Ezekiel's Valley of Dry Bones: Can These Bones Live?

□□□ □□□□□ □□ □□□ □□□□□□ □□□ □□□□□ □□□□ □□□□'□?

Written by Daniel Tesfamariam

Ages 10-17

Little Believers Tigrinya Bible Stories
Book 75 of 80

Scene 1 of 25

[PICTURE: A group of Israelite exiles sitting by the rivers of Babylon, their heads bowed in despair. Their harps hang silent on willow trees. The city of Jerusalem burns in a distant memory-cloud above them. Their faces show utter hopelessness — hollow eyes, slumped shoulders. Some whisper to each other: "Our bones are dried up, our hope is gone." East African/Eritrean features. Warm watercolor children's Bible illustration.]

Israel was in exile — the worst nightmare of God's chosen people had come true. Babylon had destroyed Jerusalem, burned the temple to the ground, and dragged the survivors hundreds of miles from their homeland. Everything that defined them as a nation was gone: the land God promised Abraham, the temple where God's presence dwelt, the throne of David, their freedom, their identity. They sat by foreign rivers and wept. They hung their harps on willow trees because how could they sing the Lord's song in a strange land? Among the exiles, a dark phrase spread like a disease: "Our bones are dried up, our hope is gone, we are completely cut off." This was not just sadness — it was the death of national hope. They believed God had abandoned them permanently. They believed their story was over. They believed they were a dead nation walking. Into this absolute darkness, God was about to speak the most dramatic vision of resurrection in the entire Old Testament.

□□□□□ □□ □□□ □□□□ — □□ □□□ □□□□ □□□□ □□□ □□□□□ □□□□ □□□□□□ □□□□□□ □□ □□□□ □□□ □□□ □□□□□□ □□□ □□□□ □□□□ □□□□ □□ □□□□ □□□□□□ □□ □□□ □□□□□ □□ □□□ □□□ — □□□□ □□□□□□ □□□□□ □□□□ □□□ □□□□ □□□□□ □□ □□□□□ □□□ □□□□ □□□□□□ □□□□□□ □□ □□□ □□□ □□□ □□□□□ □□□□ □□ □□□ □□ □□□ □□□□ □□□□ □□□□ □□□□□ □□□□□□ □□ □□□□ □□□□□□□ □□ □□□□ □□□□□□ □□□□ □□□ □□ □□ □□□ □□□□ — "□□□□□□ □□□□ □□□□ □□□□ □□□□

□□□□□□□" □□ □□ □□□ □□□□□□□ — □□ □□□□□ □□□ □□□□□ □□□□□ □□□□□□□ □□□□□□ □□ □□ □□□□□ □□□□□□ □□ □□□□□ □□□□□ □□ □□□ □□□ □□□ □□□□□ □□□ □□□ □□□□□ □□□□□ □□ □□□ □□□ □□□ □□□□□ □□□□□ □□□ □□□□□ □□□□□ □□□

Israel ab sidet neberet — nay hizbi Amlak ziKhef'e Hilmi tefets'me. Babilon niYerusalem a'inewe, bete meqides kisab meret aqats'elet, netom zideHanu ama'it maylis kab hagerom gotetetom. Kem hager zigelTs'om kulu neger Tef'a. Ab godni wets'a'i weHazi teqemiTom bekeyu. "A'its'mtna neqiTs'u, tesfana Tefi'u, bimlu'e teqoriTs'na."

Scene 2 of 25

[PICTURE: Ezekiel standing alone on a small hill overlooking a sprawling Babylonian exile settlement. He is middle-aged with intense, prophetic eyes. Behind him, the distant ziggurats of Babylon loom. Before him, scattered groups of despairing Israelites in makeshift homes. God's hand rests invisibly on his shoulder, a faint golden glow. He is a prophet called to speak hope to the hopeless. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Ezekiel was no ordinary prophet. He was a priest who would never serve in the temple because the temple no longer existed. He was called by God in exile — not in the holy land but in Babylon, not in the place of worship but in the place of captivity. His calling was perhaps the most difficult of any prophet: speak life to the dead, speak hope to the hopeless, speak God's future to people who believed they had no future. Ezekiel's ministry was filled with strange visions and dramatic symbolic acts — he lay on his side for over a year, he cooked food over dung, he shaved his head and divided the hair. Every act was a message. But nothing he had done or seen before could prepare him for what was about to happen. God was about to take this priest-turned-prophet on a journey into death itself — and show him something no human mind could invent: that God's word and Spirit can bring life to what is completely, utterly, undeniably dead.

□□□□□ □□□ □□□ □□□□□□□ □□ □□□□ □□ □□□ □□ □□ □□□□ □□□ □□□□□□ □□□ □□□□ □□ □□□ □□□□□ □□□□ — □□ □□□□ □□□ □□□□ □□ □□□□□ □□ □□ □□□□ □□□□ □□ □□ □□□□ □□□□ □□□□□ □□ □□□ □□□ □□□ □□□□ □□□ — □□□□□ □□□□ □□□□□ □□□□ □□□□ □□□ □□□□□ □□□ □□ □□□□□ □□□□□ □□□ □□□ □□□□ □□□□□ □□□□□□ □□□□□ □□□□□ □□□□□ □□□□ □□□□□ □□□□□□ □□□□ □□□ — □□□□ □□□ □□ □□□

□□□□□ □□□ □□ □□□ □□□ □□□□ □□□ □□ □□□ □□□□□ □□ □□□□ □□□□□ □□□□ □□□ □□□ □□ □□□□ □□ □□□□ □□□ □□□ □□□□□ □□□□ □□□□□□ □□□□ □□□□ □□ □□□-□□□ □□ □□ □□□ □□□ □□□□ □□ — □□ □□□□□ □□□□□ □□□□□□ □□□□□ □□□ □□□□ □□□□ □□□□ □□□□ □□ □□□□ □□□□ □□ □□ □□□□ □□□□ □□□□ □□□

Hizqi'el limud nebiy ayneberem. Bete meqides sle zeyele ab bete meqides fets'imu zeygelgil kahin nebere. Ab sidet biAmlak tets'ew'e — ab qidisti midri zeykone ab Babilon, ab bota amilKho zeykone ab bota mirko. Ts'iw'au minalbat kab zikone nebiy aziyu ziKhebede nebere — nimiwtat hiyiwet tezareb, nitesfazeqorets'u tesfa tezareb.

Scene 3 of 25

[PICTURE: Ezekiel on his knees, eyes closed, as a massive golden hand descends from heaven and rests upon him. Light radiates from the point of contact. His body trembles with the weight of divine power. The world around him begins to blur and shift — reality is giving way to vision. Other exiles nearby do not see what is happening; only Ezekiel is caught up in this moment. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"The hand of the LORD was on me." These simple words mark one of the most powerful moments in Scripture. The "hand of the Lord" in Ezekiel's writings always signals something extraordinary — a divine intervention, a supernatural experience, a moment when heaven breaks into earth. This was not a casual thought or a gentle impression. This was the sovereign God of the universe laying His hand on one man and saying: "I have something to show you that will change everything." When God's hand is upon you, ordinary perception falls away. You see what human eyes cannot see. You understand what human minds cannot comprehend. Ezekiel didn't seek this vision — it seized him. He didn't plan this encounter — God initiated it. This is important: the greatest revelations of God come not from human searching but from divine initiative. God chooses the moment, the messenger, and the message. All Ezekiel had to do was be available — and God did the rest.

"□□ □□□□□□□ □□ □□□□ □□□□□" □□□ □□□□ □□□ □□ □□□ □□□ □□ □□□□ □□□ □□□□ □□ □□□□□ "□□ □□□□" □□ □□□□ □□□□□ □□ □□ □□□ □□□ □□□□ — □□ □□□□ □□□□□□□ □□□ □□□□ □□□□□ □□□ □□ □□□ □□□□ □□□□ □□ □□ □□□ □□ □□□ □□□□ □□□□□□□ □□ □□ □□□□ □□□□ □□ □□ □□ □□ □□□□ "□□ □□□ □□□□ □□□ □□□□□ □□□" □□□□ □□□□ □□ □□□□ □□ □□□□ □□ □□□ □□□ □□□□ □□□□□ □□ □□ □□□□ □□□□ □□□□□ □□□□ □□ □□ □□□□ □□□□ □□□□□ □□□□□ □□□□□ □□ □□□ □□□□□□ —

□□□ □□ □□□□ □□□□□□ — □□□□ □□□□ □□ □□□□ □□ — □□□□ □□□□□ □□□□ □□ □□ □□ □□□□ □□□□ □□ □□ □□□□ □□□□ □□□□□ □□□□ □□ □□□□ □□□□ □□□□□ □□□□□ □□□□□ □□□□ □□□□ □□□□ □□□ □□□ □□□ — □□□□ □□ □□□□ □□□□

Id Igzi'abher ab li'iley neberet. Izen qelelti qalat ab Qidus Ts'Huf kab zibezHe Hayal himotat Hade yiHibra. "Id Amlak" ab ts'Hufat Hizqi'el kulu gize fluy neger tiHbir — nay Amlak mite'ittaw, li'ili tefetro temokro, semay nab midri zi'atulu himot. Izi tera Hasab wey lizub simi'it ayneberem.

Scene 4 of 25

[PICTURE: Ezekiel being lifted and carried by the Spirit — shown as a mighty wind with golden-white light — over a barren landscape. Below him, the terrain shifts from the exile settlement to a vast, desolate valley. He looks down with growing dread as the valley reveals itself. The Spirit carries him gently but purposefully downward into the middle of this place of death. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"He brought me out by the Spirit of the LORD and set me in the middle of a valley." God did not simply tell Ezekiel about this place — He took him there. The Spirit lifted him, carried him, and placed him right in the center of the scene. Not at the edge where he could observe from a safe distance. Not on a hilltop where he could look down with detachment. In the MIDDLE. God placed Ezekiel in the center of death itself. This is how God works — He doesn't lecture us about pain from a distance. He brings us into it. He walks us through valleys. He places us in situations where we cannot escape the reality of what surrounds us. Sometimes God brings you to a valley not because He's punishing you, but because He wants to show you something there that you could never learn on the mountaintop. The valley is where resurrection happens. You cannot witness new life if you haven't first seen death up close.

