

פְּרִשְׁת

פֶּסַח

VII

Parashat Pesach 1

Shemot / Exodus 33:12-34:26, Ezekiel 37:1-14

Why Yeshua Called Himself Ben-haAdam (בן-הָאָדָם)

This week's Torah Portion is for Pesach, we will look at the Haf-tarah portion from *Ezekiel 37:1-14*. These scriptures from Ezekiel are especially important as describing the eventual return of the Judeans to their Land, we see a picture of resurrection that becomes the cornerstone of the Jewish belief in the resurrection from the dead. One of the most striking aspects of these Scriptures is related to the belief that God is able to raise someone from the dead. Here we are told of an entire nation being raised from the dead and not just a single person. This vision that God gave to Ezekiel, is concerning the eventual restoration of Israel who at this point in time, in Babylon is as dead, paralleled to the valley of dry bones. These Scriptures reveal to us how the Lord God Almighty is the giver of life, and this vision begins with the Lord God setting Ezekiel down in a valley full of bones. (37:1-2) *Ezekiel 37* opens stating, הַיְתָה עָלַי יְדִי־הַנְּהוּהוּ וַיּוֹצֵאֵנִי בְרוּחַ יְהוָה וַיְנִיחֵנִי בְּתוֹךְ הַבְּקָעָה, הַיְתָה עָלַי יְדִי־הַנְּהוּהוּ וַיּוֹצֵאֵנִי בְרוּחַ יְהוָה וַיְנִיחֵנִי בְּתוֹךְ הַבְּקָעָה, וְהָיָא מְלֵאָה עֲצָמוֹת: 37:1 *The hand of the LORD came upon me. He took me out by the spirit of the LORD and set me down in the valley. It was full of bones. (Sefaria)* What does Ezekiel mean when he says “the hand of the Lord was upon me” (הַיְתָה עָלַי יְדִי־הַנְּהוּהוּ)? How does

the hand of the Lord come upon a person? Some might say that we always have the Holy Spirit of God within us, how can the spirit come upon us? I believe this is due to a rather narrow view / understanding of the role of the Spirit of God. There are a few places in the Scriptures that provide some insights, such as in *1 Samuel 10:6* *Then the Spirit of the LORD will rush upon you, and you will prophesy with them and be changed into a different man. (NASB)* This suggests that the Spirit of God can move upon a person in power as Samuel was telling Saul. Obviously as we read here in Ezekiel, as the text continues, we see how the Lord moves powerfully in Ezekiel to prophecy over the valley of bones and they come to life. *Ezekiel 37:1* continues saying וַיּוֹצֵאֲנִי בְרוּחַ יְהוָה וַיְנִיחֵנִי בְּתוֹךְ הַבְּקָעָה where the Scriptures use the verb נוח written in the Hif'il waw-consecutive imperfect, third person masculine singular form, meaning "Settle down" or "rest" does this mean that Ezekiel was literally caught up in the air and brought to this valley, or did it mean he was led by the Spirit of God to this location? Thinking on this question, there are a few other places in the Scriptures that describe similar events, such as in *Acts 8:39*, כַּשְׁעָלוּ מֵתוֹךְ הַמַּיִם, הִטְפָּה רוּחַ יְהוָה אֶת פִּילִיפּוֹס, וְהַפָּרִיס לֹא רָאָה אוֹתוֹ עוֹד. אַזְ נָסַע לְדַרְכוֹ 8:39 *When they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch no longer saw him, but went on his way rejoicing. (NASB)* Here we are told the spirit snatched (הִטְפָּה) Philipos (פיליפוס) away and the הפָּרִיס (eunuch) did not see him. In this instance, the spirit of God caught him up and took him away. Paul also wrote according to *2 Corinthians 12:2* the following, אֲנִי מִפִּיר, אִישׁ בְּמַשִּׁיחַ, אֲשֶׁר לִפְנֵי אַרְבַּע-עָשָׂר שָׁנִים נִלְקַח אֶל הַרְקִיעַ הַשְּׁלִישִׁי; 12:2 *I know a man in Christ who fourteen years ago—whether in the body I do not know, or out of the body I do not know, God knows—such a man was caught up to the third heaven. (NASB)* Another reference is from *Revelation 17:3*, הוּא נִשְׂאָנִי לְמִדְבָּר, בְּרוּחַ, וַרְאִיתִי אִשָּׁה יוֹשֶׁבֶת עַל חֲזֵה אַדְמָה כְּשָׂנִי, 17:3 *And he carried me away in the Spirit into a wilderness; and I saw a woman sitting on a scarlet beast, full of blasphemous names, having seven heads and ten horns. (NASB)* Here in John's vision, the Lord

