­Amman International Church—Jordan­­ Dr. Rick Griffith

Title

28 May 2022 Message 1 of 5

NLT 40 Minutes

**Share His Glory**

***Ezekiel 1–3***

**Topic:** Expectancy

**Subject:** How can you be expectant of God’s glory once again in your life?

**Complement:** See God’s glory and share it with others.

**Purpose:** The listeners will see God’s glory return to them by admitting their sin.

**Attribute:** We worship the God of Glory

**Reading:** Ezek 1:1-12

**Benediction:** Ezek 36:25-27

**Songs:**1.     Glory: <https://www.youtube.com/watch?v=qNjJRbZgypY>

2.     Greatest Hallelujah: <https://www.youtube.com/watch?v=ahh8SdaQCnQ>

3.     Our Father: <https://www.youtube.com/watch?v=ajMqhFz3FIk>

4.     Let Your glory fall: <https://www.youtube.com/watch?v=UnnHSxW3N0w>

# Introduction

### Interest: Are you expectant? I don’t mean pregnant! But when a baby is born, we can’t help but look ahead. Yet sometimes it seems that our best days are past.

Expectant

### Need: Do you feel that God’s glory has departed from your life? Do you find yourself thinking about the “good ole days”?

Gone

#### We are in a current difficulty.

#### We make errors that we used to not make.

#### Our relationships have seen better days.

#### We suffer for our faith.

#### Depression sets in.

#### For example, we see that the Millennials (those ages 20-38) are turning away from the faith of their parents. These are ages 20-38, compared to GenX (39-51), Boomers (52-76), and Builders (77-95).

• Ages

Worldviews

##### George Barna did a 2021 study that compares Millennials with the GenX and Boomer and Builder generations.

• 44%

##### Sady, a full 44% rely heavily on Moralistic Therapeutic Deism to make decisions. That means they determine right and wrong (morals) by means of what makes them feel better (therapeutic) as if God made the world and does not interact with us (deism).

##### Only 9% adhere to biblical theism—the God of the Bible is their authority.

MTD

• 9%

##### MTD has six main components that all contradict the Bible (list them).

##### This can make us think that God’s glory has left!

#### What can you do to restore that sense of blessing that you used to have—those times when the presence of the Lord was real? This isn't simply a feeling, for that time may have been one of the most difficult periods of your life. Yet you knew that God was showing himself to you in new ways, there was a sense of expectancy at what he would do next. How can that return?

Glory

#### So today we will look at Ezekiel where the keyword is GLORY! We will address this question…

### Subject: How can you be expectant of God’s glory once again in your life?

Subject

#### Our hope is in God, so when God himself removes his glory and presence in our lives, we need to know what to do!

#### We often can tell that something is wrong. But knowing what to do about it escapes us.

### Background: Ezekiel was an exile wondering about the future of his country.

Animated

#### The Babylonians had conquered the world north of Judah—and then in 586 BC, they destroyed Jerusalem, which is addressed in Jeremiah and Lamentations.

Threat   
Map

#### The Babylonians had six deportations of Israelites. Ezekiel was taken away from Jerusalem along with 10,000 others in 597 BC.

BB Context

(9 slides)

Deportation Chart

#### The captivity in Babylon brought Ezekiel away from his land (10 slides).

Babylonian

(8 slides)

#### The Babylonians were pagan and powerful (10 more slides).

#### Both Daniel and Jeremiah were ministering at the same time as Ezekiel in their various capacities.

Josiah’s Sons

##### Daniel played a vital role in the palace shaping public policy by advising the king.

##### Jeremiah was also playing his key role back in Jerusalem by living among the people as well as giving messages to Judah’s kings.

##### Ezekiel was an exile with the exiles. As the people in Babylon waited to see what will happen to their homeland, they needed to be expectant of what God would do once again with the temple and their land.

### Preview/Text

Theology Difference

##### So how can we be expectant in a time when it seems that the glory has left?

• Pray

###### Note that Millennials are spiritual, for nearly half claim to pray each week

• Thank

###### And 42% worship or thank God weekly

###### But which God? Only 38% supposedly possess a biblical view of God—but as we saw in the other chart, only 9% have a biblical worldview! Sounds like the people of Ezekiel's day who prayed to idols.

