

Ezekiel 37:5

Authorized King James Version (KJV)

Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

Analysis

God's declaration 'I will cause breath to enter into you, and ye shall live' reveals the source of resurrection life: divine initiative. The Hebrew *ruach* (breath/wind/spirit) appears 10 times in Ezekiel 37:1-14, creating a wordplay connecting physical breath, wind, and the Holy Spirit. This multivalent term echoes Genesis 2:7, where God breathed into Adam the breath of life, making him a living soul. The promise 'ye shall live' (*chayitem*) guarantees not merely resuscitation but full vitality and function. God speaks to the bones directly ('unto these bones'), demonstrating His sovereignty over death and His power to address hopeless situations. The phrase 'Thus saith the Lord GOD' (*Adonai Yahweh*) invokes the covenant name, emphasizing faithfulness to promises. This verse anticipates John 3:6-8 and Titus 3:5, where the Spirit regenerates spiritually dead sinners, imparting resurrection life through the new birth. Just as bones cannot self-animate, sinners cannot self-regenerate—life is God's gift through His Spirit.

Historical Context

This prophecy addressed the deepest fear of Ancient Near Eastern peoples: being unburied and scattered, thus denied proper afterlife. The valley of dry bones represented national annihilation—no descendants, no continuity, no hope. Yet God promised to reverse this ultimate curse. The prophecy has multiple layers: immediate return from Babylonian exile, future national restoration of Israel, and ultimately spiritual regeneration of God's people. Early Christian interpreters saw this as prefiguring resurrection of the dead at Christ's return (1 Thessalonians

4:16). The breath/Spirit gives life physically (Genesis 2:7), nationally (Ezekiel 37:14), and spiritually (John 3:5-8, Ephesians 2:1-5).

Related Passages

Matthew 25:31 — Final judgment

Romans 2:1 — Judging others

Study Questions

1. How does the connection between Genesis 2:7 and Ezekiel 37:5 reveal that the same God who creates life initially also recreates and restores life?
2. In what ways does spiritual regeneration parallel the physical resurrection described here?

Interlinear Text

כֹּה	אָמַר	אֲדֹנָי	יְהוָה	לָעֲצָמֹת	הָאֵלֶּה	הֵינִי	אֲנִי
H3541	Thus saith	the Lord	GOD	unto these bones	H428	H2009	H589
	H559	H136	H3069	H6106			
יָבֹא	בְּכֹם	וְיָחַד	וְיִחְיֶינָם:				
to enter	H0	Behold I will cause breath	into you and ye shall live				
H935		H7307	H2421				

Additional Cross-References

Genesis 2:7 (References God): And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Ezekiel 37:14 (References Lord): 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, and performed it, saith the LORD.

John 20:22 (Parallel theme): And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

Ephesians 2:5 (Parallel theme): Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

Romans 8:2 (Parallel theme): For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

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