

Ezekiel 1
God Can Bloom Where He Plants You
J.D. Farag

KAPONO: Would you join me in a word of prayer? Lord, thank You for this time, Lord, that we can get together and celebrate You, Lord, and worship You, praise You and give You all the glory, Lord, for providing for us, Lord, and allowing us to be here this evening that we may be fed, Lord, by Your word. So would You teach us, Lord? Would You speak to us? We thank You so much again, Lord. We ask this in Jesus' name. Amen.

PASTOR JD: Amen. Amen. Good evening to you. You can be seated. Welcome. Welcome. How's everybody doing tonight? I think I got my answer. (Chuckling)

I also want to welcome those of you that are joining us online. We're so very glad that you are because tonight we commence our verse-by-verse study through this amazing Book of Ezekiel.

And can I say it? I'm going to say it. Yeah, that's right. What have I done to you poor people? Yeah, that. I mean, it's my favorite book, along with all my other favorite books, which are all the books of the Bible. But I'm really looking forward to this book and this chapter. And I know I say that every week, and I'll probably just keep saying that every week. So that's your lot in life.

And why don't we pray? And let's just ask God to bless our time together tonight in His word. Father, thank You so much. Oh, Lord, we love You. We love Your word. Oh, Lord, tonight we're just with great eagerness and desire and anticipation, even expectation, looking forward to what it is that You have for us as we begin this amazing book. And it's an amazing book, and Ezekiel is an amazing man, and we're going to get to know him starting tonight.

So Lord, he's going to teach us many things, and we need for the Holy Spirit to bless that to our hearts. Lord, we want to have hearts to receive. We want to have ears to hear, eyes to see.

And Lord, above all, we're very protective of our time together on Thursday nights because that's what it is. It's our time together with You, with each other. And we treasure it, we cherish it, and we're so grateful to You for it.

So Lord, in our time together tonight, would You just bless the understanding of Your word, and specifically this chapter here in Your word, we ask in Jesus' name. Amen and amen.

All right. So we begin this most fascinating Book of Ezekiel with Ezekiel at the beginning of his being taken captive in Babylon, where God chooses him and uses him. And what's about to come jumping off the pages of this chapter is how it is that God can and will bloom us where He plants us. And here's why.

Ezekiel was only about 25 years old, it's believed, when he was taken captive. And as we'll see, he's about 30 years old when God gives him this vision of His glory.

Now, why is that important?

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Because Ezekiel could have never planned this plan for his life. He's a young man. And he certainly had plans and aspirations and was actually being trained for what he thought was going to be his priestly service in the temple. But God had other plans.

So *verse 1*, **“Now it came to pass in the 30th year, in the fourth month, on the fifth day of the month, [Notice the specificity] as I was among the captives by the River Chebar, that the heavens were opened and I saw visions of God.**

On the fifth day of the month, [verse 2] which was in the fifth year of King Jehoiachin's captivity, the word of the Lord came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the River Chebar, and the hand of the Lord was upon him there.”

Okay. If we're honest with ourselves, we'd have to admit that we're all prone to read verses like these; read past them, fast through them. Because, I mean, just after all, it's just kind of seemingly irrelevant. However, to do so is to err greatly because we're provided with critical and even applicable information that is going to be germane to our understanding.

If you'll kindly allow me to, I want to share with you why it is that we have this detail at the start of this amazing prophetic book. First, these prophetic timestamps, if you will, provide us with Ezekiel's age at this point, which is important, again, because he would have started his priestly service in the temple at age 30. He actually would have started training at age 20.

Now, think this through with me. 10 years, okay? At 20 years of age, he is now being trained for service in the temple. This is an unspeakable honor, a profound privilege. And a young man like Ezekiel would have so looked forward to this, been excited about this. But at about age 25, he's taken captive into Babylon.

Why?

Because these timestamps also provide us with the details about how the Babylonians took the best of the best captive.

Now, understand, there were three sieges. In the first two sieges, it's believed that that's when Ezekiel was taken, and with him, Daniel, who knew Ezekiel.

Actually, Ezekiel, and again, this is in the detail in these first three verses, though he's about 50 miles southeast of Babylon where Daniel is, he references Daniel three times in this book. This means that both Ezekiel and Daniel knew Jeremiah very well. They're both young men at this time, and they both will be in Babylon for 70 years.

And they had the better part of their growing up years hearing the prophet Jeremiah. They would have been very well acquainted with and would have heard and taken heed to Jeremiah's prophecies. And now here they sit captive in Babylon, and everything that Jeremiah the prophet prophesied has come to pass.