"□□□□□ □□□□ □□□□ □□ □□□□ □□□ □□□□□□" □□□□ □□□□□□ □□□□ □□ □□ □□□□ □□□□□□ — □□□ □□□□ □□□□ □□□□□ □□□□ □□ □□□□ □□ □□□□□ □□□ □□ □□□ □□□□ □□□□ □□□□ □□ □□□□□□ □□□ □□□□ □□ □□□ □□□ □□□□ □□ □□ □□□ □□□□□□ □□ □□□□□ □□□□ □□□□□□ □□ □□□□ □□ □□□ □□□□□ □□□□ □□□ □□□□ — □□□□ □□□ □□ □□□ □□□□□□□□□□ □□□ □□□□□□ □□□□□□ □□□□□□ □□ □□□□□ □□ □□□□□ □□ □□□□□□□ □□□□ □□□□□□ □□ □□ □□ □□□□ □□ □□□ □□□□□ □□ □□□□□ □□□□ □□ □□ □□□ □□□□ □□□□□ □□□□□□ □□□ □□□ □□□□□ □□

[illegible]

BiMenfes Amlak awts'i'u ab ma'ikel sheleqo aqemeTeni. Amlak niHizqi'el biza'iba izi bota biqelilu ayneGeron — nab'u wesedo. Menfes ali'alo, ts'ewero, ab ma'ikel bota aqemeTo. Amlak niHizqi'el ab ma'ikel mot ba'ilu aqemeTo. Amlak kemzi yiserH — biza'iba qanza kab riHuq aysibeKhelnan. Nab'u ye'itiwena. Bisheleqotat yimerHena.

Scene 5 of 25

[PICTURE: A vast, endless valley stretching in every direction, carpeted with human bones — skulls, femurs, ribcages, spines — bleached white by the sun, scattered and disconnected. No flesh, no life, no moisture anywhere. The sky above is grey and lifeless. Ezekiel stands small in the middle of this ocean of death, overwhelmed by the sheer scale of devastation. Thousands upon thousands of bones. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"It was full of bones." The valley was not just scattered with a few remains — it was FULL. Bones everywhere. As far as the eye could see in every direction: skulls, ribcages, femurs, vertebrae — the scattered remains of what was once a vast army, a living nation, a thriving people. This was not a neat graveyard with orderly markers. This was a battlefield of catastrophic defeat where bodies had been left unburied — the ultimate dishonor in ancient culture. These were not recently dead. These were bones that had been exposed to sun and wind and time for so long that every trace of life had been stripped away. No skin. No muscle. No sinew. Not even the connection between bones remained — they were scattered, disconnected, individual pieces that bore no resemblance to the living people they once were. This is what total death looks like. This is what hopelessness looks like when it takes physical form.

"□□□□□□ □□□ □□□□" □□ □□□ □□□□ □□□ □□□□□□ □□□ □□□□□□□ — □□□ □□□□□ □□□□□ □□ □□ □□□ □□□ □□ □□ □□□□ □□□ □□□□ — □□□□□□ □□□□ □□□□ □□□ □□□□ □□ □□ □□□□ — □□ □□ □□ □□□□ □□□□□ □□□ □□□□ □□ □□□ □□ □□□□□ □□□□ □□ □□□□□ □□□□□ □□□ □□□ □□□□ □□□□□□□ □□ □□ □□□ □□□ □□□□□ □□□□ □□ □□□□ □□□□ □□□ □□□ □□□ — □□ □□□□ □□□ □□ □□□□□ □□□□□ □□□□□ □□□ □□ □□□ □□□□□□□ □□□□□ □□□□□ □□□□ □□□□ □□□□□ □□ □□□ □□□□

[illegible]

Bi'a'its'mti milu'e nebere. Ita sheleqo biqurub teref zitebetenet tiray ayneberetIn — milu'e neberet. A'its'mti ab kulu bota. Ayni nab kulu anfet kisab tibets'H — ri'istat, aTinti godni, ats'mi selef, nay HiQo aTinti — Hade gize abi serawit zinebere, hiyaw hager, abi hizbi nay zitebetene teref. Izi bisir'at milikitat zelewo ts'ifuf meqabir ayneberem.

Scene 6 of 25

[PICTURE: God leading Ezekiel back and forth among the bones — shown as a glowing path weaving through the valley. Ezekiel walks slowly, forced to look closely at every skull, every scattered rib. His face shows growing horror and grief. God's presence (shown as gentle golden light) walks beside him, not rushing, making sure Ezekiel sees EVERYTHING. The bones stretch endlessly. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"He led me back and forth among them." God did not let Ezekiel glance at the bones from a distance and move on. He made him walk among them — back and forth, up and down, through row after row of death. God forced Ezekiel to see the FULL extent of the devastation. Every skull. Every scattered rib. Every disconnected vertebra. Why? Because you cannot appreciate resurrection until you have fully faced death. You cannot celebrate new life until you have honestly confronted the hopelessness. God does this with us too. Sometimes before He brings breakthrough, He makes us see clearly just how bad things really are. He doesn't let us minimize the damage or pretend things are fine. He walks us through the reality — back and forth, until we fully understand that this situation is beyond all human ability to fix. Only then are we ready to see what God alone can do. The valley must be fully seen before it can be fully transformed.

"□□ □□□□□ □□□□□□ □□□□□□ □□□□□□" □□□□ □□□□□□ □□□□□□ □□ □□□ □□□ □□□□ □□□□□□□ □□ □□□□□ □□□□ □□□ — □□□□□□ □□□□□□□ □□□□□ □□□□□□ □□ □□ □□ □□ □□□ □□□ □□□□ □□□□□□ □□□ □□□□ □□□ □□□□□ □□□ □□□ □□□□ □□□ □□□ □□□□□ □□□□ □□□□ □□□ □□□ □□□□□□ □□ □□ □□□□□ □□□□□? □□□□□ □□ □□□□ □□□□□□ □□□□ □□□□□ □□□□□□□□□ □□□ □□□□ □□□□□ □□□□□□ □□□ □□□□ □□□□□ □□□□□□□□□ □□□□ □□□'□□ □□□ □□□□□ □□ □□ □□ □□□□ □□□

□□□□ □□□□ □□□□ □□ □□□□ □□□□ □□□□ □□□□□□ □□□□ □□□□□ □□ □□□□ □□□ □□ □□□ □□□□□ □□□□□□□□□ □□□ — □□□□□□ □□□□□□□ □□ □□□□ □□ □□ □□ □□ □□□□ □□□□ □□□ □□□ □□□□ □□□□□□ □□□ □□□ □□□□ □□□ □□□□ □□□□ □□□□ □□□□ □□□□□

Ab ma'ikelom nidiHritin niqidimitin aHlefeni. Amlak niHizqi'el ni'a'its'mti kab riHuq qoliHu kiHalif aygedefo'n. Ab ma'ikelom kiKeyd gebere — nidiHritin niqidimitin, nila'ilin nitaHtin, kab riga nay mot diHri riga. Amlak niHizqi'el milu'e inwet kiri'i agededo. Nefsi wekef ri'isi. Nefsi wekef zitebetene aTinti godni.

Scene 7 of 25

[PICTURE: A close-up view of the bones — bleached completely white, cracked from heat, brittle and crumbling at the edges. A single bone in the foreground has deep cracks running through it, so dry that even touching it would turn it to dust. The words "VERY DRY" appear subtly in the sky. There is zero moisture, zero life, zero possibility in these bones. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"And I saw a great many bones on the floor of the valley, bones that were VERY DRY." The text emphasizes this detail: very dry. Not recently dead where some moisture might remain. Not partially decomposed where some trace of life might linger. VERY DRY. This means they had been dead for a very long time. Every last drop of life had evaporated. Every possibility of natural recovery was gone. In medical terms, there was no heartbeat to restart, no brain activity to detect, no cell that could be revived. These bones were beyond dead — they were ancient death, complete death, irreversible death by every natural standard. This is the point: God deliberately shows Ezekiel a situation that is IMPOSSIBLE by every human measurement. He doesn't show him a sick person who might recover. He doesn't show him a recently dead body that might be resuscitated. He shows him bones so dry, so dead, so far beyond hope that no rational mind would even consider the possibility of life. God chooses the impossible to display His power.

"□□ □□□ □□□ □□□ □□□□□ □□□□ □□□□□ □□□□ □□□□ □□□□" □□□ □□ □□□□ □□□□□ — □□□□ □□□□□ □□□ □□ □□□ □□ □□ □□□□ □□□□ □□□□□□ □□□□ □□□□□ □□ □□□ □□□□ □□□□ □□□□ □□□□□□ □□□□ □□□□□ □□ □□□ □□□ □□ □□□□ □□□□ □□ □□□□□ □□□ □□□□ □□□□□□ □□ □□□□ □□□□ □□□ □□□□ □□□□ □□□□□ □□□ □□□□ □□ □□□□ □□□□ □□□□ □□ □□□□ □□□□ □□□□ □□□□ □□□ □□□□ □□□ □□□□□ □□ □□□

□□□□ □□□ — □□□□ □□□ □□□ □□□ □□□ □□□□□□ □□□ □□□□□ □□ □□□□ □□□ □□ □□ — □□□□ □□□□ □□□□□□ □□□ □□ □□ □□□ □□□□□ □□□□ □□□□□ □□□ □□□□ □□□ □□ □□□□□□□ □□□ □□ □□□ □□□□ □□□□ □□ □□□□□□□ □□□ □□□□□□ □□□□ □□ □□□□ □□□□'□ □□□□□ □□□□ □□□□□ □□□□ □□□□□ □□□□ □□ □□□ □□□ □□□ □□□□□ □□□□□ □□□□ □□□ □□□□□ □□□□□□ □□□□□

Ab bayta sheleqo bizuH a'its'mti re'aKhu, a'its'mti aziyen zinqets'a nebera. Ts'Huf nezi zirzir yits'eqTelu — aziyen niquTs'at. Qereba gize zimota gele Teli kitirif ziKh'il aykona'n. AZIYEN NIQUTS'AT. Izi malet newih gize moyten nebera. Nay meweda'eta neTbi hiyiwet tekeskisu. Nay tefetro miHidas zikone teKh'ilo Tefi'u.

Scene 8 of 25

[PICTURE: God's voice booming from heaven as golden light, directed at Ezekiel who stands alone among the bones. The question hangs in the air like burning letters: "CAN THESE BONES LIVE?" Ezekiel looks up with wide eyes — the question is impossible, absurd, yet it comes from the God who created everything from nothing. The bones around him seem to mock the very idea of life. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"He asked me, 'Son of man, can these bones live?'" This is perhaps the most important question in the entire Bible about faith and impossibility. God asks Ezekiel to look at something completely dead and consider whether life is possible. Think about what God is really asking: "Given everything you know about death, given everything you see here, given the utter impossibility of what I'm suggesting — do you believe I can do this?" This question was not about the bones. It was about Ezekiel's theology. Does he serve a God limited by natural law? Does he worship a deity who can only work within the boundaries of what seems possible? Or does he know a God who created matter from nothing, who called light from darkness, who formed life from dust? God asks this question to everyone who faces hopeless situations: "Can THIS live? Can this dead marriage live? Can this dead dream live? Can this dead faith live? Can this dead relationship live?" How you answer reveals what you truly believe about God.

