Ezekeil 36_25-27 Water Spirit John 3_5

Ezekiel 36:25-27 Water and Spirit What an amazing passage!!! And it ends with, “so that you may know that I am the Lord!” I pasted Strong’s 36:16-38… This is loaded with shadow, to be discovered. Jesus was no doubt quoting this in multiple ways, and multiple dimensions, and John roles it out in both his gospel AND Revelation. It is not all explicit, nor implicit, but imbedded (and I do not need you to correct me, presume I see something you cannot see; you will see by the end). First is verses 25-27, the reference to John 3:5, but also the hidden meanings are “nation(s)”, which the Strong’s word means many things, and this is talking not only about the actual nations, then and in the near future, but hidden is evil principalities, animating the nations, and behind the idols referenced in this chapter, and the acquiescence to the evil influences. Another huge thing here is that this is a shadow of revelation 21-22.
Thought for 35s

Yes — **Ezekiel 36 is enormous**. This is not just “John 3 background.” It is a whole **water / Spirit / name / nations / Eden / Revelation** passage.

The shape is something like this:

Problem: Israel defiled the land, shed blood, followed idols, and was scattered among the nations.

Deeper problem: the LORD’s holy name was profaned among the nations because His covenant people looked defeated, unclean, and exiled.

Divine answer: God acts “not for your sakes,” but for His holy name. He gathers, cleanses, gives a new heart, puts His Spirit within, restores dwelling, restores fruitfulness, makes the land like Eden, fills the waste cities with a holy flock, and ends with the nations knowing, **“I am the LORD.”**

That is already Genesis-to-Revelation language.

Ezekiel 36:25–27 as the John 3 foundation

When Jesus says:

“Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”

He is not randomly combining two symbols. Ezekiel already has the pairing:

“Then will I sprinkle clean water upon you, and ye shall be clean…”
“A new heart also will I give you…”
“And I will put my spirit within you…”

So Nicodemus, as "a master of Israel," should have heard Ezekiel 36 immediately. This is **national restoration language**, but Jesus applies it to entrance into the kingdom. That means the kingdom people must be **cleansed, re-hearted, and Spirit-indwelt**.

Not merely washed externally. Not merely reformed morally. Not merely born from Abrahamic bloodline.

Born from above. Born of water and Spirit.

The nations layer is bigger than geography

You are right to see "nations/heathen" as more loaded than merely surrounding countries.

On the surface, Ezekiel 36 is speaking of Israel among the **goyim** — the nations. But biblically, the nations are not merely political groups. They are often shown as ordered under false worship, idols, rulers, powers, and unseen rebellious influence.

That rope runs through:

Deuteronomy 32 — nations, gods, demons, inheritance, corruption.
Psalm 82 — divine judgment among the "gods."
Daniel 10 — princes behind Persia and Greece.
1 Corinthians 10 — idols are not nothing; sacrifices to idols are tied to demons.
Ephesians 6 — principalities, powers, rulers of darkness.
Revelation 12–13 — dragon, beast, empire, worship, deception.

So in Ezekiel 36, the nations are visible peoples, yes — but behind the visible nations are false spiritual claims, idol systems, accusations, shame, and profaning of God's name.

That makes the passage cosmic.

God is not merely saying, "I will bring Israel back from exile." He is saying, in effect:

I will cleanse My people, restore My dwelling purpose, vindicate My name, expose the idols, shame the powers, and make the nations know that I alone am the LORD.

That is Ephesians 3:10 territory.

The Revelation 21–22 shadow is not small — it is explicit in seed form

Ezekiel 36:35 says:

"This land that was desolate is become like the garden of Eden…"

That is huge.

The order is:

Defilement → scattering → profaned name → cleansing water → new heart → Spirit within → dwelling in the land → "ye shall be my people, and I will be your God" → fruitfulness → Eden restored → waste cities inhabited → holy flock → nations know the LORD.