nor on the sea, nor on any tree.” (NASB) The phrase corners of the earth is used in several places in the Bible as a figurative term for the outermost borders or most distant parts of the earth. Examples of this may be taken from the book of Job where Job’s friend Elihu describes the voice of the Lord as thunder and lightning in Job 37:2-3, “*Keep listening to the thunder of his voice and the rumbling that comes from his mouth. Under the whole heaven he lets it go, and his lightning to the corners of the earth.*” (ESV, שְׁמְעוּ שְׁמוֹעַ בְּרָגְזוֹ קִלְוֹ וְהִגָּה מִפִּי יַצָּא: תַּחַת-כָּל-הַשָּׁמַיִם יִשְׁרָהוּ וְאוֹרוֹ עַל-כַּנְפוֹת הָאָרֶץ: כַּנְפוֹת means edge or extremity, and is the root word used for כָּנָף for “wing, extremity.” Therefore, this word for corners in the English translation, is from the Hebrew word for “wings” as in the wings of a bird stretching out over its young. The fully stretched out wings are the extremities of the bird, therefore the corners described here about the earth is actually related to describing the extremities of a thing, the farthest reaches of the earth. When looking at the Hebrew text, this does not provide support for a flat earth. Here in Job Elihu is describing how the voice of the Lord fills all the earth, even to the farthest places, i.e. the ends of the earth. Another example may be given from *Isaiah 11:12*.

ספר ישעיה פרק יא

וְנָשָׂא נֹס לְגוֹיִם וְאַסַּף נְדָחֵי יִשְׂרָאֵל וּנְפֻצּוֹת יְהוּדָה יִקְבֹּץ
מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ

Isaiah 11:12

*11:12 And He will lift up a standard for the nations
And assemble the banished ones of Israel, And will
gather the dispersed of Judah From the four corners
of the earth.*

Here the prophet Isaiah speaks in *11:12*, of a future restoration of Israel in which the dispersed of Judah will gather together from “*the four corners of the earth.*” The “*four corners of the earth*” again uses the Hebrew word כָּנָף for “wing, extremity” as a reference to the earth’s farthest reaches in the four cardinal directions: north, south, east, and west. This is the same idea that is being conveyed by Ezekiel/s refer-

ence to the “four winds,” he is essentially referring to the compass as having four directions (North, East, South, West, *Ezekiel 37:3*).

The Scriptures we are looking at for this week is from the Haftarah portion from *Ezekiel 37:1-14*.

