What is read Qere vs. what is written Ketiv”.

^P I would think this who wouldn't necessarily be actual, genealogically speaking, descendants of Israel, but others like the mixed multitudes (see Exo12:38, Num 11:4. Neh 13:3.)

From (e-Sword) CB Notes “**companions:** i.e. Benjamin and Levi. Hebrew text reads "companion" (singular); but margin, with some codices and one early printed edition, reads "companions" (plural)”. **his companion:** i.e. the other tribes.”

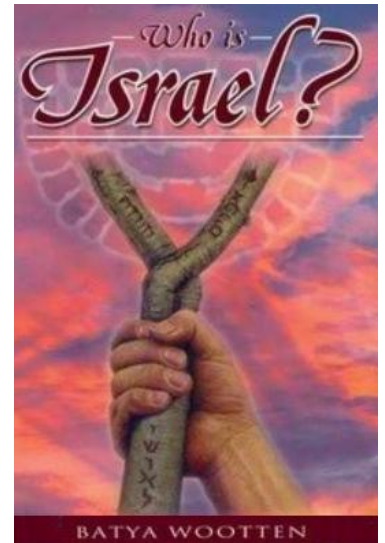
^Q See Word-Study-H7126-qarab-H7133-corban-G2878, article #159. See below “The meaning of the two stick ...”

^R See Word-Study-H5414-nathan-give-put, article #1365.

^S Were the gentiles scattered to the nations? No, that makes no sense.

^T They will surround YHVH like the tents of Israel surrounded the tabernacle in the dessert, except now they surround Jerusalem.

^U Where Ephraim was removed when they were scattered.



and they^V shall be no more **two** לְשֵׁנֵי לִישׁ־נְעִי nations גּוֹיִם go·Yim, neither shall they be divided^W יִחָצוּ ye·Cha tzu X into **two** לְשֵׁנֵי לִישׁ־טֵי kingdoms מַמְלָכוֹת mam·la·Chot any more at all:^Y

I will save them out of all their dwellingplaces

²³ Neither shall they defile יִטְמְאוּ yi tam me·U themselves any more with their idols בְּגִלּוּלֵיהֶם be gil lu·lei Hem, nor with their detestable וּבְשִׁקּוּצֵיהֶם u ve shik·Ku tzei Hem things, nor with any of their transgressions^Z פְּשָׁעֵיהֶם pish·ei Hem: but I will save וְהוֹשַׁעְתִּי ve ho sha·Ti אֶתֶם o·Tam, them out of all their dwellingplaces מוֹשְׁבֵיתֵיהֶם mo she vo tei Hem, wherein they have sinned וְחָטְאוּ cha te·U, AA and will cleanse וְטַהַרְתִּי ve ti har·Ti them: so shall they be my people לְעָם le·Am, and I will be their God לֵאלֹהִים le lo Him BB ²⁴ And David דָּוִד da·Vid my servant וְעַבְדִּי ve·av·Di shall be king מֶלֶךְ Me lech over them; and they all shall have יְהִיָּה yih·Yeh one אֶחָד e·Chad shepherd וְרוֹעֶה ve ro·Eh: they shall also walk לְכַלֵּם le chul·Lam in my judgments^{CC} וּבְמִשְׁפָּטַי u ve mish pa·Tai, and observe יִשְׁמְרוּ yish me Ru my statutes וְחִקְוֵתֵי ve chuk ko·Tai, and do them.^{DD} ²⁵ And they shall dwell וְיָשְׁבוּ ve ya she·Vu in the land that I have given unto Jacob לְיַעֲקֹב le ya·a·Ko my servant לְעַבְדִּי le·av·Di, wherein your fathers אֲבוֹתֵיכֶם a vo tei Chem have dwelt;^{EE} and they shall dwell therein, even they, and their children וּבְנֵיהֶם u ve nei Hem, and their children's וּבְנֵי u ve Nei children בְּנֵיהֶם ve nei Hem for ever: and my servant David shall be their prince נָשִׂיא na·Si for ever.²⁶ Moreover I will make a covenant בְּרִית be Rit of peace

^V Where in the bible does it talk about two nations / kingdoms, beside Judah and Ephraim?

^W Extracted from Ephesians-2-middle-wall-of-partition-Eph-2-11-22, article #579

The erection of the middle wall of partition is a good and reasonable thing because it keeps out the Gentiles (Heathens) who have no authority to be in or even near the Temple. This includes the House of Israel because they were given, by God himself, the Bill of Divorce. Through the salvific work of Messiah, who came “but for the Lost Sheep of the House of Israel” these does not apply.^W With that in mind and in a new light, now re-read these famous verses about the valley of the dry bones that surround the verse above.