"□□□□ '□□ □□□ □□□ □□□□□ □□□□ □□□□'□?'" □□ □□□□□ □□ □□□ □□□□ □□□ □□□□ □□□□□ □□□□□□ □□□□ □□ □□□ □□□□ □□□□□□ □□□□ □□□ □□□ □□□ □□□□ □□□□ □□□□□□ □□□□ □□□□ □□□□ □□□ □□□□ □□ □□□□ □□□ — "□□□□ □□ □□□□ □□ □□□□□ □□□ □□□□ □□ □□□□□ □□□□ □□□ □□□□ □□□□□ □□□□ — □□ □□□□ □□ □□□□ □□□□'□?" □□ □□ □□□□ □□□□□ □□□□□□□□ □□□□ □□-□□□□ □□□□□ □□□□ □□□□□ □□

□□□□□ □□□□ □□□□□'□? □□□□ □□□□ □□ □□ □□□ □□□ □□□□ □□□□ □□□□ □□□□'□? □□ □□ □□ □□□ □□□□ □□□ □□□□□ □□ □□□□ □□□□ □□□□□ □□ □□□ □□□□ □□□□ □□□□ □□□□'□? □□□□ □□ □□ □□□ □□□ □□□□ □□□□ □□□□ □□□ — "□□ □□□□ □□□□'□?"

Hateteni 'wedi seb, izen a'its'mti kinebra yiKh'ila'do?' Izi minalbat ab milu'e mets'Haf Qidus biza'iba imnetin zeyke'alin zi'abeye HiTo iyu. Amlak niHizqi'el bimilu'e zimote neger kiri'i hiyiwet zike'al intekoynu kiHasib yiHato. Amlak biHaqi intay kem ziHatit Hiseb.

Scene 9 of 25

[PICTURE: Ezekiel with his head slightly bowed, one hand on his heart, looking at the bones with a mixture of humility and trust. His answer forms in a speech bubble: "Sovereign LORD, you alone know." His face shows he will not presume to limit God, nor will he make a false promise. He leaves the impossible with the only One who can do the impossible. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"I said, 'Sovereign LORD, you alone know.'" This is one of the wisest answers in all of Scripture. Ezekiel did not say "yes" — that would have been presumption, claiming to know what God would do. He did not say "no" — that would have been unbelief, limiting God to what seems naturally possible. Instead, he gave the answer of humble faith: "You alone know." This response says three things: First, "I don't know if this is possible — it looks completely impossible to me." Second, "But I am not the final authority on what is possible — You are." Third, "I trust that whatever You know, You can do." This is the posture of faith when facing impossible situations: honest about the impossibility, but refusing to limit God. You don't have to pretend dead things look alive. You don't have to manufacture false optimism. You simply have to say: "God, I can't see how this could live. But You alone know. And if You say it can live — then it can live."

"□□□ '□□□ □□□□ □□□ □□□ □□ □□□□□'" □□ □□ □□ □□□ □□□ □□ □□□□ □□□□□ □□ □□□ □□□□□ "□□" □□□□□ — □□ □□□□ □□□□ □□ □□□□ □□□ □□□ □□□□ □□□ □□□□ "□□□□" □□□□□ — □□ □□□□ □□□□□ □□ □□□□ □□□□ □□□□ □□□□□□ □□□ □□□□ □□ □□□□ □□ □□□ □□□□ □□□ □□ — "□□□ □□□ □□ □□□□□" □□ □□□ □□□□ □□□ □□□ — □□□□ "□□ □□□□ □□□□□□ □□□□□□ — □□□ □□□□ □□□□□ □□□□□" □□□□ "□□□ □□ □□□□ □□ □□□□□ □□□□ □□ □□□□□□ — □□□ □□□" □□□□ "□□□□ □□□ □□□

□□□□□ □□ □□□□ □□□□□" □□ □□□□□ □□□□ □□□□□ □□□ □□ □□□□ □□□ □□ — □□□□ □□□□□ □□□ □□□ □□□□ □□□□ □□□□ □□□□ □□□□ □□□□ □□□□□ □□□□□□□□□ □□□ □□□ □□□ □□□□□ □□□□□□□□□ "□□□□ □□□□ □□□□ □□ □□□□ □□□□□□ □□□ □□□ □□□ □□ □□□□□ □□□□ □□□□ □□ □□□ — □□□□ □□□□" □□□□ □□□ □□□□□

BelKu 'li'ul Amlak nisKha tiray iKha tifliT.' Izi ab kulu Qidus Ts'Huf kab ziTebebe melistat Hade iyu. Hizqi'el "iwe" aybelein — izi Amlak intay kem zigebir feliTe zibil ti'ibit miKhone nebere. "Ayfal" aybelein — izi Amlak bitefetro nab zike'al ziMesil zigdib zeyimi'man miKhone nebere. Ab kindau nay tiHut imnet melsi habe — "nisKha tiray iKha tifliT."

Scene 10 of 25

[PICTURE: God's voice coming as beams of golden light, commanding Ezekiel with authority. Ezekiel stands upright, receiving the command with resolve. God's words form visible text in the air: "PROPHESY TO THESE BONES." The command seems absurd — speaking to dead things — yet Ezekiel prepares to obey. His mouth begins to open. The bones lie motionless, waiting. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"Then he said to me, 'Prophesy to these bones and say to them, Dry bones, hear the word of the LORD!'" God's response to Ezekiel's humble faith was not an explanation — it was a command. "Prophesy." Speak. Declare. Announce. God did not explain the mechanics of how dead bones would live. He did not offer a scientific explanation or a step-by-step plan. He simply commanded Ezekiel to speak God's word to dead things. This is extraordinary: God chose to bring life through human speech empowered by divine authority. He could have simply spoken directly and brought the bones to life Himself. But He chose a partner. He chose to work THROUGH Ezekiel. He chose to let a human voice carry divine power. This is still God's pattern: He speaks His word through human vessels. Your voice, carrying God's word, has power to bring life to dead situations. Not because of your eloquence or ability — but because God's word, spoken in obedience, carries resurrection power regardless of who speaks it.

"□□□□ □□□ '□□□□ □□□□□ □□□ □□□ □□ □□□□ □□□□□ □□ □□□□ □□□!'" □□□□ □□□□ □□□□□ □□□ □□□□ □□□ □□□□□□ — □□□□ □□□□ "□□□□" □□□□□ □□□□ □□□□□ □□□□ □□□□ □□□□□ □□□□ □□ □□□□ □□□□ □□□□□□□ □□□□□ □□□ □□ □□□ □□□□ □□□ □□□□□□ □□□□□□ □□ □□□□ □□□□□ □□□□ □□□□ □□□□ □□□□ □□ □□□ □□ — □□□□ □□□ □□□□ □□□□ □□□□□ □□ □□ □□□ □□□ □□□□ □□□□ □□□□ □□□ □□□□ □□□□

□□□ □□□□□ □□□□ □□□□□ □□□ □□□ □□□□ □□□□□□ □□□ □□□□ □□□□ □□ □□ □□□ □□ □□□□ □□□ □□□□ □□□□ □□ □□ □□□□ □□□□ □□ — □□ □□□ □□ □□□ □□□□□ □□□□ □□ □□□□ □□□□ □□□□□ □□□□ □□□□ □□ □□□□ □□□ □□□□ □□□ □□ □□□ □□□□ □□□□ — □□□□□□□□ □□□□□ □□ □□□□ □□ □□□□ □□□□□□ □□ □□□□ □□□ □□ □□□□□

DiHri'u beleni 'ni'izen a'its'mti tinebi ni'an dima niquTs'at a'its'mti qal Amlak simi'a!' NitiHut imnet Hizqi'el melsi Amlak geletsa ayneberem — ti'izaz nebere. "Tenebe." Tezareb. Awij. AfliT. Amlak miwtat a'its'mti biKemey kem zinebru zirzir aygelets'en. Sainsawi geletsa wey sigum bisigum medeb ayhaben.

Scene 11 of 25

[PICTURE: Ezekiel standing boldly with arms raised, his mouth open wide, prophesying with visible power — his words flowing out as golden-white waves of light that wash over the bones. "DRY BONES, HEAR THE WORD OF THE LORD!" The words vibrate with authority. Some bones seem to tremble slightly at the edges of the scene. The absurdity of a man preaching to bones — yet doing it in faith. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"So I prophesied as I was commanded." Imagine this scene. A lone man standing in a valley of death, speaking to bones. If anyone had witnessed this from a distance, they would have thought Ezekiel had lost his mind. Preaching to an audience of skulls. Declaring God's word to calcium and dust. But this is what faith often looks like from the outside — foolish, absurd, irrational. Faith speaks life when death is the only visible reality. Faith declares God's promises when circumstances scream the opposite. Faith addresses impossible situations with God's word even when nothing changes immediately. Ezekiel obeyed. He prophesied "as commanded" — not as he felt, not as circumstances dictated, not as logic suggested. He spoke because God told him to speak. This is pure obedience: doing what God says regardless of how absurd it seems. Sometimes God will ask you to speak hope into situations that look completely dead. Speak anyway. Your job is obedience. The results belong to God.

"□□ □□□□□□ □□ □□□□□" □□ □□ □□□□ □□ □□□ □□ □□□□□□ □□□□ □□ □□ □□□□ □□□ □□ □□ □□□ □□ □□□ □□□ □□ □□□□□ □□□ □□□ □□□ □□□□ □□□□ □□□□□□ □□□□□ □□□□□ □□□□□□□ □□□□ □□ □□□□ □□□□□ □□□ □□□□ □□□ □□ □□ □□□ □□□ □□□□ — □□□ □□□□□□□ □□□□□□□ □□□□ □□ □□□ □□ □□□ □□ □□□□ □□□□ □□□□□ □□□□ □□□□

□□□ □□ □□□□ □□□□□ □□□□ □□□□□ □□□□ □□□□ □□ □□□ □□□□□'□ □□□□□ □□□□ □□□ □□□□ □□□□□ □□□□□ □□□□□ "□□ □□□□□" □□□□ — □□ □□□□□ □□□□□ □□□□ □□ □□□ □□□□□ □□□ □□ □□□□ □□□□□ □□□□ □□□□ □□ □□□ □□□□□ □□ □□□ □□□□□□ □□ — □□□□ □□□□□□ □□□□ □□□□□□ □□□□ □□□ □□□□□ □□ □□ □□ □□□□ □□□□ □□□ □□□□ □□□□ □□□ □□□□□ □□□□□ □□□ □□'□ □□□□□ □□□□ □□□□□□ □□□ □□□□ □□ □□□□ □□□

Kem zite'azezKu dima tenbeKhu. Izi bota Hiseb. Ab sheleqo mot ni'a'its'mti zizareb Hade seb beynu. Zikone seb kab riHuq nezi ri'iyu neyru di'a Hizqi'el aynu wets'i'u kibil miHasebe nebere. Niri'istat a'its'mti sibket. NiKalshyemin Hamedin qal Amlak mi'iwaj. Ginake imnet bizuH gize kab wets'a'i kemzi yiMesil — asha, zeymikniuy, zeyemkeney.