ספר יחזקאל פרק לז

א הִיָּתָה עָלַי יַד-יְהוָה וַיּוֹצֵאֲנִי בְרוּחַ יְהוָה וַיְנִיחֵנִי בְּתוֹךְ
הַבְּקָעָה וְהִיא מְלֵאָה עֲצָמוֹת: ב וְהֶעֱבִירֵנִי עֲלֵיהֶם סָבִיב |
סָבִיב וְהִנֵּה רַבּוֹת מְאֹד עַל-פְּנֵי הַבְּקָעָה וְהִנֵּה יְבֻשׁוֹת מְאֹד:
ג וַיֹּאמֶר אֵלַי בֶּן-אָדָם הֲתַחְיֶינָה הָעֲצָמוֹת הָאֵלֶּה וַיֹּאמֶר
אֲדַנִּי יְהוָה אַתָּה יָדָעְתָּ: ד וַיֹּאמֶר אֵלַי הִנָּבֵא עַל-הָעֲצָמוֹת
הָאֵלֶּה וְאָמַרְתָּ אֲלֵיהֶם הָעֲצָמוֹת הַיְבֻשׁוֹת שְׁמְעוּ דְבַר-יְהוָה:
ה כֹּה אָמַר אֲדַנִּי יְהוָה לָעֲצָמוֹת הָאֵלֶּה הִנֵּה אֲנִי מְבִיא
בְכֶם רוּחַ וְחַיִּיתֶם: ו וְנָתַתִּי עֲלֵיכֶם גְּדִים וְהִעֲלֵתִי עֲלֵיכֶם
בָּשָׂר וְקָרַמְתִּי עֲלֵיכֶם עוֹר וְנָתַתִּי בְכֶם רוּחַ וְחַיִּיתֶם וַיִּדְעַתֶם
כִּי-אֲנִי יְהוָה: ז וְנִבְאֵתִי כַּאֲשֶׁר צִוִּיתִי וַיְהִי-קוֹל כֶּהֱנַבְּאִי
וְהִנֵּה-רֵעֵשׂ וַתִּקְרְבוּ עֲצָמוֹת עֶצֶם אֶל-עֶצְמוֹ: ח וַרְאִיתִי
וְהִנֵּה-עֲלֵיהֶם גְּדִים וּבָשָׂר עָלָה וַיִּקְרַם עֲלֵיהֶם עוֹר מִלְמַעַ-
לָהּ וְרוּחַ אֵין בָּהֶם: ט וַיֹּאמֶר אֵלַי הִנָּבֵא אֶל-הָרוּחַ הִנָּבֵא
בֶּן-אָדָם וְאָמַרְתָּ אֶל-הָרוּחַ כֹּה-אָמַר | אֲדַנִּי יְהוָה מֵאַרְבַּע
רוּחוֹת בָּאִי הָרוּחַ וּפְחִי בַּהָרוּגִים הָאֵלֶּה וַיִּחְיּוּ: י וְהִנָּבְאֵתִי
כַּאֲשֶׁר צִוִּנִי וַתְּבוֹא בָהֶם הָרוּחַ וַיִּחְיּוּ וַיַּעֲמְדוּ עַל-רַגְלֵיהֶם
חֵיל גָּדוֹל מְאֹד-מְאֹד: יא וַיֹּאמֶר אֵלַי בֶּן-אָדָם הָעֲצָ-
מוֹת הָאֵלֶּה כָּל-בֵּית יִשְׂרָאֵל הִמָּה הִנֵּה אֲמָרִים יְבֹשׁוּ-עַצְ-
מוֹתֵינוּ וְאָבְדָה תִּקְוַתֵּנוּ נִגְזַרְנוּ לָנוּ: יב לָכֵן הִנָּבֵא וְאָמַרְתָּ
אֲלֵיהֶם כֹּה-אָמַר אֲדַנִּי יְהוָה הִנֵּה אֲנִי פֹתֵחַ אֶת-קַבְרוֹתֵיכֶם
וְהִעֲלִיתִי אֶתְכֶם מִקַּבְרוֹתֵיכֶם עִמִּי וְהִבֵּאתִי אֶתְכֶם אֶל-
אֶדְמַת יִשְׂרָאֵל: יג וַיִּדְעַתֶם כִּי-אֲנִי יְהוָה בְּפִתְחֵי אֶת-
קַבְרוֹתֵיכֶם וּבְהִעְלוֹתִי אֶתְכֶם מִקַּבְרוֹתֵיכֶם עִמִּי: יד וְנָתַתִּי
רוּחִי בְכֶם וְחַיִּיתֶם וְהִנַּחְתִּי אֶתְכֶם עַל-אֶדְמַתְכֶם וַיִּדְעַתֶם
כִּי-אֲנִי יְהוָה דְּבַרְתִּי וַעֲשִׂיתִי נְאֻם-יְהוָה:

Ezekiel 37:1-14

37:1 The hand of the Lord was upon me, and He brought me out by the Spirit of the Lord and set me down in the middle of the valley; and it was full of bones. 37:2 He caused me to pass among them round about, and behold, there were very many on the surface of the valley; and lo, they were very dry. 37:3 He said to me, 'Son of man, can these bones live?' And I answered, 'O Lord God, You know.' 37:4 Again He said to me, 'Prophecy over these bones and say to them, 'O dry bones, hear the word of the Lord.' 37:5 'Thus says the Lord God to these bones, 'Behold, I will cause breath to enter you that you may come to life. 37:6 'I will put sinews on you, make flesh grow back on you, cover you with skin and put breath in you that you may come alive; and you will know that I am the Lord.' ' 37:7 So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold, a rattling; and the bones came together, bone to its bone. 37:8 And I looked, and behold, sinews were on them, and flesh grew and skin covered them; but there was no breath in them. 37:9 Then He said to me, 'Prophecy to the breath, prophecy, son of man, and say to the breath, 'Thus says the Lord God, 'Come from the four winds, O breath, and breathe on these slain, that they come to life.' ' 37:10 So I prophesied as He commanded me, and the breath came into them, and they came to life and stood on their feet, an exceedingly great army. 37:11 Then He said to me, 'Son of man, these bones are the whole house of Israel; behold, they say, 'Our bones are dried up and our hope has perished. We are completely cut off.' 37:12 'Therefore prophecy and say to them, 'Thus says the Lord God, 'Behold, I will open your graves and cause you to come up out of your graves, My people; and I will bring you into the land of Israel. 37:13 'Then you will know that I am the Lord, when I have opened your graves and caused you to come up out of your graves, My people. 37:14 'I will put My Spirit within you and

you will come to life, and I will place you on your own land. Then you will know that I, the Lord, have spoken and done it,' declares the Lord.' (NASB)