• Biblical

##### Let’s see Ezekiel 1–3 today and then what we can apply from these three chapters.

Be  
Expectant

Subject

(How can you expect God’s glory to return in your life? To see a solution, we must first confess there is a problem, so…)

God called Ezekiel to

# I. God called Ezekiel to see his glory and share it with other exiles (Ezek 1–3).

See His Glory

[The LORD appointed him to share his holiness with the stubborn ones around him.]

Ezek 1

## Ezekiel saw God’s glory to help his people see his sovereignty and holiness (Ezek 1).

### Our five messages on Ezekiel will tell us to be expectant for God to work!

Ezekiel Chart

History

(7 slides)

### The people had a long history of God’s glory among them (8 slides).

### But now God showed his glory to Ezekiel (11 slides).

Ezek 1

(10 slides)

### Seeing God’s glory means making his weight and honor heavy in our lives.

Glory

(3 slides)

#### One is the concept of *weight*, like the heaviness of a stone—so giving God glory means to give him weight in your life!

#### It is the word used for our *liver*—the heaviest organ in the body!

Liver

(3 slides)

#### So the idea is that God deserves honor since he is the “heaviest of the heavies”!

Transition

(3 slides)

(But God called Ezekiel not just to see his glory…)

## God called Ezekiel to share his glory with other exiles (Ezek 2–3).

2:1-8

(7 slides)

### God told Ezekiel to fearlessly deliver his message despite Israel’s rebellion so they would know that he is a true prophet (2:1-8). Daniel 3 occurs at the same time and only 3 stood!

### Ezekiel ate a scroll to receive God's word of judgment on the nation (2:9–3:3).

2:9–3:3

(3 slides)

### God sent Ezekiel to deliver his judgment written on the scroll but warned that the nation will not listen (3:4-11).

3:4-9

### The Spirit empowered Ezekiel as a watchman for Israel despite restraining him (3:12-27).

3:16-27

(6 slides)

### Millennials have a guarded trust toward Christian pastors.

Pastors

Transition

(So, Ezekiel saw God’s glory and his own calling to help his people. But what about us? What are we supposed to do that might parallel what the Lord asked of Ezekiel?)

# II. See God’s glory and share it with others (Main Idea).

MPII

[God also calls us to share his holiness with the stubborn ones around us.]

## See God’s glory yourself.

No Vision

### See God’s glory without a vision.

Religious Concepts

### A 2021 study shows that fewer people are giving him weight.

Share It

## Share his Glory: Commit to God that you will follow his calling for your life.

Blackaby

### “We don't choose what we will do for God; He invites us to join Him where He wants to involve us”— Henry Blackaby

### Ezekiel was bound with ropes, but next week we will see an even greater cost for Ezekiel to join him—and I trust this will challenge us to accept his invitation despite the cost.

Subject

(How can you expect God’s glory to return in your life?)

# Conclusion

Passage Idea

### God called Ezekiel to see His glory and share it with others (Passage Idea).

See His Glory

### See God’s glory and share it with others (Main Idea repeated).

### Like Ezekiel, gaze on his holiness and follow his calling for you!

#### So how is your liver? Extra fat causes many liver diseases.

How liver?

(2 slides)

#### More importantly, how’s your worship? Giving God glory is hindered by fatty substitutes—maybe feelings without substance or laziness that can lead to cancerous worship where we give glory to the wrong thing instead of Jesus.

Worship?

(2 slides)

### Exhortation

#### We have a needy world where Christianity is considered no different than any other faith.

Red

Decreased Bible

##### This leads to the majority of people feeling anxious, depressed, or fearful.

##### And 75% of Millennials admit to searching for their purpose in life.

Share It

#### How can you better see God’s glory?

How Share?

##### What is your plan to learn from him about him?

##### How often do you read his Word?

#### Do you know his calling for you?

##### Are you following his calling?

##### Will you figuratively sign on to his will today?

Prayer

##### Will you trust Jesus as God’s perfect sinless substitute and the very glory of God for your salvation?

### Prayer

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

### Both Daniel and Jeremiah are ministering at the same time in their various capacities.

#### Daniel is playing a vital role in the palace shaping public policy by advising the king.

#### Jeremiah is also playing his key role back in Jerusalem by living among the people as well as giving messages to Judah’s kings.

# Purpose: Why is this passage in the Bible?

### Our hope is in God, so when God himself removes his glory and presence in our lives, we need to know what to do!

### We often can tell that something is wrong. However, knowing what to do about it escapes us.

# Background: What historical context helps us understand this passage?

### The Babylonians had six deportations of Israelites. Ezekiel was taken away from Jerusalem along with 10,000 others in 597 BC.