Revelation 21–22 completes that same arc:

Defilement removed.
No more curse.
God dwells with His people.
They are His people, and He is their God.
The holy city is filled.
The nations walk in the light.
Nothing that defiles enters.
The river of life flows.
The tree of life bears fruit.
The leaves are for the healing of the nations.
His servants see His face.
His name is on their foreheads.
They reign forever.

Ezekiel 36 says God sanctifies His **holy name** among the nations.

Revelation 22 says His people bear His **name** openly.

That is the final reversal of profaning.

John rolls this out progressively

John does not just use Ezekiel 36 once. He unfolds it.

John 3: born of water and Spirit.
John 4: living water.
John 6: internalizing Christ as life.
John 7: rivers of living water, which John identifies with the Spirit.
John 9: washing and sight.
John 10: flock language.
John 13: washing/cleansing.
John 15: vine, fruit, abiding.
John 19: blood and water from Jesus' side.
John 20: Jesus breathes and says, "Receive ye the Holy Ghost."
Revelation 21–22: river, tree, city, bride, nations, name, no curse.

So John 3 is not isolated. It is the doorway into John's whole water-Spirit-new-creation architecture.

The key hidden movement

Ezekiel 36 is not only about forgiveness. It is about **transfer of condition and dominion**.

Before:

uncleanness, idols, bloodshed, stony heart, exile, shame, famine, desolation, profaned name, nations mocking.

After:

clean water, cleansed people, new heart, Spirit within, obedience from renewed life, dwelling, fruitfulness, Eden-restoration, holy flock, sanctified name, nations knowing the LORD.

That is exactly the move from Adam-condition to Christ-condition.

From stone heart to flesh heart.
From exile to dwelling.
From profaned name to sealed name.
From idol nations to healed nations.
From desolate land to Eden.
From scattered people to one holy flock.
From death-domain to Spirit-life.

This is why John 3 is much deeper than "how an individual gets saved," even though it includes that. Jesus is invoking the promised restoration of God's people, the cleansing of uncleanness, the giving of the Spirit, and the beginning of new creation — all fulfilled in Him and finished in Revelation 21–22.

The line I would peg is:

Ezekiel 36 is the New Covenant washing and Spirit-birth promise that moves exiled, defiled people out from under the nations/idols/powers and into restored Eden dwelling, where God's name is finally sanctified in His people before all creation.

I have several things I want to explore here; this passage is phenomenal… I have been wondering about "the name" for a long time, why the emphasis on name; we have discussed this before, but I was not satiated, but now I see, in this Hebrew word, name, H8034, it has reference to character! It isn't inundated letters or sounds as a plain name, it is the character behind the name, this makes me think of Paul, "we are his righteousness"; this Ezekiel passage is all about being His righteousness, because of what He does, despite what we have done. Now the prayer in Matthew and Luke makes sense, our father who is in heaven, holy is your name, Ezekiel is filling in the back story to the name, and the holy, and the calling of faithful people who walk with him, we don't give into evil influences, and defame his character, we are his righteousness, his character, and in faith we live that out, in the Spirit.
Thought for 20s

Yes — **that is the hinge**.

You are seeing why "the name" is so emphasized. In Scripture, **name** is not just a sound-label. It carries **identity, reputation, authority, revealed character, memorial, and public witness**. So when Ezekiel 36 says Israel "profaned my holy name," it means they dragged God's revealed character into public contradiction.

They were called by His name, but their ways testified falsely about Him.

That makes Ezekiel 36 explosive:

"I do not this for your sakes… but for mine holy name's sake…"

God is saying, in effect:

My people have misrepresented Me among the nations. They have made My holy name look common, weak, unclean, false, and defeated. Therefore I Myself will act. I will cleanse them, give them a new heart, put My Spirit within them, cause them to walk in My statutes, restore Eden-fruitfulness, and make the nations know that I am the LORD.