ד וַיֹּאמֶר אֲלֵי הַנְּבֵאָה עַל-הָעֲצָמוֹת, הָאֵלֶּה וְאִמְרַתְּ אֲלֵיהֶם הָעֲצָמוֹת הַיְבֵשׁוֹת שְׁמָעוּ דְבַר-יְהוָה: הַ כֹּה אָמַר אֲדֹנָי יְהוִה לְעֲצָמוֹת הָאֵלֶּה הִנֵּה אֲנִי מְבִיא בָכֶם רוּחַ וְחַיִּיתֶם: וּ וְנָתַתִּי עֲלֵיכֶם גְּדִים וְהָעֲלַתִּי עֲלֵיכֶם בָּשָׂר וְקָרַמְתִּי עֲלֵיכֶם עוֹר וְנָתַתִּי בָכֶם רוּחַ וְחַיִּיתֶם: 37:4 *Again He said to me, 'Prophesy over these bones and say to them, 'O dry bones, hear the word of the Lord.' 37:5 'Thus says the Lord God to these bones, 'Behold, I will cause breath to enter you that you may come to life. 37:6 'I will put sinews on you, make flesh grow back on you, cover you with skin and put breath in you that you may come alive; and you will know that I am the Lord.'* 37:7 *So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold, a rattling; and the bones came together, bone to its bone. (NASB)* We read here how the Lord is explaining exactly what Ezekiel is to say. The description has the bones receiving sinews, flesh, muscles, and skin, and then the Lord will give them רוּחַ (Ruach) and they will live. Here, the Lord speaks of giving the רוּחַ and life, this is different from the creation account.

ספר בראשית פרק ב

וַיִּצְרֵף יְהוָה אֱלֹהִים אֶת-הָאָדָם עָפָר מִן-הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נְשִׁמַת חַיִּים וַיְהִי הָאָדָם לְגַנְפֵשׁ חַיָּה:

Bereshit / Genesis 2:7

2:7 Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. (NASB)

What we see here in *Bereshit / Genesis 2:7* is the Lord God נְשִׁמַת חַיִּים “breathing heavily life” into Adam. We do not see the use of the word רוּחַ but the word נְשִׁמַת instead. This suggests that the Lord God took personal action to breath life into man, as opposed to what we are see-

ing here in the Ezekiel text of the four winds coming and giving breath to this army of people.

Ezekiel continues saying, וַנִּתְּמִי עֲלֵיכֶם גְּדִים וְהַעֲלֵתִי עֲלֵיכֶם בָּשָׂר וְנִתְּמִי עֲלֵיכֶם עוֹר וְנִתְּמִי בְּכֶם רוּחַ וְחַיִּיתֶם וַיִּדְעַתֶּם כִּי-אֲנִי יְהוָה: 37:6 *I will put sinews on you, make flesh grow back on you, cover you with skin and put breath in you that you may come alive; and you will know that I am the Lord.*” (NASB) Here it is the Lord God who gives us life, and who is able to make us into the kind of people that He wants.

