Amman International Church—Jordan Dr. Rick Griffith

Title

4 June 2022 Message 2 of 5

NLT 40 Minutes

**Admit His Glory Left**

***Ezekiel 4–24***

**Topic:**

**Subject:** How should we respond when God disciplines his own people?

**Complement:** We need to admit that his glory has left.

**Purpose:** The listeners will commit never to be disciplined by God and the church.

# Introduction

Friend John

### Interest: [My college church disciplined a sinning deacon named John.]

#### While I attended college, John was one of the ushers in my church. He had a godly wife and two adorable preschool sons. John served faithfully at his job and was an important part of our church family.

#### But one day my pastor asked all the church members to stay behind for a special meeting. Through his tears, Pastor shared that John had left his wife and family for another woman. The elders had gone through the restoration process commanded in Matthew 18 where one person approached him to reconcile with the Lord, then 1-2 others tried to help him see the light, and then all the elders. John continued to neglect to support his family and live with this young woman and reject his wife, so the matter was brought to all the members for prayer and a combined effort to restore him. Our church removed him from membership and ministry roles.

Ever Seen Discipline?

Subject

Matt 18

#### One of the elders named Richard continued to follow up with John because Matthew 18:17 says to treat sinning believers as “a tax collector and sinner.” We understood that to mean that we should do as Jesus did—to seek to restore those in sin but not have them as part of the ministry team.

#### About two years later, at the end of a service, our elder Richard walked down the center aisle to the front of the church with an old man who looked like he was living on the street. But when I looked closer, I was shocked to see that this elderly, rough-looking man was actually the 30-something John! I had never seen someone age so fast. You see, Satan is merciless. The glory had gone from John’s life.

### Need: Have you ever seen God discipline an errant believer?

#### Have you ever seen someone spurn God’s blessings and what that person looks like after God allows Satan to deal with him?

#### We know God loves us, right? So what should we do when we turn from him?

#### It’s as if the glory has gone in that person’s life.

#### I know others like that—those in my own family. Is it fair for God to discipline people like that? Does he have that right? Yes—but what then do we do?

### Subject: How should we respond when God disciplines his own people? What steps can take when he withdraws his blessings from us when we turn away from him? I am NOT talking about a supposed loss of salvation because eternal life, by definition, is eternal and unchangeable. Instead, I am speaking of God making things difficult for those he loves—what do we do when he does that?

### Background: In our Ezekiel series, we saw that God appointed Babylon to judge Judah.

The Exile

#### The people were forced from their land into exile.

#### Ezekiel was among 10,000 of them in Babylon, where God gave him an amazing vision of his glory in Ezekiel 1.

Ezek 1

Questions

• Bless?

• Temple?

• Present?

• Like Death?

• Why Judgment?

Be Expectant

Subject  
• Preview

4

5

(3 slides)

7

(2 slides)

#### We covered this vision last week where we saw our own privilege to know God’s glory and share it with others.

Share His Glory

#### But God kicking his own people from their land raises some important questions.

##### Did God's covenant with His people guarantee that they would be blessed?

##### Was the LORD "bound" to the temple? Is He bound to protect the church building today?

##### Does God guarantee to be present with His church today despite what we've done? What does “being present” even mean?

##### Does the LORD delight in death and judgment?

##### Why must there be judgment?

### Preview: Our Ezekiel series title is “Be Expectant.” And our key question today is: how should we respond when God disciplines his own people? Let’s first see how God wanted Israel to respond to his discipline and then how he wants us to respond today.

### Text: We will survey Ezekiel 4–24 today, so hold on!

(What did God want Israel to do when he disciplined them?)

MP

# I. Israel needed to admit that the Spirit left the temple before God destroyed it (Ezek 4–24).

Chart

[They needed to see that the LORD’s glory would not dwell with persistent idolatry.]

## Israel needed to admit that the Spirit left the temple for its rebellion (Ezek 4–11).

4–11

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

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

Brick

(2 slides)

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

390 & 40

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

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

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

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

6  
(3 slides)

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

### Four visions show God as just to judge Judah due to her disobedience and culminating in the exit of God's glory (Ezek 8–11).