That means the sanctifying of the name is not merely God demanding better public relations. It is God **making His own character visible** through a cleansed, Spirit-filled people.

This makes the Lord's Prayer land with much more force:

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth…"

That is Ezekiel 36 language in prayer form.

"Hallowed be thy name" means:

Father, set apart Your name as holy. Vindicate Your character. Make Your righteousness, faithfulness, mercy, holiness, and authority visible on earth. Do it in us. Do it through Your kingdom. Do it by Your Spirit.

And that fits exactly with Paul:

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God **in him**."

That is not just legal bookkeeping. It is identity transfer.

In Adam / flesh / exile / idolatry / stone heart, mankind profanes the name.

In Christ / Spirit / new heart / faith / obedience, God's people become the displayed righteousness of God **in Him**.

Not that we become God's essence, but that we become the living witness of His righteous character. His name is no longer merely spoken over us; His name is being formed and displayed in us.

That is why John 17 is another massive rope:

"I have manifested thy name unto the men which thou gavest me…"

Jesus did not merely pronounce the Father's name. He **manifested** it. He showed the Father's character perfectly.

Then He says:

"Holy Father, keep through thine own name those whom thou hast given me…"

And later:

"I have declared unto them thy name, and will declare it…"

So Jesus is the perfect manifestation of the Father's name, and believers are brought into Him, kept in that name, sanctified by truth, and sent into the world.

That means Ezekiel 36, Matthew 6, John 3, John 17, 2 Corinthians 5, and Revelation 21–22 are all carrying the same deep architecture:

God's name was profaned by an unclean people among the nations.
God sanctifies His name by cleansing, re-hearting, and Spirit-filling His people.
Jesus manifests the Father's name perfectly.
Believers are made the righteousness of God in Him.
The final city bears the name openly, with no more defilement, no more curse, and the nations walking in the light.

And Revelation completes the "name" thread beautifully:

"His name shall be in their foreheads."

That is the final reversal of Ezekiel 36.

No more profaned name.
No more idol-marked nations.
No more divided allegiance.
No more stone heart.

No more uncleanness.
No more false witness about God.

The people finally bear the name faithfully because they are fully cleansed, fully Spirit-made, fully conformed to Christ, and fully dwelling with God.

A clean peg for this section would be:

The holy name is God's revealed character and reputation. Ezekiel 36 shows that God sanctifies His name by cleansing His people, giving them His Spirit, and making them living witnesses of His righteousness before the nations. Jesus manifests that name perfectly, and in Him believers become the righteousness of God until Revelation completes the promise: His name is openly written on His people forever.

The next big one, and I already stated it, we have a locked study in Jeremiah, I think, or Isaiah, where 70 times it is said, so that [people/nations] may know that I am the Lord; and in the middle of the book the Alec-Tav names Jesus (not by name as Jesus, but the person of the Trinity), as a focal point, and unique usage. YHWH demonstrates through prophecy, that [they] may know, but also as an Ephesians 3:10 demonstration to principalities, His manifold wisdom, and ability to work in and through all creation and peoples, to accomplish His will.
Thought for 17s

Yes — this is the next major rope.

I think the book you are remembering is **Ezekiel**, especially because Ezekiel is saturated with the recognition formula:

"and ye shall know that I am the LORD"
"and they shall know that I am the LORD"
"that the heathen/nations may know that I am the LORD"

That phrase is not just repeated for emphasis. It is a **demonstration formula**.

God acts, judges, scatters, gathers, cleanses, restores, plants, raises, and vindicates His name **so that the visible nations and the unseen powers behind the nations are forced to recognize His identity, authority, faithfulness, and wisdom.**

That makes Ezekiel 36 fit perfectly with Ephesians 3:10.

The knowing formula is not merely human education

When Ezekiel says, "then they shall know that I am the LORD," it does not simply mean, "then people will learn a fact about God."

It means:

YHWH will demonstrate Himself in history.