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Actually, this is one of the main reasons God, in His sovereignty, uprooted Ezekiel and Daniel from Jerusalem and planted them in Babylon.

Let me explain. The captives there in Babylon still believed the false prophets who were deceiving them into believing that they would return to Jerusalem soon.

“Don't listen to Jeremiah.”

“Yeah but come on. It happened as he said it would. Have you noticed where we're at? We're in Babylon. Jeremiah prophesied that we'd be taken captive in Babylon.”

“Yeah. No!”

“But Jeremiah said that it would be for 70 years.”

“No, we're going to go back. Don't worry. Don't worry. Go ahead. Don't get too settled. Don't get too comfortable.”

By the way, we're going to see that in our study through this book. Interesting about Babylon, just parenthetically, as a side note, when they took captive a people, they didn't brutalize them. They seduced them.

What do you mean?

Well, Babylon was very impressive. And they were just – when they would take a people captive, they would see Babylon, and they would want these people to kind of assimilate into Babylon and get comfortable and settled into Babylon, so much so that by the time the 70 years are up, the Jews are so comfortable there that few actually returned to Jerusalem.

That's another topic for another time, but I just wanted to insert that because I want you to understand what Ezekiel, and Daniel with him, are up against. And this is why it is one of the main reasons that God sends him there. Because these false prophets were still doing it.

Doing what?

Deceiving the people. Misleading the people. Telling them that, “Hey, it's okay. The temple's still standing,” and it was at this point. “You know, Jerusalem's still there. So I know we're here, but we're going back.”

Enter this up-and-coming young man of God who would have served in the temple for God, but instead is used by God after first being given a vision of the glory of God.

I know that was quite poetic, actually. I worked on that all day. I hope you're... well, don't be impressed with me. Be blessed by God because there's an important lesson to be learned just from this.

Ezekiel is going to need this vision. Because throughout his prophetic ministry, he is going to have to have this so securely and indelibly etched in and on his heart and mind because

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of the glory of Babylon, the gods of Babylon. And he's going up against this, and he needs to be secure, immovable, unshakable with respect to who God is, the glory of God.

So before God can do this work through Him, He has to do this work in Him. And that's the takeaway. Before God can use us to do a work through us, He first has to do that work in us because we cannot impart that which we do not first possess. So Ezekiel's going to possess this and own this and need this. He has to have in his heart and mind the glory of God.

It's interesting because Daniel emphasizes the Kingdom of the Lord, Isaiah, the salvation of the Lord, Jeremiah, the judgment of the Lord, but Ezekiel, he emphasizes the glory of the Lord.

Verse 4, "Then I looked, and behold, a whirlwind was coming out of the north, a great cloud with raging fire engulfing itself; and brightness was all around it and radiating out of its midst like the color of amber, out of the midst of the fire.

Also..." [verse 5]

This is the vision. Now the heavens have opened up. God is going to reveal to Ezekiel His Glory, His Majesty. And I think we would do well to keep in mind that God in the infinite has to do this for the finite.

So this vision that Ezekiel has of the glory of God is all about, and we're going to see this word in *verse 5* come up often, the "likeness." It is a description of a vision of the glory of God. So we're going to do our best with it. It might get a little bit weird. But we're going to do our best with it.

Right? Okay, I just want to make sure.

Verse 5, "Also from within it came [And here's that word] likeness of four living creatures. And this was their appearance: they had the likeness of a man. [They were not a man; they had the likeness of a man]

Each one [verse 6] had four faces..."

That's what I mean by – don't get weird now, okay?

"Each one..." [Just the word "creatures"] I so wish were "creations." Because when you think "creatures," you think – well, what comes to mind? Never mind. Never mind.

So these are living creatures. **"Each one of them had four faces, and each one had four wings."**

By the way, let me hasten to say, that beginning here in *verse 4*, we have what is arguably the most detailed description of God's glory ever recorded.

Well, what about John and the Revelation?

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We'll talk about John. But the detail of the glory of God as described in this vision to Ezekiel is the likes of which you will not find anywhere in the pages of Holy Writ.

Verse 7, (Chuckling) **“Their legs were straight.”**

Forgive me for chuckling. That means they didn't have knees. Don't think about that too much because I'm going to lose you if you do.

“And the soles of their feet were like the soles of calves' feet. They sparkled like the color of burnished bronze. The hands of a man [verse 8] were under their wings on their four sides. And each of the four had faces and wings. Their wings touched one another. The creatures did not turn when they went, but each one went straight forward.

As for the likeness of their faces, [verse 10] each had the face of a man. Each of the four had the face of a lion on the right side, each of the four had the face of an ox on the left side, and each of the four had the face of an eagle.”