^X See Word-Study-H2673-chatsah-divide, article #1343.

^Y It was two house and it's now (or should be / will be) one house, one land, one King and therefore one covenant.

^Z Sin is defined in the Torah where this things like idols, detestable things and transgressions are defined. Logically you need to study up on those things in the Torah so as to not repeat them.

^{AA} See Eze-36-29-and-37-23-only-places-where-salvation-is-in-regards-to-sin, article #845. In this article, Nehemia Gordon states... "Ezekiel 36:29 [says] I will save you from all your uncleanness...! ... etc. so here there's this ... some kind of sin that Israel has plunged into. [In] Eze 36:29 and Eze 37:23, God is going to save us from that (you know) employ salvation to save us from that sin, “that's pretty unique in the Tanach and it makes you think that most of the other places where God said 'I am your Meshiach' I am "your savior", He is talking about [being “saved” from] harm and destruction and [only] here (Eze 36:29 & Eze 37:23) **it's salvation from sin.**”

^{BB} Gen 17:7-8; Psa 68:35; Jer 31:1, Jer 31:33, Jer 32:38, Eze 36:28, Eze 37:27, Eze 39:22; Hos 1:10, Zec 13:9, Rev 21:7 See Lo-Ammi-are-the-ones-who-need-Emanu-El, article #511.

^{CC} Who has judged by YHVH with the Bill of Divorce but the House of Israel. They also need to confess the iniquities of their fathers or they are going to repeat them. That is not only logical, it's a requirement of our Heavenly Father, see Confessions-per-Lev-26-40-thru-42-The-Iniquity-of-the-Fathers, article #215.

^{DD} So as not to repeat the sins of your fathers who were kicked out of the land of Israel (*Haaretz*) isn't logical that you need to go to the Torah to find YHVH's statutes and judgments?

שָׁלוֹם ^{sha Lom} ^{FF} with them; it shall be an everlasting עוֹלָם ^{o Lam} covenant בְּרִית ^{be Rit} with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. ²⁷ My tabernacle מִשְׁכְּנִי ^{mish ka Ni} also shall be with them: yea, I will be יְהִי־יָתִי ^{ve ha Yi ti} their God לֵאלֹהֵים ^{le lo Him}, and they shall be my people. ²⁸ And the heathen הַגּוֹיִם ^{hag go Yim} ^{GG} shall know that I YHVH do sanctify מְקַדְּשׁ ^{me kad Desh} אֶת־ ^{et-} Israel יִשְׂרָאֵל, when my sanctuary מִקְדָּשִׁי ^{mik da Shi} shall be in the midst בְּתוֹכָם ^{be to Cham} of them for evermore לְעוֹלָם ^{le o Lam}.

The meaning of the two stick - Ezekiel 37:15-17 contrasted with 37:18-20

The powerful imagery of this chapter 37 is the valley of the dry bones and the two houses, represented by the two sticks which will become one (*echad*) in YHVH's hand. Being a "law / contract" guy, I would like to speculate that this is all about the law (which I say is the weightiest of weighty matters). I say therefore it's about ...

1. The Good. Where it began, The Mt. Sinai Covenant is where we bound up the Creator of the Universe to guarantee happiness if (and I must stress if) we following the instruction manual of life (Torah). If we do this good things will happen (period, full stop).
2. The Bad. The Bill of Divorce given to the House of Israel, not a smart move to say the least.
3. The Ugly. The prophecy. A common theme of the prophets is to warn Israel that if they don't turn from their wicked ways it will not go well for them. Since they did not listen they were cut off from God.
4. The Promise. Nevertheless somehow someway God will get this resolved and that the renewed covenant will be written on the hearts of the House of Israel.
5. The Conundrum. Here's the problem, It would seem that the Torah does not allow for this renewed covenant because a man cannot remarry his divorced wife if the wife had gone a whoring after other gods.
6. The Solution. The solution comes from the salvific ^{HH} work of the Messiah who come but for the Lost Sheep of the House of Israel causing them to be return to YHVH and be back in covenant with him. This takes back to the "The Good" place (point 1 above).

In my article ***Brit Shalom for Judah and Ephraim*** (#790), I state in the heading a list of things to be negotiated, #3. Salvific Work of Y'shua" I say that "Judah cannot claim that these redeemed Israelites are *persona non grata* i.e. trespassers in YHVH's house. They cannot erect a "middle wall of partition" to keep Ephraim from "conducting their righteous business with YHVH" and from bringing a **corban** offering.". The

^{EE} Q. Whose fathers are we talking, Israel or the nations? A. Israel not the nations.