He will make His name publicly undeniable through events no idol, nation, king, principality, or power can control.

So the pattern is:

Prophecy spoken → rebellion exposed → judgment measured → exile/scattering permitted → nations misunderstand → God acts for His name → cleansing/restoration happens → nations know → powers are shamed → YHWH is vindicated.

That is manifold wisdom.

Not one-dimensional wisdom. Not merely, "God predicted something."

It is God working through human rebellion, demonic/idolatrous influence, national pride, covenant failure, exile, shame, judgment, restoration, Spirit-giving, and final Eden renewal — and somehow every layer becomes a witness that He alone is LORD.

Ezekiel 36 is one of the clearest Ephesians 3:10 bridges

Ezekiel 36 says the nations misread Israel's exile:

"These are the people of the LORD, and are gone forth out of his land."

In other words, the nations look at Israel's condition and draw a false conclusion about God's name, character, covenant power, and faithfulness.

So God answers:

"I do not this for your sakes… but for mine holy name's sake…"

That is the courtroom.

Israel has profaned the name.
The nations have mocked the name.
The idols have competed against the name.
The powers behind the idols have trafficked in the accusation.
So God says: **I will sanctify My name.**

How?

By cleansing the unclean people.
By removing the stony heart.
By putting His Spirit within them.
By causing them to walk in His ways.

By restoring fruitfulness.
By making desolate land like Eden.
By filling ruined cities with a holy flock.
By making the nations know that He is the LORD.

That is why your "name = character" observation is so important. God is not protecting a sound. He is vindicating His revealed character.

The Aleph-Tav peg belongs here too

In your Aleph-Tav lane, that old locked study now has a clearer home.

The repeated phrase **"that they may know that I am the LORD"** is the public demonstration of YHWH. But in the middle/focal structure you saw, the **Aleph-Tav** becomes a hidden pointer to the Person through whom the demonstration is ultimately accomplished — not "Jesus" by English name, but the divine Person later revealed as the Son, the Word, the Beginning and the End.

That means Ezekiel's recognition formula is not isolated from John and Revelation.

John says the Word became flesh.
Jesus manifests the Father's name.
Jesus says, "he that hath seen me hath seen the Father."
Jesus is the faithful witness.
Jesus is Alpha and Omega / beginning and ending in Revelation language.
Jesus is the Lamb through whom the nations are finally judged, healed, and gathered.

So the "know that I am the LORD" formula reaches its fullest revelation in Christ.

Not because Ezekiel's original hearers would have said "Jesus of Nazareth" yet, but because the identity, name, character, and covenant faithfulness of YHWH are finally manifested in the Son.

This makes prophecy cosmic, not merely predictive

Prophecy is not only God saying future facts early.

Prophecy is God displaying authorship over history.

He can name the sin before it matures.
He can name the judgment before it falls.
He can name the restoration before repentance is visible.
He can use enemy nations without surrendering sovereignty to them.
He can judge His own people without breaking covenant.
He can restore His people without excusing their sin.
He can let the nations mock, then overturn the mockery.
He can allow idols and powers to appear victorious, then expose them as nothing.

That is exactly the Ephesians 3:10 kind of wisdom:

“To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.”

The church becomes the proof-object.

Not just Israel restored to land in a first-layer sense, but Jew and Gentile cleansed, Spirit-filled, united in Christ, made into one dwelling place of God, living stones, bride, temple, holy city, and final image-bearing people.

Ezekiel 36 to Revelation 21–22

Ezekiel 36 says:

I will sanctify my name.

Revelation says:

His name shall be in their foreheads.

Ezekiel 36 says:

I will sprinkle clean water upon you.

Revelation says:

A pure river of water of life proceeds from the throne of God and of the Lamb.

Ezekiel 36 says:

I will put my Spirit within you.

Revelation shows the completed Spirit-made people dwelling with God.

Ezekiel 36 says:

The desolate land becomes like Eden.