8

(7 slides)

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

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

9  
(3 slides)

12

(2 slides)

13  
(2 slides)

14  
(2 slides)

15  
(2 slides)

16  
2 slides)

17  
(3 slides)

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

10  
(6 slides)

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

SP

11  
(3 slides)

## Jerusalem's fate was sealed so optimism was futile (Ezek 12–19).

### Two signs showed judgment as inescapable (12:1-20).

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

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

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

#### His message of doom would 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 was exposed to keep the people from basing their security on lies (Ezek 13).

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

#### Ezekiel comforted the righteous with a promise of escape for them but judgment for the wicked (14:12-23).

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

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

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

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

##### Another parable takes common things familiar to the people to make an important point. They all knew that the eagle was the most majestic bird and that grape vines needed strong roots to grow and produce wine.

##### Sadly, this parable depicts us today as well. Don't we often place our trust in someone and something other than God? We trust other nations, advanced weapons, political leaders, money, alliances, and simply ourselves.

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

18  
(2 slides)

#### Three generations are depicted.

#### If the grandpa and grandson are righteous, but the middle generation is wicked, each will face God's judgment on their own.

19

• Lion 1

• Lion 2

SP

21  
(2 slides)

• ??

• 20-21

• Jerusalem

• Ammon

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

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

##### In fact, God warned that three of the last four kings would die outside the land.

##### The first lion symbolizes Jehoahaz who was brought to Egypt after only 3 months of rule.

##### The second lion depicts Jehoiachin brought with Ezekiel to Babylon.

##### After this, Zedekiah was captured and also brought to Babylon.

#### The withered vine parable lamented Zedekiah's rule that would end with the nation (vine) in exile in Babylon (19:10-14).

## Nebuchadnezzar laid siege because Jerusalem deserved judgment (Ezek 20–24).

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

20  
(2 slides)

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

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

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

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

#### God says he has a sword to attack his own people (21:1-5).

#### God then tells Ezekiel to continually groan aloud before the people until they ask why, and then he is to tell them that God's sword will strike all those in Jerusalem (21:6-17).

#### The chapter ends with Babylon as God's sword. He travels south until the road splits and he isn't sure which way to go.

#### The omens say first to attack Jerusalem.

#### But 21:28-32 is a message against Ammon also, which the Babylonians also later conquered.

### Three messages revealed Jerusalem's sins, God’s discipline by Nebuchadnezzar and the people to be judged (Ezek 22).

22

#### The city had many sins of murder, oppression, idolatry, slander, adultery, and greed—you name it (22:1-16).

• Sins

#### Nebuchadnezzar would be God’s refining furnace (22:17-22).

• Nebu

#### The leaders were among the worst of the people (22:23-31).

• Leaders

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

Glory Theme

Glass

YHWH

Holy Name

Holy

MI

EI

Wife

24

Sisters

23

#### Oholah signified Israel that lusted after Assyrians but became their slaves.

#### Oholibah represented Judah that, in like manner, went after Babylon but also became slaves.

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

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

(What should we do now when God disciplines us? The LORD disciplines us now so we will…)

# II. Admit that his glory left (Main Idea).

[He takes away almost anything ***except*** our salvation so we will see that we need him.]

## God prioritizes holiness so he sent his Son to become sin so we can become holy.

### God’s holy name is a key theme in the book.

### Jews held his name so holy that they substituted other vowels so as not to profane it.

### Be honest that while the Spirit is present, you may have quenched him.

#### Is God trying to ignite a fire in you but you keep throwing cold water on him?

#### However, we can certainly quench the Spirit through sin (1 Thess 5:19).

Quench

#### “Do not put out the Spirit’s fire” (NIV) is more literal.

Rom :9

### Paul taught that the Holy Spirit indwells every believer (Rom 8:9; Eph 1:13-14).

### Jesus promised that the Holy Spirit would never leave us when we truly know him (John 14:15-17).

Jn 14

### So this indwelling is PERMANENT (forever) and for ALL believers!

## God makes things difficult to bring us back to him.

Makes Difficult

### Do you want God’s glory in your life but also want to hold onto your sin?

#### It doesn’t work that way!

Heb 10:30

#### Hebrews warns that “the Lord will judge his own people. It is a terrible thing to fall into the hands of the living God” (Heb 10:30-31).