### Ezekiel is an exile with the exiles. As the people in Babylon wait to see what will happen to their homeland, they need to be expectant of what God will do once again with the temple and their land.

# Questions

### What is meant by the glory of God?

#### *“honour, reverence, glory,* as due to one or ascribed to one” (BDB II.6).

#### “heaviness, *weight* of a stone” (BDB *kabed*).

#### dEbD;k n.[f.] liver — liver of man, as pierced by arrow; poured out in sorrow; of animals as consulted by divination; of the animals suited for sacrifice.

#### So the idea is that God deserves honor since he is the “heaviest of the heavies”!

**Outline of Ezekiel**

**Summary Statement for the Book**

**The way the exiles could expect the glory of the LORD to return was for God to judge his people, destroy their enemies, and restore them to a new life in a new temple.**

# The way God judged Judah was by having his glory leave Solomon’s temple (Ezek 1–24).

## God reveals his glory with Judah to prepare Ezekiel as a prophet to deliver his messages of judgment and blessings (Ezek 1–3).

### Before Jerusalem’s fall, Ezekiel sees a vision of God’s glory to show his sovereignty and holiness as the basis for the book (Ezek 1).

### God calls Ezekiel as a prophet to judge Israel and the Spirit empowers him as Israel's watchman despite his trials (Ezek 2–3).

#### God tells Ezekiel to fearlessly deliver his message despite Israel’s rebellion so they would know that he is a true prophet (2:1-7).

#### Ezekiel eats a scroll to receive God's word of judgment on the nation (2:8–3:3).

#### God sends Ezekiel to deliver his judgment written on the scroll but warns that the nation will not listen (3:4-11).

#### The Spirit gives Ezekiel power as a watchman for Israel despite physical restraints imposed on him by the LORD (3:12-27).

## God’s pre-exile judgment shows him justified for his glory departing the temple as Jerusalem is hopeless (Ezek 4–24).

### Signs, sermons, and visions reveal that the nation needs judgment due to its rebellion (Ezek 4–11).

#### Ezekiel prophesies four signs of judgment to reveal Judah’s disobedience (Ezek 4–5).

##### He symbolizes Jerusalem under attack by using a clay tablet (4:1-3).

##### He symbolizes Israel's 390 years of sin and Judah's 40 years of sin by lying on his sides fourteen months (4:4-8).

##### He symbolizes eating unclean food cooked with cow dung to show Jerusalem's future scarcity of food and water (4:9-17).

##### He symbolizes Jerusalem's division and destruction despite God's warnings by dividing and burning his hair (Ezek 5).

#### Two sermons show that Judah needs judgment due to its disobedience (Ezek 6–7).

##### Prophecies against the mountains of Israel depict judgment for the nation’s idolatry on the high places (Ezek 6).

##### Prophesies against the people of the land show that judgment is certain, soon, complete, and continuous (Ezek 7).

#### Four visions showing God as just to judge Judah due to its disobedience culminate in the exit of God's glory (Ezek 8–11).

##### Idolatry in temple worship of the jealousy idol, paintings, Tammuz, and the sun depicts God’s hatred of idolatry (Ezek 8).

##### The execution of the godless in Jerusalem while sparing the righteous shows that God will end open rebellion (Ezek 9).

##### God's glory departing the temple depicts how God cannot dwell among a wicked and idolatrous people (Ezek 10).

##### Jerusalem will be judged for its wicked rulers and the captives restored after the removal of God's glory (Ezek 11).

### God shows that Jerusalem's fate has been sealed so optimism is futile (Ezek 12–19).

#### Two signs show that judgment is inescapable (12:1-20).

##### Ezekiel packs and carries his bags as a sign of the exile so that the people would know that YHWH is the LORD (12:1-16).

##### Ezekiel trembles while he eats as a sign of the nearness of the judgment (12:17-20).

#### Five messages on the certainty of God's judgment remove any doubt whether Ezekiel spoke for God (12:21–14:23).

##### His message of doom would surely come true despite the people's skepticism (12:21-25).

##### The fulfillment of the predicted judgment would be soon and not far as the people had supposed (12:26-28).

##### The false peace proclaimed by false prophets is exposed to keep the people from basing their security on lies (Ezek 13).

##### Ezekiel preaches against the elders engaged in idolatry to warn them either to repent or suffer judgment (14:1-11).