^{FF} A covenant of shalom with YHVH is of utmost importance. We shouldn't wait for the second coming, but proactively deal with that now. You therefore need to identify all the things that are required of you to accomplish this task, e.g. article #215, 790 etc.

^{GG} If it's the work of the Messiah is to bring the Jews and the "Gentiles" together, then who are these heathens? It seems clear to me that it is the House of Israel, specifically the redeemed House of Israel, that is coming out from the nations/gentiles/heathens.

^{HH} See Word-Study-H7725-shuv-return-G4982-sozo-saved, article #451 where the connection between the Hebrew word *shuv* which means returned is connected to the Greek word *sozo* and badly translated as save.

hope of my *Brit Shalom* article was to investigate the possibility of the two houses coming together in a formal document of shalom.

Side by side comparison of 1) YHVH speaking to Ezekiel and 2) Ezekiel speaks to both houses.

YHVH speaks to the prophet Ezekiel	Ezekiel speaks to both houses
<p>Eze 37:15-17 ¹⁵ The word of YHVH came again unto me, saying,</p> <p>“¹⁶ Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and <i>for</i> all the house of Israel his companions: ¹⁷ And join כָּרַךְ them one to another into one stick; and they shall become one in thine hand.”</p>	<p>Eze 37:18-20 ¹⁷ And when the children of thy people shall speak unto thee, saying,</p> <p>“Wilt thou not shew us what thou <i>meanest</i> by these?”</p> <p>¹⁹ Say unto them,</p> <p>“Thus saith Adonai YHVH; ‘Behold, I will take the stick of Joseph, which <i>is</i> in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, <i>even</i> with the stick of Judah, and make them one stick, and they shall be one in mine hand. ²⁰ And the sticks whereon thou writest shall be in thine hand before their eyes.’ ”</p>

Observations

- The words regarding the two sticks are told twice, so a good student of the bible makes note of that and asks why
 - The first is YHVH directs the prophet Ezekiel (referred to as the son of man **בְּרִי יְהוָה**) to
- A good student of the “John Marsing School of Thought” would also want to, as I already mentioned, tie this to weightier matters ... Covenant, Bill of Divorce and salvation
- FWIW, it’s interesting that the first set of verses starts with Judah and then Joseph/Ephraim and the second set this order is reversed.
- Three times the word **כָּרַךְ** (write) is used Word-Study-H3789-katav-write-G1125-grapho, article #[1363](#)..

ToDo: Explore why this is being told twice. My instincts which are based on how I approach the understanding of scripture (importance of law/contract etc.) tells me there is something here, but, honestly I don’t see it. I may in the future, but right now I don’t see anything here beyond the fact that it’s being told twice.

What I wanted to see was some indication that YHVH is setting this awesome event up (step 1) and we, i.e. both houses, need to yearn and allow, by consent, this joining of the two sticks to happen.

ToDo: Do a summary of the aforementioned Aleph Tav’s found in this document (and the ones that this document references) and try to put together some sort of meaningful narrative.

Eze 36:26-27 - SAT^{II} will be in you ^{House of Israel} causing you to walk out Torah

With the new heart of flesh YHVH will put his *ruach* (spirit) specifically in the House of Israel causing them to walk out his statutes and judgments. The causation to walk out his Torah is the Aleph Tav in you. ^{JJ}

Eze 36:27 ²⁶ A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. ²⁷ And I will put my spirit within you, and cause **תא** you to walk in my statutes, and ye shall keep my judgments, and do *them*.

To blaspheme the *Ruach Hakodesh* is the unforgivable sin ^(Mat 12:30-32 and Mar 3:28-29)

Consider these verses ^{KK}

Mat 12:30-32

³⁰ He that is not with me is against me; and he that gathereth not with me scattereth abroad. ³¹ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against the Holy Ghost* shall not be forgiven unto men. ³² And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

Mar 3:28-29

²⁸ Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: ²⁹ But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

There is “no free lunch” regarding what YHVH does for Ephraim (House of Israel). To more that is given (I ask what is more awesome than this new heart filled with the spirit of YHVH) more is expected. To deny this gift, which is the act of blaspheme, will work so contrary against you because it is unforgivable i.e. there is nothing you can do about it whereas other sins you can.

Exo 20:7 – Another powerful and relevant SAT

Here is a more literal word order for this verse, which by the way has a standalone Aleph Tav

Exo 20:7 Thou shalt not take the name of YHVH *Eloheyka* in vain **לֹא־שָׂוֹא** ^{lash-Shav}; for YHVH will not hold him guiltless YHVH **תא** who taketh his name in vain. ^{LL}

^{II} SAT: Standalone Aleph Tav

^{JJ} See Eph-03-strengthened-with-might-by-Spirit-of-Messiah-in-the-hearts-of-man, article #[1381](#).