Scene 12 of 25

[PICTURE: The words of God's promise floating above the valley like a banner of light: "I WILL MAKE BREATH ENTER YOU, AND YOU WILL COME TO LIFE." Below, the bones still lie motionless, but the promise hangs above them — the guarantee of what is to come. Ezekiel speaks these words with his face lifted upward, channeling heaven's promise into earth's graveyard. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"This is what the Sovereign LORD says to these bones: I will make breath enter you, and you will come to life. I will attach tendons to you and make flesh come upon you and cover you with skin; I will put breath in you, and you will come to life. Then you will know that I am the LORD." God's promise is detailed and sequential. He doesn't just say "you'll live" — He describes the process: tendons first (internal structure), then flesh (substance), then skin (covering), and finally breath (life itself). This mirrors creation in Genesis where God formed man from dust, shaped him, and then breathed life into him. God is saying: "I will re-create what death has destroyed. I will rebuild from scratch what has been completely demolished. I will reverse the process of death step by step." And the purpose? "Then you will KNOW that I am the LORD." Resurrection is not just about getting life back — it's about knowing God. When you see God bring life to something completely dead, you KNOW Him in a way you never could otherwise.

"□□□ □□□□ □□□□ □□□□□ □□□ □□□□ □□□□ □□□□□□ □□□ □□ □□□□□ □□ □□□□ □□□ □□□□□□□ □□ □□□□□□ □□□□□ □□□□□□ □□ — □□□□ □□□□□□ □□□□ □□ □□□□□ □□ □□□□ □□□ □□ □□□□ □□□□ □□□□□ □□□□" □□□ □□□□ □□□□□□ □□□□□ □□□ "□□□□□ □□□" □□□ □□□□□ — □□□ □□□□ — □□□□ □□□ (□□□□ □□□)□ □□□□ □□ (□□□□)□ □□□□ □□□□ (□□□)□ □□ □□□□□ □□□□ (□□□□ □□□)□ □□ □□ □□□□□ □□□□ □□ □□□

□□ □□□□□ □□□□□ □□□□ □□□□ □□□□□ □□□□□□ □□□□ □□□ — "□□ □□□□ □□□□ □□□□ □□□ □□□□ □□□□ □□ □□□ □□□□ □□□□ □□□ □□□ □□ □□□ □□□□ □□□□ □□□" □□□ □□? "□□□ □□ □□□□ □□□□ □□□□□ □□□□" □□□□ □□□□ □□□□ □□□ □□□□□ — □□□□ □□□□ □□□ □□□□ □□□□□ □□□ □□□□ □□□□ □□ □□□ □□□□ □□□□ □□□□ □□□□□□ □□□□□

Li'ul Amlak ni'izen a'its'mti kemzi yibil: tinfas abaKhatikin ke'itu iye kitinebra dima iKhin. Jimat kiteHaHzeKin siga kelibseKin biqorbet kishfineKin iye — tinfas abaKhatikin kigebir iye kitinebra dima iKhin. Shi'u ane Amlak miwKhaney kitifliTa iKhin. Tesfa Amlak zirizirawiin sigumawin iyu.

Scene 13 of 25

[PICTURE: The entire valley erupting with movement — bones rattling, shaking, vibrating across the ground toward each other. Dust rises from the ground as femurs seek their matching tibias, vertebrae stack upon vertebrae, ribs find their sternums. The sound is thunderous — a great rattling, clicking, clacking noise that fills the entire valley. Ezekiel watches in stunned amazement. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"And as I was prophesying, there was a noise, a rattling sound, and the bones came together, bone to bone." The moment Ezekiel spoke God's word, something extraordinary happened. A SOUND. After years — perhaps centuries — of silence in this valley of death, suddenly there was noise. A rattling. A clicking. A clacking. The sound of thousands of bones moving across dry ground, seeking their matches. Femur found tibia. Vertebra stacked upon vertebra. Ribs reconnected to sternum. Skulls reunited with spines. Imagine the sound — like thunder made of clicking bones, rolling across the valley floor. This was not gentle or quiet. This was violent, dramatic, unmistakable. When God's word goes forth, it does not return empty. It accomplishes what He sends it to do. The word of God has creative power — it spoke the universe into existence, and here it speaks dead bones into reconnection. Notice: Ezekiel didn't move the bones. He didn't arrange them. He simply spoke, and the word did the work. Your job is to speak God's word. The power is in the word itself, not in you.

"□□□ □□□ □□□ □□□□□ □□□ □□□□□□□ □□□□□ □□ □□□□□ □□□ □□ □□□□" □□□□□ □□ □□□□ □□□□□ □□□ □□□ □□□ □□□□□ □□□□ □□□ □□□□ — □□□□□ □□□□ — □□ □□□ □□□ □□□ □□ □□□□□ □□□ □□□□ □□□□□□□ □□□□□ □□□□□□ □□□□ □□□□□ □□ □□□ □□□ □□ □□□□□□ □□□□ □□□□ □□□ □□□ □□□ □□□ □□□ □□□□ □□ □□ □□□□ □□ □□□ □□

□□ □□□□ □□□□□□ □□□□ □□□ □□ □□□□ □□ □□ □□□□□□ □□□□□□ □□ □□ □□□□□□ □□ □□□ □□□ — □□ □□□ □□□ □□□□ □□□□□□□ □□□□□□ □□□□□□ □□ □□□□ □□ □□□ □□ □□□ □□□□□□□□ □□□□□□ □□□□□□ □□□□□□□ □□□□ □□ □□□□ □□ □□□□ □□ □□□□□□□□ □□□□ □□□□ □□□□□□ □□ □□□□ □□□ □□□ □□□ — □□□□□□ □□ □□□ □□□□□□ □□□ □□ □□□□□□ □□□□□□ □□ □□□□□□□ □□□□□□ □□□□□□□ — □□□□□□ □□□□□□□ □□□□□□□□□□□□ □□□□□□□□□ □□□□ □□□ □□ □□ □□□ □□□□

Kinebi keleKhu dimts'i tesmi'e, dimts'i minqiTqaT, a'its'mti dima te'aKhaKheba ats'mi nab ats'mu. Hizqi'el qal Amlak zitezarebe himot fluy neger tefets'me. DIMTS'I. DiHri ametat — minalbat zemenat — nay siqita abzi sheleqo mot bidingit dimts'i nebere. MinqiTqaT. Mits'qat. Minqinaq.

Scene 14 of 25

[PICTURE: The bones now connected as full skeletons, and tendons — shown as red-pink cords — wrapping around joints, connecting bone to bone. Then flesh — muscle tissue in layers of red and pink — growing over the frameworks. Bodies are being rebuilt from the inside out. The process is visible and miraculous — like watching creation happen in fast-forward. Ezekiel watches with his hand over his mouth in awe. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"I looked, and tendons and flesh appeared on them." After the bones reconnected, the rebuilding continued. Tendons — the strong cords that connect muscle to bone — appeared first, wrapping around joints, creating structure and connection. Then flesh — muscle tissue, organs, blood vessels — grew over the frameworks like clay being shaped on a potter's wheel. This was creation happening in real-time before Ezekiel's eyes. God was rebuilding destroyed bodies from the inside out — first the framework, then the connections, then the substance. This is how God often restores: He starts with structure (putting pieces back together), then builds connection (relationships, purpose, meaning), then adds substance (fullness, depth, strength). If God is restoring something in your life, be patient with the process. He works from the inside out, from the foundation up. The visible fullness comes last, but every invisible step is essential. You may not see the tendons yet, but God is working.

"□□□□ □□□□ □□□ □□ □□ □□□□□ □□□□□" □□□□□ □□□ □□□□□□ □□□□ □□□□ □□□ — □□□ □□ □□□ □□□□□ □□□□□ □□□□ — □□□ □□□□ □□ □□□□ □□□ □□□ □□□□□□ □□□□ □□□□ □□□□□ □□□□ □□ — □□□□ □□□□ □□□ □□□□ □□ — □□ □□□ □□□ □□ □□□ □□ □□□ □□□ □□□□ □□□□ □□ □□ □□□ □□□□ □□□□□ □□ □□□□ □□□□ □□□□ □□□□ □□□□ □□□□ □□ □□

□□□ □□ □□□ □□□□ □□□□ □□□ — □□□ □□□ □□□□ □□□□ □□□□ □□□□□ □□□□ □□□ □□ □□□ □□□□ — □□□□ □□□□ (□□□□ □□□□ □□□□)□ □□□□ □□□ □□□□ (□□□□□□□□ □□□□ □□□□)□ □□□□ □□□□ □□□□ (□□□□□ □□□□ □□□□)□ □□□□ □□ □□□□□ □□ □□□ □□□□ □□ □□□□ □□ □□□ □□□□□ □□ □□□ □□ □□□ □□ □□□□ □□□□ □□□□□ □□□ □□□□ □□ □□□□□ □□□□ □□□ □□□ □□□ □□□□ □□□ □□□□ □□□ □□□ □□ □□□□□ □□□□ □□□ □□□□ □□□□ □□□

TemetKu jimatn sigan dima ab li'ili'an tere'aye. A'its'mti diHri mite'issar mihinats' qets'ele. Jimat — chwada nab ats'mi zateHaHzu birtu'at geemdat — qidem tere'ayu ab ma'its'er gemed gemed teTiqlilom qirTs'in rikbin yifeTru. DiHri'u siga — chwada, akalat siga, sir'ate dem — ab li'ili qirTs'i kem ts'efHi ab ganta shekla ziqrets' abeye.

Scene 15 of 25

[PICTURE: Complete human bodies lying on the valley floor — fully formed with skin, features, even hair — but their eyes are closed, their chests are still, their bodies are motionless. They look like sleeping people, perfectly formed but with NO BREATH. The valley is now filled with thousands of complete but lifeless bodies. The atmosphere is eerie — so close to life yet still fully dead. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"And skin covered them, but there was NO BREATH in them." This is the most haunting moment in the vision. The bodies are now complete — skin, flesh, tendons, bones all perfectly assembled. They LOOK alive. They have every appearance of life. But they are still dead. No breath. No heartbeat. No consciousness. No life. They are beautifully formed corpses. This reveals something profound: structure alone is not enough. You can have all the right pieces in place — the right programs, the right organization, the right appearance — and still be dead. Many churches look alive from the outside: beautiful buildings, polished services, talented people. But there is no breath — no Spirit — no genuine supernatural life. Many people look spiritually alive: they attend services, know the right words, perform the right actions. But inside there is no breath — no living relationship with God, no inner transformation, no spiritual power. Form without Spirit is a decorated corpse. The body was rebuilt, but it needed something more — something only God could give.