##### The righteous are comforted with the pronouncement of escape for them but judgment for the wicked (14:12-23).

#### Three parables stress the impossibility of deliverance for Israel (Ezek 15–17).

##### The fruitless vine parable depicts God's certain judgment on Jerusalem for its lack of spiritual fruit (Ezek 15).

##### The adulterous wife parable depicts God's care for Jerusalem but even her judgment for idolatry will be restored (Ezek 16).

##### The eagles and vine parable depicts God's judgment for trusting Egypt instead of him, yet even still he will restore them (Ezek 17).

#### God holds each individual liable for his sin to encourage each person to repent and escape judgment (Ezek 18).

#### Two parables lament the false optimism of Judah’s kings in Jerusalem that led them into captivity (Ezek 19).

##### The parable of two lions laments the evil rule of Jehoahaz and Jehoiakim ending in exile in Egypt and Babylon (19:1-9).

##### The withered vine parable laments Zedekiah's rule that will culminate in the nation (vine) in exile in Babylon (19:10-14).

### Jerusalem deserves judgment so Nebuchadnezzar is laying siege because of Judah’s evil history (Ezek 20–24).

#### God's righteous judgment is fair due to Judah's history of corruption but afterward, he will restore them (Ezek 20).

##### Israel's history of unfaithfulness in Egypt, the wilderness, and the Promised Land proves God’s fair judgment (20:1-31).

##### God will keep Judah from imitating its idolatrous neighbors and will restore them in the future (20:32-44).

##### The “fire” in Judah is God’s judgment so that all will see it as God's doing (20:45-49).

#### The coming judgment under Nebuchadnezzar will be God's sword against the nation and Ammon (Ezek 21).

#### Three messages reveal Jerusalem's sins, God’s punishment under Nebuchadnezzar and the people to be judged (Ezek 22).

#### The parable of the two harlot sisters depicts God's upright judgment due to the sins of Samaria and Jerusalem (Ezek 23).

#### The parable of the cooking pot denotes that on that very day Nebuchadnezzar began his siege of Jerusalem (24:1-14).

#### The death of Ezekiel's wife signifies that everyone will lose close relatives in Jerusalem’s siege (24:15-27).

# The way the exiles could expect the glory of the LORD to return was by God destroying their enemies (Ezek 25–32).

## God will judge Ammon for rejoicing at the temple’s destruction to show his sovereignty (25:1-7).

## God will judge Moab for thinking that Israel was like all of the other nations to show God's sovereignty (25:8-11).

## God will judge Edom for avenging Judah to show God's sovereignty (25:12-14).

## God will judge Philistia for avenging Judah to show God's sovereignty (25:15-17).

## God will judge Tyre so it will never be rebuilt due to its pride in its beauty, power, trade, and leaders to show God's sovereignty (26:1–28:19).

### In 573/72 after a 13-year siege, Nebuchadnezzar and others will ruin Tyre so that it will not be found or rebuilt (Ezek 26; 585-573/72 BC).

### Tyre's beauty, might and trade will be lamented after its fall to show the awesome sovereignty of God (Ezek 27).

### The prince of Tyre will be overthrown for his claim to be God in order to prove God's sovereignty (28:1-10).

### As Satan was cast to the earth at his fall, so the king of Tyre will be overthrown to prove God's sovereignty (28:11-19).

## God will judge Sidon for maliciousness against Judah to show his sovereignty by gaining glory in the judgment (28:20-26).

## God will judge Egypt by Nebuchadnezzar who will take exiles to Babylon to show God's sovereignty (Ezek 29–32; fulfilled in 571 BC).

### Egypt will be exiled 40 years due to her violence and pride but then restored to a weak standing among the nations (29:1-16).

### Egypt will be plundered by Nebuchadnezzar unlike Tyre that gave him no reward but both Egypt and Israel will be restored (29:17-21).

### The destruction of Egypt is foretold in a lament to show God's sovereign workings in poetic form (30:1-19).

### God will break Pharaoh through Babylon as his instrument to show his sovereignty (30:20-26).

### As Assyria was cut down by Babylon (612-605 BC), so Nebuchadnezzar will ruin Pharaoh’s pride to show­­ God's sovereignty (Ezek 31).

### The downfall of Pharaoh by Babylon is foretold in a lament to show God's sovereign workings in poetic form (32:1-16).