What? How are you doing so far? How do I say this? I'll just say it. This is way cool. I know that's very, you know – I have a firm grasp of the English vocabulary. But those are just the two words that I have. This is so cool. So amazing.

What Ezekiel is shown here comports with what John was shown in Revelation 4:6-8.

What was he shown, and what is Ezekiel being shown?

A revelation of the person of Jesus Christ. And here's how I get there.

Pictured here, and we've talked about this prior, is the configuration of the Israelite camps according to Numbers Chapter 2.

Now, why do I point this out? Because not only is it in the shape of a cross as a Revelation of Jesus Christ who is at the center, a type of the finished work on the cross, so too, is it a picture of these aforementioned four creatures.

Now watch this. Each of the four camps had a banner. This is the detail that we have in Numbers, the Book of Numbers. So they had a banner, and the banner had the exact likeness to Ezekiel's vision. One banner had the face of a lion. One had the ox. One had the face of a man. And one had an eagle. What a coincidence.

I went into my archives and I found this chart. I made it some 20-plus years ago. And I actually kind of blew the dust off of it, so to speak, and updated it. And I want to show you the correlation between the four camps, the four creatures, and the four gospels, all of which reveal the person of Jesus Christ.

Now, we're going somewhere with this, so stay with me. The four camps were Judah to the East, Ephraim to the West, Ruben to the South, and Dan to the North. Judah's banner was a lion, Ephraim's an ox, Ruben's a man, and Dan's an eagle.

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The Gospel of Matthew revealed Jesus as the lion of the tribe of Judah to the Jew in what He said. The Gospel of Mark revealed Jesus as the servant to the Roman in what He did. The Gospel of Luke revealed Jesus as the Son of man to the Greek in how He was. And the Gospel of John revealed Jesus as the Son of God to the Church in who He was.

You know, it's places like this in God's word that convince me beyond any doubt that only God could do this. Man could have never come up with this. There are two things, and this is one of them, that convince me of the infallibility of God's word. This. And the second is that there are places in God's word – because God's word's alive. When you realize – ho - (Chuck) that's a local thing, I know.

Ho, only God could know that about me. Nobody else could have known that about me, but God. And when you're reading the word and the word is reading you, by the way. We search the Scriptures, but the Scriptures – I'm spitting all over when I say this. We'll have to clean this up after, but whatever.

But we search the Scriptures, but the Scriptures search us. We get into the word, but the word gets into us and it changes us. It transforms us. It renews us, the renewing of our mind by the word of God. It's not a brainwashing. It's a washing of the brain with the water of the word.

And this is one of those places in God's word, where I mean, what are you going to do, walk away from something like this and go, oh, that's just, that's a very interesting coincidence, isn't it?

Really? You think that's a coincidence?

Jesus even said it, "The whole of Scripture testify of Me." It's all about Me. The Old Testament from Genesis 1:1, Jesus. You get into Exodus. Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Chronicles, 1 and 2 Kings, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel. Jesus. Every single one of those books Jesus is there. They testify, point to the person of Jesus Christ. Oh, man!

Now, what's the point? Do you have a point?

Yes, I have a point. Here's Ezekiel now. I wonder what's going through his mind. And it's only going to get better from here. Oh, my goodness. Here's a young man who had his heart set on serving in the temple in Jerusalem, and he finds himself transplanted into Babylon in captivity. And he's not even actually in Babylon. He's like 50 miles southeast of Babylon, where he's at. Daniel's in Babylon.

He's in this, well, it's interesting, this place, Tel Abib, not to be confused with Tel-Aviv. Tel Abib. It's by the River Chebar. It was the river that actually supplied the water to Babylon. And it would flood. And so it's thought that there were actually, keep in mind, 50 miles away from Babylon, the Hanging Gardens, one of the seven wonders of the World,

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magnificent beyond description in all of its glory, which again is why God has to reveal His glory to Ezekiel.

But he's in this place. It's almost like a concentration camp. And that's where God has planted him? What's up with that? Oh, you'll see Ezekiel. Yeah, but I mean. No, I'm going to bloom you where I planted you. You had no idea.

God will never – and if you hear nothing else that I say and spit and yell tonight, please hear this because maybe this is for you, a word fitly spoken. God will never move you to a place, transplant you in a place unless it is for His glory and your good and the grand and glorious things that God is going to do.

In fact, again, the contrast. Here's Babylon, and here's little Jerusalem, you know, and the temple. You'll forgive me, but in comparison, outwardly in its splendor and magnificence, would not even begin to compare with the magnificence of Babylon.