"□□□□ □□□□ □□□ □□□□ □□□□□□□□□" □□ □□ □□□ □□□□ □□□□ □□□ □□□ □□ □□ □□□ □□ — □□□□□ □□□ □□□□ □□□□□ □□ □□□□ □□□□□□ □□□□ □□□□□ □□ □□ □□□□ □□□□ □□□□□ □□□ □□ □□□□ □□□□ □□□□ □□□□ □□ □□ □□□□ □□□□ □□□□ □□□□ □□□□ □□□□ □□□□ □□□ □□□□ □□□□ □□ □□□ □□□ □□□□ — □□□ □□□ □□□□□□□□ □□ □□□ □□□□ □□

□□□ □□□□□ □□□□ — □□□ □□□□□ □□□ □□□□ □□□ □□□□ — □□□ □□ □□□□ □□□□ □□□□ □□□□□□□□ □□ □□□ □□□□ □□□□ — □□□ □□□□ □□□ □□□□□□□ □□□ □□□□ □□□ □□□□ □□□ — □□□□ □□□ — □□□ □□□ □□□□ □□□□ □□□□ □□□□ □□□ □□□□□ □□□□ □□□□ — □□□□□□ □□□□□ □□□ □□□ □□□□□ □□□ □□□□□ □□□□□ □□□ □□□ □□□□ □□□ — □□□ □□□□ □□ □□□□ □□□□ □□□□ □□□ □□□□ □□□□□ □□□ □□□□ □□□ □□□□ □□□ □□□□□□ □□ □□□

Qorbet shefenen ginake tinfas ayneberenin. Izi ab ra'iy zibezHe ziribish himot iyu. Siga Hiji milu'e iyu — qorbet, siga, jimat, a'its'mti kulu bifits'um te'aKhaKhibu. Hiyawat yimislu. Kulu nay hiyiwet tiri'it aleom. Ginake gena miwtat iyom. Tinfas yelen. Nay libi harmat yelen. NiqHat yelen. Hiyiwet yelen.

Scene 16 of 25

[PICTURE: God speaking again to Ezekiel, but this time the command is different — He points not to the bones/bodies but to the sky, to the four directions where wind swirls. "PROPHESY TO THE BREATH!" The command is even more extraordinary — speaking not to physical objects but to the invisible wind/Spirit itself. Ezekiel turns from the bodies to face the heavens. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"Then he said to me, 'Prophesy to the breath; prophesy, son of man, and say to it...'" God gives a second command — and this one is even more remarkable than the first. The first time, Ezekiel prophesied to bones — at least he could see them. Now God tells him to prophesy to the BREATH. The Hebrew word "ruach" means breath, wind, AND Spirit — all three simultaneously. God is telling Ezekiel to call the Spirit of God Himself to come and animate these bodies. The structure is complete but lifeless. Only the Spirit can give life. This reveals God's two-part process of restoration: first the Word rebuilds the structure, then the Spirit brings the life. You need both. The Word without the Spirit creates dead orthodoxy — correct but lifeless religion. The Spirit without the Word creates wild chaos — powerful but directionless experience. But Word AND Spirit together — that creates resurrection. That creates the church. That creates genuine transformation.

"□□□□ □□□ '□□□□□ □□□ — □□□ □□ □□ □□□□□ □□ □□□□...'" □□□□ □□□□ □□□□ □□□ — □□ □□ □□□ □□□□ □□□ □□□ □□□ □□□□ □□ □□□□□ □□□□□□ □□□□ — □□□□ □□□□□ □□□□ □□□□ □□ □□□□ □□□□□ □□□ □□□□□ □□ □□□□□□ □□ "□□□" □□□□□ □□□□ □□□□ □□□ □□ — □□□□□ □□□□□□ □□□□ □□□□□□ □□□ □□ □□□□ □□ □□□□ □□□□ □□□ □□□□ □□□□ □□□□□ □□□ □□□ □□□ □□□□ □□□□ □□□ □□□□ □□□ □□ □□□□ □□□ □□□□□ □□ □□ □□□□ □□□-□□□ □□□ □□□□ □□□□ — □□□ □□ □□□

[illegible]

DiHri'u beleni 'nitinfas tenebe — tenebe wedi seb nitinfas dima tezareba...' Amlak kal'ay ti'izaz yihib — izi dima kabti qedamay ziyada fluy iyu. Qedamay gize Hizqi'el ni'a'its'mti tenebeye — biwiHidu kiri'iyen yiKh'il nebere. Hiji Amlak nitinfas kinebi yinegro. Nay Ibraysiti qal "Ru'aKh" tinfas, nifas, Menfes malet iya — selesti'u biHansab.

Scene 17 of 25

[PICTURE: Ezekiel with arms stretched wide toward the four cardinal directions as mighty winds blow from north, south, east, and west — converging on the valley. The winds are shown as powerful spiraling currents of air with golden-white light woven through them. "COME, BREATH, FROM THE FOUR WINDS!" His robes whip in the supernatural gale. The four winds carry the very breath of God. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"'Come, breath, from the four winds and breathe into these slain, that they may live.'" Ezekiel calls the breath/Spirit from the four winds — from every direction, from the fullness of creation, from the totality of God's presence that fills heaven and earth. "The four winds" represents completeness, universality — the Spirit is not limited to one direction or one source. He fills all things, and He can come from anywhere to bring life to anything. Notice Ezekiel is calling the Spirit to breathe into "the slain" — not the sick, not the sleeping, but the SLAIN. People who were killed. People violently cut down. This is not about healing or resuscitation — this is about resurrection of the violently dead. Whatever killed your hope, whatever slaughtered your dreams, whatever destroyed your faith — God's Spirit can breathe life back into it. He is not intimidated by how death came. He is not limited by the violence of the destruction. From all four directions, His breath comes to give life.

"'□ □□□□ □□ □□□□□ □□□□ □ □□ □□□ □□□□ □□□□ □□□□□'" □□□□□ □□□□□/□□□□ □□ □□□□□ □□□□ □□□□ — □□ □□ □□□□□ □□ □□□□ □□□□□ □□ □□□□□ □□□ □□□□ □□□□ □□□□ □□□□□ "□□□□□ □□□□" □□□□□□ □□□□□□ □□□□ — □□□□ □□□ □□□□ □□ □□ □□□ □□□□□□□□□ □□ □□□ □□□□ □□ □□□ □□ □□ □□□□ □□□ □□□□ □□□□ □□□□ □□□□□ □□□□□ □□□□□ □□ "□□□□" □□□□□ □□ □□□□ □□□□□□ — □□ □□□□ □□□□□ □□ □□□□ □□□□ — □□ □□□□□ □□□□ □□□□□ □□□□ □□□□□

[illegible]

Nu tinfas kab arba'iti nifasat nu ab izom qitulat tenifsu kinebru. Hizqi'el nitinfas/Menfes kab arba'iti nifasat yits'u'e — kab kulu anfet, kab miliat fiiTret, kab milu'enet hilawe Amlak semayin midrin zimel'e. "Arba'iti nifasat" milu'enet, alemawinet yiwkil — Menfes biHade anfet wey Hade minCHi aytegedeben.

Scene 18 of 25

[PICTURE: The dramatic moment of resurrection — breath entering the bodies as visible streams of golden-white light flowing into their nostrils and mouths. Eyes flying open. Chests expanding with first breaths. Hands clenching. Bodies rising from the ground. Faces showing the shock and wonder of returning to life. Color flooding into grey skin. The valley transforming from a morgue into a miracle. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"So I prophesied as he commanded me, and breath entered them; they came to life and stood up on their feet." It happened. The impossible happened. Breath — the Spirit of God — entered those perfectly formed but lifeless bodies, and they LIVED. Eyes opened. Lungs expanded. Hearts beat. Blood flowed. Consciousness returned. And they didn't just twitch or stir — they STOOD UP. They rose to their feet. They went from lying dead on the ground to standing upright in resurrection power. This is what God's Spirit does. He doesn't just give a slight improvement or a partial recovery. He gives FULL LIFE. Standing-on-your-feet, eyes-wide-open, breathing-deep, fully-alive LIFE. When God resurrects something, He doesn't do it halfway. He doesn't bring you to a place of merely surviving. He brings you to standing — upright, strong, ready to move forward. Whatever dead thing God breathes on in your life will not merely survive — it will stand. It will live. It will be fully, gloriously, undeniably alive.

"□□ □□□□□ □□ □□□□ □□□□ □□□□ □□□ — □□□□ □□ □□ □□□□□ □□ □□ □□□" □□□ □□□□□ □□□ □□□□ — □□□□ □□□□ — □□□ □□□□ □□□ □□□ □□□□ □□□□□ □□ □□□ □□ □□□□ □□□□ □□□□□ □□□□ □□□□ □□ □□□□ □□ □□□□ □□□□ □□□□□ □□□□□□ □□ □□□□□ □□□ □□□□□ — □□ □□□ □□ □□□□□ □□□□□ □□ □□□ □□□ □□ □□□□ □□ □□□ □□□□ □□ □□□ □□ □□□ □□□ □□□□ □□□□ □□□□ □□ □□□ □□□ □□□□□ □□ □□□□ □□□□ □□□

□□□□□□ □□□ □□□□ □□□□ □□-□□□□□-□□-□□□□□ □□□□-□□□□□□ □□□□□-□□□□□□□□□ □□□□-□□□ □□□□□ □□□□ □□ □□□ □□ □□□□ □□□ □□□□□□□ □□□ □□ □□□□ □□ □□□□□□□□ □□ □□ □□□ □□□□□ — □□ □□□□□ □□□□□ □□□□□ □□□□□ □□□□ □□ □□□□□ □□□□ □□□□ □□□□□ □□□ □□□ □□□ □□□ □□□□□□ — □□ □□□ □□□ □□□□ □□□ □□□□□ □□□□□ □□□□□□□ □□□ □□□□ □□□

Kem zi'azezeni dima tenebeKhu tinfas abom atewe — hiyawat konu ab a'igarom dima dew belu. Kone. Zeykeal kone. Tinfas — Menfes Amlak — netom bifits'um ziqomu ginake hiyiwet zeybilom siga atewe dima neberu. A'inti teKhefta. Sanbi'u gefeHe. Libi hareme. Dem fesese. NiqHat temelise.