### Babylon will destroy Egypt as it did Assyria, Persia (Elam), Meshech, Tubal, Edom, and Sidon to show God's sovereignty (32:17-32).

# The way the exiles could expect the glory of the LORD to return was by God restoring them to a new life and order in the millennium (Ezek 33–48).

## God will restore Israel to the land in a new life with new millennial leaders and destroyed enemies to prepare for God's glory to return (Ezek 33–39).

### God appoints Ezekiel as a watchman to declare Jerusalem’s fall so Judah will repent of their idolatry, immorality and greed (Ezek 33).

### New life will come by replacing Judah’s false, self-serving shepherds with God as the true, selfless Shepherd after his glory returns (Ezek 34).

### New life will come to Judah by God judging her enemies, represented by Edom, who pridefully opposed Israel (Ezek 35).

### God will restore the united nation by blessing, cleansing, and restoring them to the land to show his holiness and sovereignty (Ezek 36–37).

#### Judah will be restored to the land in national blessing and cleansing under the New Covenant to show God's holy character (Ezek 36).

#### Judah’s "deadness" will be restored to fulfill the Land Covenant (Deut. 30:1-10) that began in AD 1948 in the State of Israel (37:1-14).

#### Messiah will rule Judah and Israel together to fulfill the Davidic Covenant (2 Sam. 7:13-14) and show God's holiness (37:15-28).

### God will protect Israel against an attack by the area of Gog and its allies in the Tribulation to show his sovereignty (Ezek 38–39).

#### The area of Gog and her allies (a northern Arab alliance) will attack Israel with great might that will reveal God's power (38:1-16).

\*Many dispensationalists argue that Magog is Russia, but many Bible atlases equate this area with modern-day Turkey (e.g., Beitzel, 76, 78). J. Paul Tanner, “Daniel’s ‘King of the North’: Do We Owe Russia an Apology?” *Journal of the Evangelical Theological Society* 35 (September 1992): 315-28 claims it is a group of northern Arab nations.

#### God will destroy these enemies by natural setbacks and fire in the Tribulation to protect Israel and show his sovereignty (38:17–39:29).

## Israel’s new, millennial order will prove God faithful to the Abrahamic and New Covenants when his promised glory returns to his people (Ezek 40–48).

### *The millennial temple* filled with God's glory and with sacrifices will show Israel’s new covenant bond with God (Ezek 40–43).

#### In 573 BC Ezekiel has a vision of a stunning temple to cheer Judah when the temple lay in ruins (40:1-4).

#### The inner and outer courts form perfect squares (40:5-47).

##### The outer court forms a square with many gates and chambers (40:5-27).

##### The inner court also forms a square with its gates, slaughtering tables, and priests' chambers (40:28-47).

#### The temple has a rectangular nave, most holy place, rectangular separate building and interior galleries of carvings (40:48–41:26).

#### The two sets of chambers enable the changing and dining of the priests (42:1-14).

#### The wall surrounding the entire complex forms another square separating the holy from the profane (42:15-20).

#### The glory of the LORD fills the temple where God will dwell with his people in fulfillment of his promise (43:1-12).

#### Sin offerings commemorate the death of Christ to show Israel in fellowship with God (43:13-27).

### *A new service* of worship including priests, Levites and Jewish rituals will be followed in the millennium (Ezek 44–46).

#### The duties and land of the priests and Levites reveal the standards for temple ministers (44:1–45:8).

##### The priests will lead temple affairs and sons of Zadok will offer sacrifices and teach the people (Ezek 44).

##### The land of the priests and Levites comprises two separate rectangles with the temple in the middle of the priests (45:1-8).

#### Princes must be honest and offerings, feasts, the Sabbath and Year of Jubilee will recall the death of Christ in the millennium (45:9–46:24).

##### The princes must be honest in their dealings with the people (45:9-12).

##### All the people must present sacrifices for David, the prince of Israel, as memorials to the death of Christ (45:13-17).

##### Feasts, Sabbath worship, and the Year of Jubilee will be reinstituted in the millennium (45:18–46:24).

### *New land boundaries* equal for each tribe and a renewed city will fulfill the Abrahamic Covenant and show God’s returned glory (Ezek 47–48).

#### A river flowing eastward from the temple to make the Dead Sea fresh water with fish will show the temple’s cleansing power (47:1-12).

#### New, equal allotments for each tribe with Gentile lands will prove the Abrahamic Covenant fulfilled (47:13-23; cf. Gen. 15:18).