Ezekiel continues saying, ז וַנִּבְּאֵתִי בָּאֲשָׁר צִוִּיתִי וַיְהִי-קוֹל כְּהִנָּבְאִי וְהִנֵּה-רַעַשׁ וַתִּקְרְבוּ עֲצָמוֹת עֵצָם אֶל-עֲצָמוֹ: ח וַרְאִיתִי וְהִנֵּה-עֲלֵיהֶם גְּדִים וּבָשָׂר עָלָה וַיִּקְרָם עֲלֵיהֶם עוֹר מִלְּמַעְלָה וְרוּחַ אֵין בָּהֶם: ט וַיֹּאמֶר אֵלַי הִנָּבְא אֶל-הָרוּחַ הַנָּבְא בֶן-אָדָם וְאָמַרְתָּ אֶל-הָרוּחַ כֹּה-אָמַר | אֲדַנִּי יְהוָה מֵאַרְבַּע רוּ-חֹת בָּאִי הָרוּחַ וּפָחִי בַּהֲרוּגִים הָאֵלֶּה וַיִּחְיוּ: י וְהִנָּבְאִתִּי בָּאֲשָׁר צִוִּנִי וַתְּבוֹא: 37:7 *So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold, a rattling; and the bones came together, bone to its bone. 37:8 And I looked, and behold, sinews were on them, and flesh grew and skin covered them; but there was no breath in them. 37:9 Then He said to me, ‘Prophesy to the breath, prophesy, son of man, and say to the breath, ‘Thus says the Lord God, ‘Come from the four winds, O breath, and breathe on these slain, that they come to life.’” 37:10 So I prophesied as He commanded me, and the breath came into them, and they came to life and stood on their feet, an exceedingly great army.* (NASB) Throughout Ezekiel 37 we see the phrase בֶן-אָדָם (Ezekiel 37:9) meaning “son of man.” The phrase בֶן-אָדָם is a very well known phrase from the NT text as Yeshua referred to himself as being the son of man. This expression appears 107 times in the Hebrew Bible, the majority (93 times) in the Book of Ezekiel. We also note how the phrase בֶן-אָדָם “Son of Man” occurs 88 times in the New Testament and only four times outside of the gospels. Now in Ezekiel, this phrase is used in three main ways, (i) as a form of address, (ii) to contrast his lowly status of humanity against the exalted nature of God and the angels (*Bamidbar / Numbers 23:19, Tehillim / Psalms 8:4*), and (iii) as a future eschatological figure of whose coming will signal the end of history and bring the time of God’s judgment (see *Daniel 7:13-14*). Notice how another aspect of Ezekiel was found in his call to

repentance to a people who have been exiled to Babylon. All of these things parallel Yeshua the Messiah in the Apostolic Writings. Point (iii) speaks of the end of days and coming judgement of God and we know according to *Daniel 7* we learn about a vision given to Daniel of four beasts which represent the pagan nations. *Daniel 7:13-14* describes how the Ancient of Days (God) gives dominion over the earth to “one like a man” (כְּבָר אֲנָשׁ). Rashi explains saying, “one like a man was coming” *That is the King Messiah. ‘and... up to the Ancient of Days’ Who was sitting in judgment and judging the nations. ‘came’ arrived, reached. ‘And He gave him dominion’ And to that man He gave dominion over the nations, for the heathens he likens to beasts, and Israel he likens to a man because they are humble and innocent. ‘which will not be removed.’*” Rashi’s interpretation is this בן-אדם is none other than the King Messiah of God. These are the reasons why Yeshua called himself בן-הָאָדָם. We note in the Greek NT for example from *Mark 8:62* and how it is written, ὁ δὲ Ἰησοῦς εἶπεν· Ἐγὼ εἰμι, καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. The four gospels introduce the phrase, “τὸν υἱὸν τοῦ ἀνθρώπου”, meaning literally “the son of the man.” This awkward expression in Greek is the translation of what we read here in the Hebrew Scriptures. We note the connection of the Messiah to this picture of resurrection that becomes the cornerstone of the Jewish belief in the resurrection from the dead to the King Messiah who is given power and authority and majesty over all by God. All of these things add a rich context and background to why Yeshua called Himself בן-הָאָדָם.

יא וַיֹּאמֶר אֵלַי בֶּן-אָדָם, הֲעֲצָמוֹת הָאֵלֶּה כָּל-בַּיִת יִשְׂרָאֵל הֵמָּה הִנֵּה אֲמָרִים יִבְשׁוּ עֲצָמוֹתֵינוּ וְאַבְדָּה תִקְוַתֵנוּ נִגְזַרְנוּ לָנוּ: יב לְכֹן הִנָּבֵא וְאַמְרַת אֲלֵיהֶם כֹּה-אָמַר אֲדֹנָי יְהוִה הִנֵּה אֲנִי פֹתַח אֶת-קַבְרוֹתֵיכֶם וְהֵעֵלִיתִי אֶתְכֶם מִקַּבְרוֹתֵיכֶם עַמִּי וְהִבֵּאתִי אֶתְכֶם אֶל-אֲדָמַת יִשְׂרָאֵל: יג וַיִּדְעָתֶם כִּי-אֲנִי יְהוָה בְּפִתְחֵי אֶת-קַבְרוֹתֵיכֶם וּבְהֵעֵלֹתִי לְוַתִּי אֶתְכֶם מִקַּבְרוֹתֵיכֶם עַמִּי: יד וַנִּמְתִּי רוּחִי בְכֶם וְחַיִּיתֶם וְהִנַּחְתִּי אֶתְכֶם: *37:11 Then He said to me, ‘Son of man, these bones are the whole house of Israel; behold, they say, ‘Our bones are dried up and our hope has perished. We are completely cut off.’ 37:12 ‘Therefore prophesy and say to them,*