Revelation shows the final Eden-city with tree of life restored.

Ezekiel 36 says:

The nations shall know that I am the LORD.

Revelation shows the nations walking in the light of the city, bringing glory and honor into it.

So yes — this passage is not only "water and Spirit." It is **name, character, righteousness, prophecy, nations, principalities, Eden, Spirit, and final glory**.

Clean peg:

Ezekiel's "that they may know that I am the LORD" is YHWH's demonstration formula. Through prophecy, judgment, exile, cleansing, Spirit-giving, restoration, and Eden renewal, God vindicates His holy name before Israel, the nations, and the unseen powers. In Christ, the Aleph-Tav / Beginning-and-End mystery becomes visible: the Father's name is manifested by the Son, displayed through the Spirit-filled people, and completed in Revelation when His name is written on them forever.

Another big one I saw is the restoration of land and structures; in Revelation 21 it speaks that heaven and earth will pass away, G3928; and this pass away is a different word than , verse 4, G565. It is creation versus death and impacts of sin and hell. I think G3928 is more like "renew" which fits the covenant with creation and Noah, nothing for Noah to do, he was a witness, and part of creation, but this was a covenant with creation, which is why creation groans and expectantly awaits. The G565 is the passing away that never returns, it is the hell in a removed and rolled up scroll that is cast away. So Ezekiel has shadow language of all of this, and John records it in Revelation. Super Rad!!
Thought for 19s

Yes — **Super Rad** is right. This is a huge connection.

Ezekiel 36 is not only restoring "people's hearts." It restores **land, cities, fruitfulness, Eden-likeness, dwelling, flock, and witness before the nations**.

That matters because Revelation 21–22 is not an escape from creation. It is the final answer to creation's corruption.

Ezekiel 36 has the restoration-of-creation shadow

After the water and Spirit promise, Ezekiel keeps going:

"Ye shall dwell in the land…"
"I will call for the corn, and will increase it…"
"I will multiply the fruit of the tree…"
"The desolate land shall be tilled…"
"This land that was desolate is become like the garden of Eden…"
"The waste and desolate and ruined cities are become fenced, and are inhabited…"
"I the LORD build the ruined places, and plant that that was desolate…"

That is **anti-exile, anti-curse, anti-desolation** language.

It is not merely, "I forgive you internally." It is:

I cleanse the people, put My Spirit within them, restore their dwelling, rebuild what was ruined, replant what was desolate, and make the land Eden-like again.

That is already aiming at Revelation 21–22.

The difference between creation passing and death passing

Your distinction is strong conceptually:

There is one kind of "passing" where the **old corrupted order gives way** to renewal.

There is another kind of "passing" where **death, sorrow, crying, pain, curse, hell, and sin's effects depart never to return**.

That is a massive difference.

Creation itself is not treated like evil. Creation was made good. The problem is that creation has been subjected to vanity, corruption, bondage, bloodshed, curse, and death. So Romans 8 says creation groans and waits — not to be discarded as trash, but to be delivered.

That fits the Noah covenant too. God makes covenant not only with Noah, but with **every living creature** and the earth-order. Noah is witness and participant, but the covenant is God's pledge over creation. That becomes a foundation for why creation can groan in hope: God has not abandoned His creation-purpose.

So yes — the flood judged the corrupted world, but the covenant preserved creation's future. Revelation completes that: not another temporary reset, but final creation-renewal under the Lamb.

Small lexical checkpoint, without losing the discovery

The exact Strong's-number placement is worth checking later because some tools tag Revelation 21:1 and 21:4 with the same Greek verb for "went away/departed," while **G3928** shows up clearly in places like "heaven and earth shall pass away." But the distinction you are seeing is still very real at the storyline level:

Creation passes through judgment and renewal.
Death and the curse pass away as enemies removed.

One is transformation of the created order.
The other is final banishment of the anti-creation order.

That is the key.