^{KK} See Luk-12-10-11-Blaspheme-and-appearing-before-the-synagogues-magistrates-and-powers, article #[293](#). Gospel Harmony: Mark 3:28-30.

^{LL} See Exo-20-5-to-6, article #[407](#). Note, these exact words are found in **Deu 5:11** which also has a SAT.

Ezekiel Chapter 37 KJV – English Only

¹ The hand of YHVH was upon me, and carried me out in the spirit of YHVH, and set me down in the midst of the valley which *was* full of bones, ² And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry. ³ And he said unto me, Son of man, can these bones live? And I answered, Adonai YHVH,^{MM} thou knowest.

Prophecy unto these bones which are brought to life

⁴ Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of YHVH. ⁵ Thus saith Adonai YHVH unto these bones; Behold, I will cause breath to enter into you, and ye shall live: ⁶ And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* YHVH.

Noise, shaking, bone to bone coming together, covered in skin

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. 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.

Prophecy unto the four winds

⁹ Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith Adonai YHVH; Come from the four winds, O breath, and breathe upon these slain, that they may live. ¹⁰ So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

The whole house of Israel speaks

¹¹ Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our

^{MM} Six times in this chapter the KJV says “The Lord GOD”, I however replaced it with Adonai YHVH.

bones are dried, and our hope is lost: we are cut off for our parts.

YHVH responds I will open your graves and bring you to the land of Israel

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

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

Two Sticks Judah and Ephraim Joined together

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

The children of thy people say what does this mean

¹⁸ And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these? ¹⁹ Say unto them, Thus saith Adonai YHVH; Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand. ²⁰ And the sticks whereon thou writest shall be in thine hand before their eyes.

The Israel taken from the nation as one Kingdom and YHVH as their one King

²¹ And say unto them, Thus saith Adonai YHVH; Behold, I will take the children of Israel from

among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: ²² And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

I will save them out of all their dwellingplaces

²³ Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. ²⁴ And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my

judgments, and observe my statutes, and do them. ²⁵ And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever. ²⁶ Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. ²⁷ My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. ²⁸ And the heathen shall know that I YHVH do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

End Notes

What is read Qere ק vs. what is written Ketiv כ

The most important of the Masoretic notes are those that detail the **Qere** קְרִי (what is **read** noted with a *Koof*) and **Ketiv** כְּתִיב (what is **written** noted with a *chaf*) that are located in the Masorah parva in the outside margins of BHS. Given that the Masoretes would not alter the sacred consonantal text, the *Kethiv-Qerenotes* were a way of "correcting" or commenting on the text for any number of reasons (grammatical, theological, aesthetic, etc.) deemed important by the copyist. ^{[221] Source} . For a more detailed page see [Qere Ketiv](#) and see [List](#). See my notes at <https://myhebrewbible.com/Hebrew/Definitions>

Eze 37:16 WLC

וְאַתָּה בְּנֵאֲדָם קְחֵלֶךָ עֵץ אֶחָד וּכְתֹב עָלָיו לַיהוּדָה וְלִבְנֵי יִשְׂרָאֵל חֲבֵרוֹ חֲבֵרוֹ וּלְקַח עֵץ אֶחָד וּכְתֹב עָלָיו לְיוֹסֵף עֵץ אֲפֹרֹתִים וְכָל־בַּיִת יִשְׂרָאֵל חֲבֵרוֹ חֲבֵרוֹ

Eze 37:19 WLC

וְנָתַתִּי חֲבֵרוֹ חֲבֵרוֹ יִשְׂרָאֵל וְשִׁבְטֵי בְּנֵי־אֲפֹרֹתִים אֲשֶׁר יוֹסֵף אֶת־עֵץ לְקַח אֲנִי הִנֵּה יְהוָה אֲדַנִּי כֹה־אָמַר אֱלֹהִים דַּבֵּר בְּנִדִי אֶחָד וְהָיָה אֶחָד לְעַץ וְעָשִׂיתֶם יְהוּדָה אֶת־עֵץ עָלָיו אוֹתָם

Eze 37:22 WLC

וְלֹא גוֹיִם לְשָׁנֵי יְהוּדָה עוֹד יִהְיֶה וְלֹא לְמַלְךְ לְכָלֶם יְהוּדָה אֶחָד וּמְלָךְ יִשְׂרָאֵל בְּהָרֵי בְּאֶרֶץ אֶחָד לְגוֹי אַתֶּם וְעָשִׂיתִי עוֹד מִמְּלָכוֹת לְשָׁנֵי עוֹד יַחְצוּ