Scene 19 of 25

[PICTURE: A VAST ARMY standing in the valley — thousands upon thousands of resurrected people, strong and alive, standing in formation. Where moments ago there were only scattered bones, now there is an enormous, powerful, living army. Their faces show strength, purpose, and vitality. The valley that was full of death is now overflowing with life. Ezekiel stands before them in amazement at the complete transformation. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"A vast army." The text says they stood up as a "vast army" — not a handful of survivors, not a small group of the partially restored, but a VAST ARMY. Exceedingly great. Enormous. Powerful. What was once a valley of individual scattered bones was now a unified, organized, purposeful fighting force. This is the scale of God's resurrection power. He doesn't just bring back a few — He brings back multitudes. He doesn't just restore individuals — He creates an army. He doesn't just give survival — He gives strength, purpose, unity, and power. The transformation is total: from death to life, from scattered to unified, from helpless to powerful, from hopeless to purposeful. This is what happens when God's word and Spirit work together. The result is not merely alive people lying around — it's a vast army standing ready for purpose. God never resurrects without purpose. He doesn't bring things to life just to exist — He brings them to life to SERVE, to FIGHT, to ADVANCE His kingdom.

"□□ □□□□ □□□ □□ □□□□□□" □□□ □□ "□□ □□□□" □□ □□ □□□ □□□ — □□□ □□□□ □□□□□ □□□□ □□□ □□□□ □□□□□ □□□□□ □□ □□□□□ □□□ □□□ □□□□ □□□□ □□ □□ □□□□□ □□□ □□□□□ □□□ □□□□ □□ □□ □□□□ □□□□□□ □□□ □□□ □□ □□□ □□□ □□□□ □□ □□ □□□□ □□□ □□□□ □□□ □□□ □□□ □□□ □□□□□□ — □□□□ □□□□□ □□□ □□□ □□□ □□□□□□ — □□□□ □□□□□ □□□□ □□□ □□□□□ — □□□□□ □□□□ □□□□□ □□□ □□□□

□□□ □□□ □□ — □□ □□ □□ □□□□□ □□ □□□□ □□ □□□□□ □□ □□□ □□ □□□□ □□ □□□ □□□□ □□ □□□ □□□□ □□□ □□□□□ □□□□ □□□□□ □□ □□□□ □□□□ □□ □□□ □□□□ □□□□ □□□ □□□□□ □□□ □□□□ — □□□□ □□□ □□ □□□□ □□ □□□ □□□ □□□□ □□□ □□□ □□□ □□□□□□□□□ □□□□□ □□□ □□□□ □□ □□□□ □□□□□□ — □□□□□□□□ □□□□□□ □□□□□ □□□□□ □□ □□□□ □□□□□

Abi serawit aziyu abi serawit. Ts'Huf kem "abi serawit" dew kem zibelu yibil — Hidet zideHanu zeykonu, ni'ishto gujile kefiliom zitemelsu zeykonu, ABI SERAWIT. Aziyu abi. Gizuf. Hayal. Hade gize zitebetene wilqe a'its'mti sheleqo zinebere Hiji Hade zikone, zitewedebe, elama zelewo nay wig'e Hayli nebere.

Scene 20 of 25

[PICTURE: God explaining the vision to Ezekiel — a split image showing the bones on one side and the nation of Israel in exile on the other, with connecting lines between them. The bones represent Israel. The valley represents their exile. The resurrection represents their future restoration. God's hand draws the connection for Ezekiel to understand. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"Then he said to me: 'Son of man, these bones are the whole house of Israel.'" Now God explains the vision. The bones are not random dead people — they represent the entire nation of Israel in exile. Every scattered bone is a displaced family. Every disconnected skeleton is a broken community. The valley of death is the exile itself — the place where national identity, religious practice, and communal hope had all died. God is saying: "What you just witnessed — that impossible resurrection — that is what I am going to do for My people." The vision is both literal and spiritual. Literally, God would bring Israel back from exile, restore them to their land, rebuild their temple, reestablish their nation. Spiritually, God reveals that He specializes in restoring what seems permanently destroyed. He is the God who brings nations back from death. He is the God who reassembles scattered communities. He is the God who breathes purpose into purposeless existence. No exile is permanent when God speaks.

"□□□□ □□□ '□□ □□ □□□ □□□□□ □□□ □□ □□□□□ □□□□'" □□ □□□□ □□□□ □□□□□ □□□□□ □□ □□□□ □□□ □□□□□ — □□□ □□□ □□□□□ □□ □□□ □□□□□ □□□ □□□ □□□□□ □□□ □□□□□□ □□□ □□□ □□□ □□□ □□□□□□ □□□ □□□□□ □□□□ □□□ □□□ □□ □□□ □□□ □□ — □□□□ □□□□□ □□□□□□ □□□□ □□ □□□□ □□□ □□ □□□□ □□□ □□□□ □□□ — "□□ □□□□□ — □□ □□□□□ □□□□ — □□□□□ □□□□ □□□□ □□□" □□□ □□

□□□□ □□□□□□ □□□ □□□ □□□ □□□□ □□□□□□ □□ □□□ □□□□□ □□ □□□□ □□□□□ □□ □□□□□ □□□□ □□□□□ □□□□ □□□□ □□□ □□□□ □□□□□ □□□□ □□□□□□ □□□□ □□□□ □□□□□ □□ □□□□ □□□□□ □□□□ □□ □□ □□□□ □□□□ □□□ □□□□□ □□□□□ □□□□□ □□□□ □□□ □□ □□□ □□□□ □□□ □□□ □□□□ □□□□ □□□ □□□□ □□ □□□□ □□□ □□□ □□□ □□□□□□

DiHri'u beleni 'wedi seb izen a'its'mti milu'e bet Israel iyen.' Hiji Amlak nira'iy yigelts'. A'its'mti tera miwtat sebat aykonu'n — milu'e hager Israel ab sidet yiwkilu. Nefsi wekef zitebetene ats'mi zitemezabele sidra iyu. Nefsi wekef zitefelaleye ats'mi tesebabiru maHber iyu. Sheleqo mot sidet ba'ilu iyu.

Scene 21 of 25

[PICTURE: The Israelites in exile speaking their despair — speech bubbles containing their hopeless words: "Our bones are dried up," "Our hope is gone," "We are completely cut off." Their faces are gaunt, their posture defeated. Dark clouds hover above them. This is the emotional reality behind the vision — real people with real despair who have given up completely. Some sit with heads in hands. Others stare blankly. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"They say, 'Our bones are dried up and our hope is gone; we are completely cut off.'" Now we hear the actual words of the people the vision represents. This was not God's assessment of Israel — this was THEIR assessment of themselves. They had declared themselves dead. "Our bones are dried up" — we have no strength left, no vitality, no life force. "Our hope is gone" — we cannot imagine a future, we cannot see past this darkness, we have no expectation that anything will ever change. "We are completely cut off" — cut off from God, from our land, from our identity, from any possibility of restoration. This is despair in its purest form — the point where you stop even wanting to hope because hope itself has become too painful. Perhaps you know this feeling. Perhaps you've been in a place where dreaming seemed cruel because you couldn't imagine those dreams ever becoming reality. God heard these words of despair — and His response was not a lecture on positive thinking. His response was a resurrection.

"□□□ '□□□□□□ □□□ □□□□ □□□ □□□□ □□□□□□'" □□ □□□ □□□□□ □□□ □□□ □□□ □□□□□ □□ □□ □□□□ □□□□ □□ □□□□□ □□□□□□ — □□ □□□□ □□□ □□□□ □□□□ □□□□ □□□ □□□□ □□□□ □□ □□□ □□□□ "□□□□□□ □□□" — □□□ □□□□□□□ □□□□□ □□□□□□□ □□ □□□□ □□□ □□□□□□□□ "□□□□ □□□" — □□□ □□□□□ □□□□□□□ □□ □□□□ □□□□ □□□□

□□□□□□□□ □□ □□□ □□□□ □□□□ □□□□□□□ "□□□□ □□□□□□" — □□ □□□□ □□□□□ □□ □□□□ □□ □□□□□□ □□ □□□ □□□□ □□□□ □□□□□□□ □□ □□□ □□□□ □□ □□□ □□□ □□□ □□ — □□□ □□□ □□□ □□ □□□□□□ □□□□□□'□ □□□□ □□□□□□ □□□□ □□□□□□ □□ □□□□ □□□□ □□□ □□□□□□ □□□□ □□□ □□□□□□ □□ □□□ □□□□□□ □□□ □□□□□□ □□ □□□ □□□□□□ □□□□□□□□ □□□□□□ □□□□ □□□ □□ □□□ □□□□ □□□ □□□ — □□□ □□ □□□□□□ □□□□ □□□□ □□□□□□□□ □□□ □□□□ □□□□

Yiblu 'a'its'mtna neqiTs'u tesfana Tefi'u bimlu'e teqoriTs'na.' Hiji ra'iy ziwkilom sebat Haqenya qalat nismi'e. Izi nay Amlak gimgema nay Israel ayneberem — nay ba'ilom geza'e ri'isom gimgema nebere. Geza'e ri'isom miwtat kem zikonu awju. "A'its'mtna neqiTs'u" — Hayli ayterefena'n hiyawnet ayterefena'n nay hiyiwet Hayli ayterefena'n.

Scene 22 of 25

[PICTURE: Graves opening from below — stone slabs rolling away, earth splitting open — and people rising from within, reaching upward toward God's light. God's hands reach down from above toward the rising people. "I WILL OPEN YOUR GRAVES AND BRING YOU UP." The image shows both literal graves and metaphorical ones — exile, despair, hopelessness all breaking open as God's power reaches down. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"'Therefore prophesy and say to them: This is what the Sovereign LORD says: My people, I am going to open your graves and bring you up from them; I will bring you back to the land of Israel.'" God's response to their despair is not comfort — it's action. He doesn't say "don't feel bad." He says "I'm going to open your graves." The imagery is powerful: they have buried themselves in despair, and God is going to dig them out. They have resigned themselves to death, and God is going to pull them up. They have accepted the grave as their final home, and God says "NO — this grave cannot hold you." Whatever has buried you — grief, addiction, abuse, failure, shame, depression — God says "I am going to open that grave." It's not a suggestion or a possibility — it's a declaration. "I am going to." The sovereign God who cannot be stopped has decided to open your grave. No grave is deep enough to prevent His reach. No burial is permanent when God decides to resurrect.