The rolled-up-scroll / hell removal layer

This is where your “rolled up scroll cast away” picture fits.

Isaiah 34 and Revelation 6 use cosmic collapse / rolled-scroll imagery. Revelation 20 says death and hell are cast into the lake of fire. Revelation 21 then says:

“there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain…”

Those are not being renewed.

Death is not renewed.
Hell is not renewed.
The curse is not renewed.
The dragon’s dominion is not renewed.
The beast system is not renewed.
The false-prophet deception is not renewed.
The old accusation order is not renewed.

Those things **pass away** in the sense of removal, departure, final disappearance.

But creation is different. Creation is liberated, cleansed, restored, glorified, and brought into the final dwelling of God.

Ezekiel 36 shadows Revelation’s city and land

Ezekiel 36 says ruined cities are rebuilt and inhabited.

Revelation 21 gives the final city.

Ezekiel 36 says desolate land becomes like Eden.

Revelation 22 gives the river and tree of life.

Ezekiel 36 says fruit of the tree is multiplied.

Revelation 22 says the tree of life bears twelve fruits.

Ezekiel 36 says the holy flock fills Jerusalem in her solemn feasts.

Revelation shows the holy city filled with the people of God, and the nations walking in its light.

Ezekiel 36 says the nations shall know that the LORD rebuilt and planted.

Revelation says the kings of the earth bring glory and honor into the city.

That is not accidental. John is recording the final form of the same promise-pattern.

Clean peg

Ezekiel 36 is a shadow of final creation restoration: God cleanses His people, gives His Spirit, rebuilds ruined places, replants desolate ground, makes the land like Eden, and fills the city with a holy flock. Revelation 21–22 completes it: the corrupted first order gives way to renewed creation, while death, hell, sorrow, pain, curse, and defilement pass away forever. Creation is not discarded; it is delivered. The anti-creation order is removed.

I think we could show that Ezekiel, and John's writings show a multi phase movement through human history and future; just like when Jesus reads Isaiah, but stops before the day of the Lord. The break is on purpose, prophecy is not always linear and back to back; God allows glimpses and patterns, but only wisdom reveals what he has placed in scripture.
Thought for 9s

Yes. That is exactly the prophetic pattern.

Jesus Himself gives us permission to read prophecy this way in Luke 4. He opens Isaiah 61 and reads:

"The Spirit of the Lord is upon me…"

Then He stops before:

"the day of vengeance of our God."

That stop is not random. It shows that one prophetic passage can contain **multiple phases of fulfillment** sitting side by side in the text, while history reveals the gap, order, and dimensions.

So the rule is not: "Every prophecy must happen all at once, in one flat sequence."

The better rule is:

Prophecy often gives compressed glimpses of God's whole plan. Wisdom later reveals the phases, patterns, pauses, and fulfillments God embedded in the text.

That is exactly what Ezekiel and John are doing.

Ezekiel 36 has a multi-phase movement

Ezekiel 36 is not only about one return from exile. It has layers:

1. Historical Israel layer
Israel defiled the land, profaned the name, was scattered among the nations, and God promises to gather and restore.

2. Name-vindication layer
God acts for His holy name, so that Israel, the nations, and the powers behind the nations may know that He is the LORD.

3. New Covenant layer
Clean water, new heart, heart of flesh, Spirit within, obedience from inward life — this is deeper than political return.

4. Christ / John 3 layer
Jesus tells Nicodemus that entrance into the kingdom requires being born of water and Spirit. He is drawing from Ezekiel 36 and showing that the promised restoration must happen through Him.

5. Church / Spirit layer
The Spirit-filled people become the living demonstration of God's righteousness and name — Jew and Gentile joined in Christ, one flock, one body, one dwelling place.

6. Creation-restoration layer
The land becomes fruitful, desolation is reversed, ruined places are built, and the land becomes "like the garden of Eden."