So I wonder if Ezekiel is still thinking about what would have been. I wonder if Ezekiel's starting to see the bigger picture, as it were, and now beginning to realize - wait a minute. Yeah, God has planted me here through no fault of my own, by the way. I mean, I was taking heed to the word, the prophetic word of Jeremiah. And wouldn't you know it, I get taken captive in the second siege, and here I sit. I'm not even in Babylon. What's up with that? Here I sit in Tel Abib in this concentration camp. God, why?

Oh, you'll see why, Ezekiel. You're going to realize that when I plant you somewhere like this, I'm going to prosper you and bless you exceedingly, abundantly, above and beyond anything you could have ever possibly imagined, let alone thought, let alone even asked. You wouldn't have believed it even if I tried to tell you. So I know, you know, you're feeling sorry for yourself. You threw yourself a pity party. Nobody showed up; you were there.

You know, woe is me. (Chuckling) I'm at the pinnacle of my life, the prime of my life. By the way, we'll see this, I want to say about Chapter 9, Ezekiel was married. Sadly, though, his wife will be met with a premature death early in his ministry. We'll see that later on in the book.

But here is now his life, and this is where God has planted him. And God is going to bloom him where He's planted him. And he's just now beginning to see just how grand and glorious it is.

If you're here tonight or watching online and you're discouraged because you just don't understand. It makes no sense whatsoever. I mean, you had it made in the shade, so to speak. You had this profound privilege and honor of serving. It was every young man's dream to serve in the temple. And now all of that is gone, and I've been uprooted and transplanted, and certainly God has a purpose and a plan.

And you better believe it, Ezekiel. You have no idea. God will never move you, transplant you unless it's for the purpose of something far more than you could have ever imagined. I mean, I know it's kind of cliché, and we have different ways of saying it, you know, “God

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doesn't shut a door without opening up another one." It's just, I don't warm up too well to that because I'm still struggling with the door that just got not only shut, it was slammed shut and locked, and there's no key.

And I mean, I'm like, I wanted to go through that door.

I know.

Well, God opens up another door.

I know. I know. I know that! I preach that. Get your own material.

[Laughter]

But here's Ezekiel. The door is shut. He has been uprooted and God has moved him. It's a new chapter in his life. And I can assure you on the authority of God's grace and mercy, that there was no regret in Ezekiel's life. So you've been moved to a place you would have never thought in a million years God would plant you. He's going to bloom you. Just wait. You'll see.

Verse 11, "Thus were their faces." (Chuckling)

All that to say?

Yeah.

Couldn't you have done that?

Yeah, probably.

"Thus were their faces. Their wings stretched upward. Two wings of each one touched one another, and two covered their bodies. And each one went straight forward. They went wherever the Spirit wanted to go, and they did not turn when they went."

Oh, there's a takeaway here. Wherever the Spirit wanted to go? Hmm. That's a good thing.

These creatures: we're getting a description of what they looked like, their likeness. But this is not just their likeness. This is what they did. They only did what the Spirit would lead them to do. They would never go anywhere that the Spirit didn't want them to go. Oh, would to God that that would be said of us.

"As for the likeness [verse 13] of the living creatures, their appearance was like burning coals of fire, like the appearance of torches going back and forth among the living creatures. The fire was bright, and out of the fire went lightning. And the living creatures ran back and forth, in appearance like a flash of lightning. [That's fast. Back and forth]

Now [verse 15] as I looked at the living creatures, behold a wheel..."

You've heard of Ezekiel's wheel? They've written songs about this. I mean, we're going to go, I guess, from these creatures to wheels.

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So **“a wheel was on the earth beside each living creature with its four faces. The appearance of the wheels [verse 16] and their workings was like the color of beryl, and all four had the same likeness. The appearance of their workings was, as it were, a wheel in the middle of a wheel.”**

Man, I'm still working with the wheel. Now you got a wheel in the middle of a wheel. What is going on here? Well, maybe this will help. It helped me. So the wheels - picture, and we'll see this in a moment, picture a chariot, a fiery chariot.

Who's on the chariot?

Who do you think? These wheels are like no wheels that no man has ever seen.

Verse 17, “When they moved, they went toward any one of four directions.”

I haven't seen a wheel do that. If your wheels on your car do that, you have to take it in to the shop. Just saying.

So **“they went toward one of four directions. They did not turn aside when they went. As for their rims...”**

Oh, we got rims on these things. We got bling going on.

“...they were so high [Just hanging in there with me] “They were so high they were awesome.”

Stop right there. I think that we throw this word “awesome” around too much. I think it's a word reserved for God alone. You know, it wasn't that long ago when, in fact, I remember as – I think the '90s the first time I heard someone say, “Man, you're awesome!”