### Sometimes weakness and sickness come from disobedience—as in the case of the Corinthians who abused the Lord’s supper (1 Cor 11:30-32).

Weak & Sick

### The unknown woman in 2 John 8 who housed false teachers was in danger of losing her reward.

Rewards Lost

## God will take the physical lives of some Christians who do more harm than good.

Die

Acts 5  
(2 slides)

### Ananias and Sapphira lied to the Spirit and God took their lives that day (Acts 5).

Subject

Sin Unto Death

Fell Asleep

### Also, others who died included Corinthians who abused the Lord’s supper (1 Cor 11:30-32).

### John also said that some sin leads to premature death (1 John 5:16-17).

(How should we respond when God disciplines his own people?)

# Conclusion

### Main Points

#### Israel needed to admit that the Spirit left the temple before God destroyed it (Ezek 4–24).

MI

EI

#### Today we must admit that his glory left (Main Idea).

Admit

### Exhortation: Admit the glory left in your own life by declaring that you need Jesus.

Prayer

### Prayer

# Preliminary Questions

**Verses Questions**

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

### Ezekiel saw God’s glory (chapter 1) and how God called him as a prophet to warn his stubborn people Israel (chapters 2–3).

### The LORD also prevented him initially from speaking by sticking his tongue to the roof of his mouth and tying him up with ropes in his home.

# Purpose: Why is this passage in the Bible?

### The climactic section within Ezekiel 4–24 is when the glory of the LORD hesitantly leaves the temple where God’s presence had dwelt over 400 years since 959 BC.

### This section occurred before the exile to show that without God’s presence (blessing and power), there was no hope at that time for him to save the city.

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

### Ezekiel was an exile (involuntary expat) in Babylon hoping for God to restore him and his people back to Jerusalem.

### God had already warned him that the exiles with him were rebels and thus would not repent.

### The same was true of those to whom Jeremiah spoke in Jerusalem itself as few of them turned from sin.

# Questions

### Why would God command such ridiculous things of Ezekiel like laying publicly on his side for over a year (Ezek 4)?

### How do we balance God’s presence with his discipline today?

**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 revealed his glory to Ezekiel as a prophet to deliver his messages of judgment and blessings (Ezek 1–3).

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

### God called Ezekiel as a prophet to judge Israel and the Spirit gave him power 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 him as 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 would not listen (3:4-11).

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

## The reason God was justified to leave the temple in pre-exile judgment was that Jerusalem was hopeless (Ezek 4–24).

### Israel needed to admit that the Spirit left the temple for its rebellion (Ezek 4–11).

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

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

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

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

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

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

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

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

#### Four visions show God as just to judge Judah due to her disobedience and culminating in the exit of God's glory (Ezek 8–11).

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

###### Ezekiel had the elders in his home and first saw an amazing vision of what was probably Jesus (8:1-2).

###### He then saw an idol inside the temple courtyard (8:3-4).

###### So God's glory was not in the Holy of Holies but at the north gate as if to usher out this idol!

###### Then God told Ezekiel to dig into the temple wall.

###### Inside the temple were three types of idolatry—image, weeping for the Babylonian goddess Tammuz, and sun worship (8:9-18)!

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

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

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

### Jerusalem's fate was sealed so optimism was futile (Ezek 12–19).

#### Two signs showed judgment as inescapable (12:1-20).

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

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

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

##### His message of doom would 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).

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

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### Nebuchadnezzar laid siege because Jerusalem deserved judgment (Ezek 20–24).

#### God's righteous judgment was fair due to Judah's history of corruption but afterward, he would 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).

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

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

#### The death of Ezekiel's wife signified that everyone would 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 would judge Ammon for rejoicing at the temple’s destruction to show his sovereignty (25:1-7).

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

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

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

## God would judge Tyre so it would 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 would ruin Tyre so that it would not be found or rebuilt (Ezek 26; 585-573/72 BC).

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

### The prince of Tyre would 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 would be overthrown to prove God's sovereignty (28:11-19).