7. Revelation 21–22 layer
John records the final form: no more curse, no more death, river of life, tree of life, nations healed, holy city, God dwelling with His people, His name on them forever.

So Ezekiel 36 is not a single-line prediction. It is a **prophetic seed packet**. John opens it.

John writes the rollout

John's Gospel begins with the Word, life, light, darkness, witness, and new birth.

Then he unfolds Ezekiel-type realities:

John 3 — water and Spirit.
John 4 — living water.
John 6 — internalized life from Christ.
John 7 — rivers of living water, which John connects to the Spirit.
John 10 — one flock under one Shepherd.
John 13 — washing and cleansing.
John 15 — vine, fruit, abiding.
John 17 — the Father's name manifested and kept in the people.
John 19 — blood and water from Jesus' side.
John 20 — breath / Spirit / new creation.
Revelation 21–22 — final dwelling, river, tree, nations, name, no curse.

That is not accidental. John is showing the **multi-phase fulfillment** of Ezekiel's water, Spirit, name, dwelling, Eden, and nations promises.

The Isaiah 61 pause becomes a key

Jesus stopping before “the day of vengeance” shows that prophecy can contain:

First coming fulfillment and **second coming fulfillment** in the same breath.

Mercy now, judgment later.
Kingdom announced now, kingdom consummated later.
Spirit given now, creation fully renewed later.
Name manifested now, name written openly on His people forever later.

That same structure applies to Ezekiel 36.

The clean water and Spirit begin in Christ and the New Covenant.
The full Eden-restoration waits for Revelation 21–22.
The nations begin to know through the gospel and the church.
The nations finally know when every false power is judged and the Lamb’s kingdom fills all things.

This is manifold wisdom

That is why Ephesians 3:10 is such a strong companion passage.

God is not only predicting events. He is staging a demonstration.

He allows Israel’s failure to expose the need for cleansing.
He allows exile to expose the weakness of flesh and idols.
He allows the nations to misunderstand His name.
He allows principalities to think they are winning.
Then He brings Christ, the true Israel, true Son, true Temple, true Lamb, true Priest-King.
Then He forms a Spirit-filled people in Christ.
Then He completes the whole creation story in Revelation.

The powers watch the same history they tried to corrupt become the stage on which God displays His wisdom.

Clean peg:

Ezekiel gives the compressed prophecy: profaned name, scattered people, clean water, new heart, Spirit within, restored land, Eden renewal, nations knowing the LORD. John reveals the phases: Jesus brings the water-Spirit birth, manifests the Father’s name, gives life by blood and water, breathes Spirit-life into His people, and finally shows the completed Eden-city in Revelation 21–22. Like Jesus stopping in Isaiah 61, the pauses and phases are part of the wisdom. Prophecy is not flat; it is manifold.

Lock all of this chat, this was amazing!

Updated memory
Thought for 5s

Locked. This Ezekiel 36 / John / Revelation framework is saved as an approved study peg.

Key title saved:

“Ezekiel 36: Water, Spirit, Name, Nations, Creation Restoration, and Revelation Fulfillment.”

And the major locked ropes are:

Water and Spirit → Ezekiel 36:25–27 as the John 3:5 foundation.
The Name → God’s revealed character, reputation, authority, and righteousness displayed in His people.
The Nations → visible nations plus the hidden principality/idol/power layer behind them.
“That they may know that I am the LORD” → YHWH’s demonstration formula, tied to prophecy, Ephesians 3:10, and the public defeat of the powers.
Land and structures restored → Ezekiel’s ruined cities/desolate land becoming like Eden as a shadow of Revelation 21–22.
Creation vs. anti-creation passing away → creation delivered/renewed, while death, hell, curse, sorrow, pain, and defilement are removed forever.
Multi-phase prophecy → like Jesus stopping in Isaiah 61; prophecy is compressed, layered, and revealed in phases through Christ, John, the Spirit-filled church, and Revelation.

This was a big one.