"'□□□ □□□ □□□ □□□ □□□□ □□□ □□□□ □□□□ □□□□□□ □□□□ □□□ □□□□□□ □□ — □□ □□□ □□□□□ □□□□□□ □□□'" □□□□ □□□□□ □□□ □□□□ □□□□□ □□□□□ — □□□□ □□□ "□□□ □□□□□□□□" □□□□□□ "□□□□□□ □□□□ □□" □□□□ □□□ □□□ □□ — □□□ □□□□ □□ □□□ □□□□ □□□□ □□□□ □□□□□ □□□ □□□ □□□□□ □□□□ □□□□□ □□□□ □□□ □□□□ □□ □□ □□□□□ □□□□ □□□□□ □□□□ "□□□□ — □□ □□□□ □□□□

□□□□□□□" □□□□ □□□□□ □□□ □□□ — □□□□ □□□□ □□□□ □□□□□ □□□□□ □□□□ — □□□□ "□□ □□□□ □□□□ □□" □□□□ □□□ □□ □□□□ □□□□□ — □□□ □□□ "□□□□ □□□" □□□□ □□□□□ □□ □□□□ □□□□□ □□□□ □□□□ □□□ □□□□ □□□ □□□□ □□□□ □□□ □□□□□□ □□□□ □□□□□ □□ □□□□ □□□ □□□ □□□ □□□□□□

Slezi tenebe belom li'ul Amlak kemzi yibil: hizbey meqabirKum kiKhefto kab'u keli'ileKum iye — nab midri Israel kimelseKum iye. NitesfamiquraTsom melsi Amlak mits'inina'e aykonen — tegbar iyu. "Himaq aytisamaekum" aybilin. "MeqabirKum kiKhefto iye" yibil. Misli Hayal iyu.

Scene 23 of 25

[PICTURE: God's Spirit — shown as a dove of light and flowing streams of golden wind — descending into the hearts of people. Their dead, grey hearts are transforming into vibrant, beating, red hearts. "I WILL PUT MY SPIRIT IN YOU AND YOU WILL LIVE." The transformation is internal — from spiritual death to spiritual life, from empty to filled, from powerless to empowered. Light radiates from within each person. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"'I will put my Spirit in you and you will live.'" This is the KEY to the entire vision — and the key to all genuine spiritual life. God says the ultimate solution is not external restoration but INTERNAL transformation. It's not about putting you back in your land (external circumstances). It's about putting His Spirit IN YOU (internal reality). You can change your location without changing your heart. You can rearrange your circumstances without being truly alive inside. But when God puts His Spirit in you, EVERYTHING changes from the inside out. This promise goes beyond Israel's physical return from exile. This points to the new covenant — the promise that God would give His people new hearts, write His law on their minds, and put His Spirit within them. It points to Pentecost, where the same breath/Spirit that filled the dry bones fell upon the early church. The answer to every dead thing is the same: "I will put My Spirit in you." Not more effort. Not more programs. Not more willpower. My Spirit. In you. Life.

"'□□□□□ □□□□□□ □□□□ □□ □□□□□ □□ □□□□'" □□ □□ □□□ □□□ □□□ □□ — □□ □□ □□□ □□□□□ □□□□ □□□ □□ □□□ □□□□ □□ □□□□□ □□□□ □□ □□□ □□□□ □□□□ □□ □□□ □□□ □□□ □□□□ □□ □□□□ □□□□ (□□ □□□ □□□□) □□□□□□ □□□□ □□□ □□□□ (□□ □□□ □□) □□□ □□□ □□□□□□ □□□ □□□□□ □□□□ □□□ □□□□ □□□ □□□ □□□□□ □□□□□ □□□□□ □□□□ □□□

□□□ □□□□ □□□□ □□□ □□ □□□□ □□ □□□ □□ □□□ □□ □□□ □□□□□ □□ □□□ □□ □□□□ □□□□ □□□□□ □□ □□□ □□□□□ □□ □□□ □□□ □□□□ — □□□□ □□□□ □□□ □□ □□ □□□□ □□ □□ □□□□□□ □□ □□□□□ □□□□ □□ □□□□ □□ □□□□ □□□□□□ □□ □□□□□□ □□□□ — □□□□□ □□□□□ □□□□ □□ □□□□/□□□□ □□ □□□□□ □□ □□□□□□ □□□□□ □□□ □□□ □□□ □□□ □□ □□ — "□□□□□ □□□ □□□□ □□□" □□□ □□□ □□□□□□ □□□ □□□□ □□□□□□ □□□ □□ □□□ □□□ □□□□□□ □□□□□□ □□□□ □□□□□

Menfesey abaKhatKum kinbir iye kitinebru dima iKhum. Izi nay milu'e ra'iy qulfi iyu — nay kulu Haqenya menfesawi hiyiwet qulfi dima iyu. Amlak nay meweda'eta mefitHi nay wets'a'i miHidas zeykone nay wishTi lewTi miwKhanu yibil. Nab midriKha mimilas (nay wets'a'i kunetat) aykonen. Menfesu abaKha miqimaT (nay wishTi Haqi) iyu.

Scene 24 of 25

[PICTURE: A split scene — on the left, the valley of dry bones coming to life (Ezekiel 37); on the right, the upper room at Pentecost with tongues of fire and mighty wind filling the room (Acts 2). Both scenes show the same Spirit/breath/wind bringing life. The connection is unmistakable — the same God, the same Spirit, the same pattern: death transformed into explosive, unstoppable life. East African/Eritrean features. Warm watercolor children's Bible illustration.]

The connection to Pentecost is unmistakable. In Ezekiel's valley: dry bones, breath/Spirit from heaven, a vast army rises. In Acts 2: spiritually dead disciples hiding in fear, a rushing mighty WIND (same Hebrew word — ruach), and a church is born that turns the world upside down. The pattern is identical: death □ Word □ Spirit □ Life □ Army/Church. The dry bones came alive and became a vast army. The fearful disciples came alive and became the unstoppable church. In both cases, it was the breath/Spirit of God that made the difference. Not human planning. Not better programs. Not stronger willpower. The Spirit fell, and death became life. This is God's pattern throughout history: He finds dead things and breathes on them. He finds hopeless situations and speaks His word into them. He finds scattered people and unifies them by His Spirit. And every time — EVERY time — the result is the same: life, power, purpose, unity, and an unstoppable advance of His kingdom.

□□ □□□□□□ □□ □□□ □□□□□□ □□□ □□ □□□ □□□□□ — □□□□ □□□□□□ □□ □□□ □□□□/□□□□□ □□ □□□□ □□□□□□ □□ □□□ □□□□□ 2 — □□□□ □□□□□ □□□□□ □□□□ □□ □□□□□□ □□□□ □□□ □□□ (□□ □□ □□□□□□ □□ — □□□)□ □□□ □□□□ □□□□ □□ □□□□□□ □□□□□ □□□□ □□ □□ — □□ □ □□ □ □□□□ □ □□□□ □ □□□□/□□ □□□□□□□□ □□□□ □□□□□ □□□□ □□ □□ □□□□ □□□ □□□□ □□ □□□□□ □□□□ □□ □□□□□ □□ □□□□□□ □□□ □□

□□□□ □□□□/□□□□ □□□□ □□□□ □□□□ □□□ □□ □□ □□□ □□□□□□ □□□ □□□□ □□□□□□ □□□□□ □□ □□□ □□□ □□□□□□ □□□□ □□□ □□ □□ □□□□ □□□ □□ □□ □□□□ □□□□ □□ □□□ □□□ □□ — □□□□ □□□□ □□□□ □□□□□□□□ □□□ □□□□ □□□□ □□□□ □□ □□□□ □□□□□ □□□□□ □□□ □□□□ □□□□□ □□□□□□ □□ □□ — □□ □□ — □□□□ □□ □□ — □□□□□ □□□□ □□□□ □□□□□ □□□□□ □□ □□□□□ □□□□□

Mis PenTeqosTe zelo rikib zeyeTeraTir iyu. Ab sheleqo Hizqi'el — niquTs'at a'its'mti, kab semay tinfas/Menfes, abi serawit yitinis'e. Ab Gibri Hawaryat 2 — bifirhri teHabi'om bimenfes miwtat deqe mezamurti, birtu'e Hayal nifas (Hade nay Ibraysiti qal — Ru'aKh), alem gilibT tigebir bete kristiyan tiwled. Agebab Hade iyu — mot qal Menfes hiyiwet serawit/bete kristiyan.

Scene 25 of 25

[PICTURE: A teenager sitting in their room, looking at different areas of their life represented as small valleys around them — each containing "dry bones" labeled: dead dream, broken friendship, lost faith, failed goal, family pain. God's Spirit hovers above as golden light, ready to breathe into whichever valley they invite Him into. The teen's face shows dawning hope — nothing is too dead for God. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Application: What "dry bones" in your life need God's breath? Nothing is too dead for God. Take a moment to honestly identify the valleys of dry bones in your own life. Maybe it's a dream that died — something you once hoped for that now seems impossibly distant. Maybe it's a relationship that's been dead so long you've stopped hoping it could be restored. Maybe it's your own faith — once alive and passionate but now dry, brittle, going through the motions. Maybe it's your sense of purpose — you feel cut off, scattered, like disconnected bones with no idea how to come together. Here is the truth that Ezekiel's vision declares: NOTHING is too dead for God. Not your marriage. Not your family. Not your church. Not your community. Not your nation. Not your faith. Not your dream. Not your hope. If God can take bones that have been dead for centuries and make them a vast army, He can breathe on your situation too. Your job is Ezekiel's job: speak God's word into the dead place. Believe that God alone knows what can live. And ask the Spirit to come — from the four winds — and BREATHE.

□□□□ — □□ □□□□□ □□□□ □□□□ □□□□□ "□□□□ □□□□□" □□□□ □□□? □□□□□ □□□□ □□□ □□□ □□□□ □□ □□□□□ □□ □□□□ □□□□□ □□□□□ □□□□□ □□□□□ □□□ □□□□ □□□□□ □□□ □□□ — □□ □□ □□□□□ □□□□□ □□ □□□□□ □□□□ □□□□□ □□□□□ □□□ □□ □□□ □□□□ □□□ □□□□

□□□□□ □□□□□ □□□□□ □□□ □□□□ □□□□□ — □□ □□ □□□□ □□□□□ □□□□ □□ □□□□ □□□□ □□□□□ □□□□ □□□□□ □□□□□ □□ □□□ □□□□□ — □□□□□□ □□□□□□ □□□□ □□□□ □□ □□□□ □□□□□ □□□□□□ □□□□□ □□□□□ □□□ □□□□□□ □□□ □□□□□ □□□□ □□ □□□ □□ — □□□□□ □□□□ □□□ □□□ □□□□ □□□□ □□□□□□ □□□□ □□□□□□ □□ □□□□□□□ □□□□□□ □□□□□ □□□□□□ □□□□ □□□□□□ □□□□□ □□□□□□ □□□□ □□□□□□ □□□□ □□□□□ □□□ □□□□□ □□ □□□□ □□□□ □□ □□□□ □□ □□□□□'□□ □□□□□ □□□□□ □□□□ □□ □□□□□ □□□ □□ — □□ □□□□ □□ □□□ □□ □□□□□ □□□□ □□□ □□□□ □□□□ □□ □□□□ □□□□ □□□□ □□□□ □□□ — □□ □□□□□ □□□□ — □□□□□□

Tegbar — ab hiyiwetiKa tinfas Amlak zedliyen "niquTs'at a'its'mti" intay iyen? NiAmlak ziKhebdo zimote neger yelen. Ab hiyiwetiKa nay niquTs'at a'its'mti sheleqotat biqin'ina nimiflay himot wised. Minalbat zimote Hilmi — Hade gize titesfew zinberKa Hiji zeykeal zireHaqe ziMesil. Minalbat newih gize zimote kimelese tesfa migbar zigedefKa zimdna.