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

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

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

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

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

### God would 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 would ruin Pharaoh’s pride to show God's sovereignty (Ezek 31).

### God lamented the downfall of Pharaoh by Babylon to show his sovereign workings in poetic form (32:1-16).

### Babylon would 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 destroy enemies to prepare for God's glory to return (Ezek 33–39).

### God appointed Ezekiel as a watchman to declare Jerusalem’s fall so Judah would repent of 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 had a vision of a stunning temple to encourage Judah when the temple lay in ruins (40:1-4).

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

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

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

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

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

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

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

#### Sin offerings will 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 will reveal the standards for temple ministers (44:1–45:8).

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

##### The land of the priests and Levites will comprise 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 the 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 among them 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

### FCC discipline of John

# Possible Applications

### NT discipline texts

**Admit His Glory Left**

***Ezekiel 4–24***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea: The way Judah should respond to God’s discipline via Babylon was to admit that the Spirit had left the temple in pre-exile judgment (Ezek 4–24).*

### Israel needed to admit that the Spirit left the temple for its rebellion (Ezek 4–11).

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

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

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

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

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

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

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

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

#### Four visions show God as just to judge Judah due to her disobedience and culminating in the exit of God's glory (Ezek 8–11).

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

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

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

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

### Jerusalem's fate was sealed so optimism was futile (Ezek 12–19).

#### Two signs showed judgment as inescapable (12:1-20).

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

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

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

##### His message of doom would 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 was exposed to keep the people from basing their security on lies (Ezek 13).

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

##### Ezekiel comforted the righteous with a promise of escape for them but judgment for the wicked (14:12-23).

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

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

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

##### The eagles and vine parable depicted God's judgment for trusting Egypt instead of him, yet even still he would 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 lamented the evil rule of Jehoahaz and Jehoiakim ending in exile in Egypt and Babylon (19:1-9).

##### The withered vine parable lamented Zedekiah's rule that would end with the nation (vine) in exile in Babylon (19:10-14).

### Nebuchadnezzar laid siege because Jerusalem deserved judgment (Ezek 20–24).

#### God's righteous judgment was fair due to Judah's history of corruption but afterward, he would 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 would keep Judah from imitating its idolatrous neighbors and restore them in the future (20:32-44).

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

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

#### Three messages revealed Jerusalem's sins, God’s discipline by Nebuchadnezzar and the people to be judged (Ezek 22).

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

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

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

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

The listeners will commit never to be disciplined by God and the church.

**Homiletical Outline** (Simple inductive form)

# Introduction

### Interest: My college church disciplined a sinning deacon named John.

### Need: Have you ever seen God discipline an errant believer?

### Subject: How should we respond when God disciplines his own people?

### Background: God appointed Babylon to judge Israel.

### Preview: Let’s first see how God wanted Israel to respond to his discipline and then how he wants us to respond today.

### Text: Ezekiel 4–24

(What did God want Israel to do when he disciplined them?)

# I. Israel needed to admit that the Spirit left the temple before God destroyed it (Ezek 4–24).

## Israel needed to admit that the Spirit left the temple for its rebellion (Ezek 4–11).

## Jerusalem's fate was sealed so optimism was futile (Ezek 12–19).

## Nebuchadnezzar laid siege because Jerusalem deserved judgment (Ezek 20–24).

(What should we do now when God disciplines us? The LORD disciplines us now so we will…)

# II. Admit that his glory left (Main Idea).

## God prioritizes holiness so he sent his Son to become sin so we can become holy.

## God makes things difficult to bring us back to him.

## God will take the physical lives of some Christians who do more harm than good.

(How should we respond when God disciplines his own people?)

# Conclusion

### Admit that his glory left (Main Idea).

### Main Points

#### Israel needed to admit that the Spirit left the temple before God destroyed it (Ezek 4–24).

#### Today we must admit that his glory left.

### Exhortation: Admit the glory left in your own life by declaring that you need Jesus.

### Prayer

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**Rick Griffith**

4 June 2022

Message 2 of 5

**Admit His Glory Left**

***Ezekiel 4–24***

# 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 |
| 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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