#### Land inheritances with the firstborn sons of Jacob in the center will also have lots for priests, Levites, the city, and the prince (48:1-29).

#### Twelve gates (one per tribe) will surround the city for access from any side (48:30-34).

#### The circumference around the city will be 18,000 cubits [about two miles] (48:35).

#### The city named "the LORD is there" will feature the return of God’s glory to dwell with his millennial people (48:36).

# Tentative Subject/Complement Statements

Text

# Possible Illustrations

### Text

# Possible Applications

### Text

**Share His Glory**

***Ezekiel 1–3***

**Ezekiel Exegetical Outline**

# *Exegetical Idea*:

# The way the exiles could expect the glory of the LORD to return was for God to judge his people, destroy their enemies, and restore them to a new life in a new temple.

# I. The way God judged Judah was by having his glory leave Solomon’s temple (Ezek 1–24).

# II. The way the exiles could expect the glory of the LORD to return was by God destroying their enemies (Ezek 25–39).

# III. The way the exiles could expect the glory of the LORD to return was by God restoring them to a new life and order in the millennial temple (Ezek 40–48).

**Exegetical Outline of Ezekiel 1–3 (Steps 2-3)**

# *Exegetical Idea*: The way the exiles could expect the glory of the LORD to return was for God to help them see their need of him.

# I. God called Ezekiel to see the stubbornness of Judah (Ezek 1–3).

## Ezekiel saw God’s glory to help his people see his sovereignty and holiness (Ezek 1).

## God called Ezekiel as a prophet to judge Israel and his Spirit empowered him as Israel's watchman despite his trials (Ezek 2–3).

### God told Ezekiel to fearlessly deliver his message despite Israel’s rebellion so they would know that he is a true prophet (2:1-7).

### Ezekiel ate a scroll to receive God's word of judgment on the nation (2:8–3:3).

### God sent Ezekiel to deliver his judgment written on the scroll but warned that the nation will not listen (3:4-11).

### The Spirit empowered Ezekiel as a watchman for Israel despite restraining him (3:12-27).

# II. God judged Judah by his glory leaving Solomon’s temple (Ezek 4–24).

**Purpose or Desired Listener Response (Step 4)**

The listeners will see God’s glory return to them by admitting their sins.

**Homiletical Outline** (Simple inductive form)

# Introduction

### Interest: Sometimes it seems that our best days are past.

### Need: Do you feel that God’s glory has departed from your life? Do you find yourself thinking about the “good ole days”?

### Subject: How can you be expectant of God’s glory once again in your life?

### Background: Ezekiel was an exile wondering about the future of his country.

### Preview/Text: Let’s see Ezekiel 1–3 today and then what we can apply from these three chapters.

(How can you expect God’s glory to return in your life? To see a solution, we must first confess there is a problem, so…)

# I. God called Ezekiel to see his glory and share it with other exiles (Ezek 1–3).

## Ezekiel saw God’s glory to help his people see his sovereignty and holiness (Ezek 1).

## God called Ezekiel to share his glory with other exiles (Ezek 2–3).

(So, Ezekiel saw God’s glory and his own calling to help his people. But what about us? What are we supposed to do that might parallel what the Lord asked of Ezekiel?)

# II. See God’s glory and share it with others (Main Idea).

## See God’s glory yourself.

## Commit to God that you will follow his calling for your life.

(How can you expect God’s glory to return in your life?)

# Conclusion

### See God’s glory and share it with others (Main Idea repeated).

### Like Ezekiel, gaze on his holiness and follow his calling for you!

### Exhortation

#### How can you better see God’s glory?

#### Do you know his calling for you?

#### Are you following his calling?

#### Will you figuratively sign on to his will today?

### Prayer

****

**Rick Griffith**

28 May 2022

Message 1 of 5

**Share His Glory**

***Ezekiel 1–3***

# Introduction

Subject with a blank for the key word \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ blank answer in hidden text

# I. MP has a blank for the key word \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ answer (verses).

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# II. MP has a blank for the key word \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ answer (verses).

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# Conclusion

### Main Idea has a blank for the key word \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ answer (verses).

### Application question

**Thought Questions**

1. Read the passage aloud. Contrast:

|  |  |
| --- | --- |
| **Issue** | **Contrast** |
| Text | Text |
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1. Text-based question

Text

Text

Text

Text

1. Application to your own Christian experience

Text

Text

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