The Moral of the Story

English: Nothing is too dead for God. When God asked Ezekiel "Can these bones live?" the only right answer was "Sovereign Lord, you alone know." God's word rebuilds structure, and God's Spirit brings life. Together, they can resurrect anything — dead nations, dead churches, dead relationships, dead dreams, dead faith. You are never too far gone, never too dry, never too scattered for God's breath to reach you. When you face impossible situations, don't look at the bones — look at the God who speaks to bones. Speak His word into dead places. Invite His Spirit to breathe. And watch what was dead become a vast army of life and purpose.

Tigrinya: □□□□□ □□□□ □□□ □□□ □□□□ □□□□ □□□□□□ "□□□ □□□□□ □□□□ □□□□'□?" □□ □□□ □□□ □□□ □□□ "□□□ □□□□ □□□ □□□ □□ □□□□" □□□ □□□□ □□ □□□□ □□□ □□□□ □□□□ □□□□ □□ □□□□ □□□□□ □□□□□ □□□ □□□ □□□□□ □□□□ — □□□□ □□□□□ □□□□ □□□□ □□□□□□□□ □□□□ □□□□□□□ □□□□ □□□□□□ □□□□ □□□□□ □□□□ □□□□ □□□ □□□□□□□ □□□□ □□□□ □□□ □□□□□□□ □□□□ □□□□ □□□□□ □□□□ □□□□ □□□□□□ □□□□□□□ □□□□□ □□□□ □□ □□□□ □□□□□ □□□□□ — □□□□□□ □□□□ □□□□ □□□ □□ □□ □□□□ □□ □□□□□ □□□□ □□□□□ □□□□□ □□□ □□ □□□□ □□□□□ □□□□ □□□□ □□□□□

Key Verse - Ezekiel 37:3: "He asked me, 'Son of man, can these bones live?' I said, 'Sovereign LORD, you alone know.'"

□□□ □□□ **-** □□□□□ **37:3:** "□□□□ '□□ □□ □□□ □□□□□ □□□□ □□□□'□?' □□□ '□□□ □□□□ □□□ □□□ □□ □□□□□'"

Discussion Questions

1. What feels "dead" in your life right now — a dream, a relationship, your faith, your sense of purpose? Be honest about your own "valley of dry bones." How does it feel to bring that dead thing before God and hear Him ask "Can this live?"

1. □□ □□□□□ □□ "□□□" □□□ □□□□□ □□□□ □□ — □□□□ □□□□□ □□□□□□ □□ □□□ □□□□□? □□□□ □□ □□□ □□□□ "□□□ □□□□ □□□□□" □□□ □□□ □□ □□□ □□□ □□□ □□□□ □□□□□ "□□ □□□□ □□□□'□?" □□□ □□ □□□□ □□□ □□□□□?

2. Why do you think God told Ezekiel to "prophesy to the bones" — to speak to dead things? What is the connection between speaking God's word and seeing dead situations come to life? How can you "prophesy" (speak God's truth) into the dead areas of your own life or the lives of others?

2. □□□□ □□□□□□ "□□□□□□ □□□" — □□□□□ □□□□ □□□□ □□□□□ □□ □□□ □□□□? □□ □□□□ □□□□ □□ □□□□ □□□□ □□□□ □□□ □□□□ □□ □□□ □□□□ □□? □□ □□ □□□ □□□□ □□ □□ □□□□ □□□□ □□□□ □□□□ □□□□ "□□□□" (□□ □□□□ □□□□□) □□□□?

3. The bodies were fully formed but had "no breath" — they looked alive but were still dead. How does this apply to spiritual life? What does it look like to have the right religious structure but lack the Spirit's life? How can you tell the difference between religious performance and genuine spiritual life?

3. □□ □□□□ □□□ □□□ □□□ "□□□□ □□□□□□" — □□□ □□□□ □□□ □□ □□□ □□□□ □□□□□□ □□□□ □□□□ □□□□□? □□□ □□□□□□ □□□ □□□□ □□□ □□□□ □□□□ □□□□ □□□ □□□□? □□□□□□ □□□□□ □□□ □□□□□ □□□□□ □□□□ □□□□ □□□□□ □□□□?

4. God's Spirit (ruach) means breath, wind, and Spirit all at once. What is the role of the Holy Spirit in bringing dead things to life? Why couldn't the Word alone accomplish the resurrection — why was the Spirit needed as the second step? How do you invite the Spirit into your dead places?

4. □□□□ □□□□ **(□□□)** □□□□□ □□□□ □□□□ □□ □□□□□ □□□ □□□ □□□□ □□□□ □□ □□□□ □□ □□□□ □□ □□□□ □□□ □□ □□□□ □□**?** □□ □□□ □□□□□ □□□□ □□□□ □□□□□□ □□□ **—** □□□□ □□ □□□□ □□□ □□□□□ □□□□**?** □□□□ □□ □□□□ □□□□□ □□□□ □□□□**?**

5. Ezekiel's answer "Sovereign LORD, you alone know" is a model of faith in impossible situations. How is this different from saying "yes" (presumption) or "no" (unbelief)? What seemingly impossible situation in your life, your family, your community, or your world do you need to bring before God with this same posture of humble faith?

5. "□□□ □□□□ □□□ □□□ □□ □□□□" □□□ □□□ □□□□□ □□ □□□□□ □□□□ □□ □□□□ □□□□ □□□ □□ "□□" **(□□□□)** □□ "□□□□" **(□□□□□□)** □□□□ □□□□**?** □□ □□□□□□ □□□□□ □□□□□ □□ □□□□ □□□ □□ □□□ □□□□ □□□ □□□ □□□□ □□□□□ □□□□□ □□□□□ □□□□ □□□□ □□□□ □□**?**

A Prayer for God's Breath in Dead Places

Holy Spirit, breath of the living God, we come before You with our valleys of dry bones. We come honestly, not pretending that dead things are alive, not manufacturing false hope, but bringing the full reality of our dead places before You — the God who alone knows what can live.

We bring our dead dreams before You — the hopes we buried because they seemed impossible, the visions we gave up on because disappointment was too painful, the callings we abandoned because failure convinced us we weren't enough. Sovereign Lord, can these dreams live? You alone know. Breathe on them.

We bring our dead relationships before You — the friendships that fractured, the family bonds that broke, the connections that grew cold and distant. Bones scattered by conflict, dried by time, seemingly beyond all repair. Sovereign Lord, can these relationships live? You alone know. Breathe on them.

We bring our dead faith before You — the passion that once burned bright but has grown dim, the prayer life that once felt alive but now feels mechanical, the love for You that once overflowed but now barely trickles. We confess that we look like those complete bodies with no breath — the right form but no life. Sovereign Lord, can this faith live? You alone know. Breathe on it.

We bring our dead hope before You — the sense that nothing will ever change, that our situation is permanent, that we are cut off with no future. Like Israel in exile, we have said "our bones are dried up, our hope is gone." But You are the God who opens graves. You are the God who speaks to dry bones. You are the God whose Spirit gives life to the slain.

Come, breath, from the four winds. Breathe into every dead place in our lives. Rebuild what has been destroyed. Reconnect what has been scattered. Cover with flesh what has been stripped bare. And then — most importantly — fill us with Your Spirit. Not just structure but LIFE. Not just form but BREATH. Not just appearance but POWER. Make us a vast army standing on our feet, alive with purpose, ready to serve Your kingdom. In the name of Jesus, who Himself rose from the dead and gives resurrection life to all who believe. Amen.

□□□□ □□□□ □□□□ □□□ □□□□□ □□ □□□□ □□□□□ □□□□□□ □□□ □□□□ □□□□□ □□□□□ □□□□ □□□□ □□□□ □□□□ □□ □□□ □□□□□□ □□□ □□□ □□□□□□ □□ □□□□ □□□□□ □□□ □□ □□□□ □□□□ — □□□□ □□□□ □□□□ □□□ □□□□□

□□□□ □□□□□□ □□□□ □□□□ — □□□□□ □□ □□□□ □□□□□□□ □□□□□□ □□□ □□□ □□ □□□□□ □□□□□□□ □□□□□ □□□□ □□□ □□ □□□□□ □□ □□□□□ □□□□□□□ □□□□□□ □□□ □□□□ □□□ □□□□□ □□□□ □□□□'□? □□□ □□□ □□ □□□□□ □□□□□□□

□□□□ □□□□□□□ □□□□ □□□□ — □□□□□ □□□□□□□ □□□□□ □□ □□□ □□□□□□□ □□□□ □□□□ □□□□□ □□□□□ □□□□□ □□□ □□□□ □□ □□ □□□□ □□□□ □□□□ □□□□□□ □□□ □□□□ □□□ □□□□□□ □□□□ □□□□'□? □□□ □□□ □□ □□□□□ □□□□□□□

□□□ □□□□□ □□□□ □□□□ — □□ □□ □□□ □□□□ □□ □□□□ □□□□□□ □□ □□ □□□ □□□□□ □□ □□□□□ □□□ □□ □□□ □□□□□ □□ □□ □□□□ □□ □□□ □□□□□ □□□□ □□□□ □□□ □□□□ □□□□□ □□□□ □□ □□ □□□□ □□□□ — □□□ □□□ □□□ □□□□ □□□□□ □□□ □□□□ □□ □□□□ □□□□ □□□□'□? □□□ □□□ □□ □□□□□ □□□□□□

□□□ □□□□ □□□□ □□□□ — □□ □□□ □□□ □□□□□ □□□□□ □□□ □□□ □□□ □□□ □□□□□ □□ □□□ □□□□□ □□ □□□□□ □□ □□□ "□□□□□□ □□□ □□□□ □□□" □□□□ □□□ □□□ □□□□ □□□□ □□□□ □□□ □□□□□ □□□□□ □□□□ □□□□ □□□ □□□□ □□□□□ □□□□ □□□ □□□□ □□□

[illegible]

Little Believers Tigrinya Bible Stories

Written by Daniel Tesfamariam

Contact: dannyshalom.etsy.com

Email: Dannyshalomnebiy@gmail.com

WhatsApp: +971525950021

© 2024 Little Believers. All rights reserved.