‘Thus says the Lord God, ‘Behold, I will open your graves and cause you to come up out of your graves, My people; and I will bring you into the land of Israel. 37:13 ‘Then you will know that I am the Lord, when I have opened your graves and caused you to come up out of your graves, My people. 37:14 ‘I will put My Spirit within you and you will come to life, and I will place you on your own land. Then you will know that I, the Lord, have spoken and done it,’ declares the Lord.’ (NASB)

We note specifically the verse from *Ezekiel 37:11*, וַיֹּאמֶר אֵלַי בֶּן-אָדָם הֲעֵצָמוֹת הָאֵלֶּה כָּל-בַּיִת יִשְׂרָאֵל הֲמָה הֵנָּה אֲמָרִים יִבְשׁוּ וַיֹּאמֶר אֵלַי בֶּן-אָדָם הֲעֵצָמוֹתֵינוּ וְאָבְדָה תְקוּמָתָנוּ נִגְזְרָנוּ לָנוּ: *37:11 Then He said to me, ‘Son of man, these bones are the whole house of Israel; behold, they say, ‘Our bones are dried up and our hope has perished. We are completely cut off.’* (NASB) Note how these things describes dry bones, the meaning of which we can derive from this vision is that there is nothing good that comes out of a dead person or nation. Dried bones are symbolic of “death” and the only one who has power over death is God. When we are feeling unworthy, weak, and of no use, like dry bones, the Lord God Almighty can restore everything for He is capable of doing the unimaginable. The Word of God is powerful for at the Word of God all things were created! God’s Word tells us of the power of God to overcome all odds, and of God’s love and mercy, and of the purpose for our lives. Ezekiel states saying, יִגְוֹ וַיִּדְעֶתֶם כִּי-אֲנִי יְהוָה בְּפִתְחִי, אֶת-קְבֻרוֹתֵיכֶם וּבְהִעָלוֹתִי אֶתְכֶם מִקְבְּרוֹתֵיכֶם עִמִּי: יָד וְנָתַתִּי רוּחִי בָכֶם וְחִיִּיתֶם וְהִנַּחֲתִי אֶתְכֶם עַל-אֲדָמַתְכֶם וַיִּדְעֶתֶם כִּי-אֲנִי יְהוָה דְּבַרְתִּי וְעָשִׂיתִי: *37:13 ‘Then you will know that I am the Lord, when I have opened your graves and caused you to come up out of your graves, My people. 37:14 ‘I will put My Spirit within you and you will come to life, and I will place you on your own land. Then you will know that I, the Lord, have spoken and done it,’ declares the Lord.’* (NASB) which speaks of God raising the dead, literally opening the graves and bring life from that which was dead! Rashi states the following concerning these verses:

Rashi on Ezekiel 37:11, Part 1

these bones are all the house of Israel They are an imitation and an example of the entire house of Israel

in their exile, for they say, "Our bones have become dried up from the troubles; our hope is lost, and what further hope can we have for salvation? Another explanation: All of these were of Israel, and because you revived them now, they say, "Our hope is lost, and we shall not come to life once again when the dead are resurrected."

These things speak to us in this special time of Passover how our hopelessness is turned into great hope as we have the God of all Creation on our side, to do the unimaginable! And as these things are connected to the King Messiah, they speak of hope, resurrection, and life in the Messiah Yeshua! Just as Rashi wrote, these things speak of a future expectation of the King Messiah, of hope, and resurrection, of doing the impossible, and the bringing of men out of the grave to be made alive to the service of God and His glory. What a powerful testimony Ezekiel provides for us at this time of the Passover! As God delivered Israel from the bondage of slavery from a great nation, and brought them to the mountain of Sinai to be His people in a covenant relationship, we too have this opportunity to make a covenant with God in the blood of the King Messiah Yeshua. These things speak to the power of God to deliver each and every one of us, and to make us alive, and healthy, and strong, as these things that God does for us are our testimony of the power of God's Word in our lives to save and set us free!