I'm like. (A look of surprise on face)

Then I started hearing it a lot. I think it's still in today, isn't it? Man, that's awesome! And they say it just like that too. Man, awesome! You're awesome.

First of all, let's just be clear on what this word “awesome” means. It means to be in awe. Awesome. I think we've cheapened it much like we've cheapened the word “love” to where the word “love” does not pack as much punch as the word “like.”

Example: I say to you, “I love you.”

“Oh, thank you. I love you, too.”

What if I said instead, “I like you.”

“You like me? Well, I kind of like you, too.”

It just changes the whole complexion of it.

Okay, “God loves you.”

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“I know God loves me.”

But what if I said instead, “God likes you.”

“He likes me? No way.”

“Way!”

What have we done to the word “love”? We've thrown it around and cheapened it. We've profaned it. You know what “profane” means? It means “to bring it down and make it common.” It's to profane it. And I think we've done the same thing with this word “awesome.”

So the next time somebody says, “Man, dude, you're awesome,” in love and like say to them, “No, I'm not. You're telling me that you're in awe of me? Dude, you got problems.” (Chuckling)

No, God is awesome. Don't profane it. Oh, that is awesome. That is nothing! No, this is awesome. Somebody pulls up and they got new rims. They want to show you their wheels.

You know which ones I'm talking about, right? Have you seen these things? I don't see them much anymore. But they spin. I don't know, maybe this is where it came from, the wheel inside the wheel, and they would keep spinning.

I'll never forget the first time I pull up to a stoplight. Here comes this, I don't know what it was. One of those tinted windows, black. Boom-boom-che Boom-boom che (Sounds of the base turned up high) Raised up. You know, I mean, you knew they were there. And apparently, they wanted you to know about their wheels and their rims.

We're stopped at the light; these things are still going around. I thought I was having a hallucination.

[Laughter]

You know the motion thing when you think you're moving. No! The wheels are.

The rims, they spin around. I'm almost done. I got to get this off my chest. Do you know how much those things cost? I mean, they're not cheap, you know?

So they pull up with this thing. And you're like, Wow, dude, that is awesome. Well, apparently you haven't read Ezekiel Chapter 1. No, that's not awesome. This is awesome. Are we good? All right.

So we got to start *verse 18* again because I completely digressed. **“As for their rims, they were so high they were awesome. And their rims were full of eyes, all around the four of them. When the living creatures went, [verse 19] the wheels went beside them. And when the living creatures were lifted up from the earth, the wheels were lifted up.**

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[And here it is again, verse 20] **Wherever the Spirit wanted to go, they went because there the Spirit went, and the wheels were lifted together with them, for the Spirit of the living creatures was in the wheels. [Wow! Now that's awesome!]**

[verse 21] **When those went, these went. When those stood, these stood. And when those were lifted up from the earth, the wheels were lifted up together with them, for the Spirit of the living creatures was in the wheels.**

The likeness *[verse 22]* of the firmament above the heads of the living creatures was like the color of *[And here's that word again]* awesome crystal, stretched out over their heads.

And *[verse 23]* under the firmament their wings spread out straight, one toward another. Each one had two which covered one side, and each one had two which covered the other side of the body. When they went, I heard the noise of their wings, *[That would be terrifying]* like the noise of many waters, like the voice of the Almighty, a tumult like the noise of an army.

And when they stood still, they let down their wings. *[Wow!]*

A voice *[verse 25]* came from above the firmament that was over their heads; whenever they stood, they let down their wings. And above the firmament over their heads was the likeness of a throne, *[There it is]* in appearance like a sapphire stone; on the likeness of the throne was a likeness with the appearance of a man high above it.”

I don't want to expound too much on this, but we are created in the image of God, man is created in the image of God and Ezekiel is being given a vision of the glory of God. And he's trying to describe for us not what God looks like because he wouldn't have been alive to say anything about it, because no man sees God and lives. All he's seeing is just the glory of God and he's describing what it's like.

“Also *[verse 27]* from the appearance of His waist and upward I saw, as it were, the color of amber with the appearance of fire all around within it. And from the appearance of His waist and downward I saw, as it were, the appearance of fire with brightness all around.”

Can you imagine? I mean try to wrap your mind around what Ezekiel is seeing here in this vision. I mean, just the glory of God, it is so bright. And the colors are so brilliant. The description of the wheels that we just read about, the blue, the description.

Maybe this is just me, but whatever. I just kind of picture, you know, when wheels are moving really fast, you know, I know that this is special effects. I know. But you know, the colors of, you know, the wheels and the motion and the brightness and the brilliance of the colors. That's what he's describing.

You know that everything we've just read heretofore is a vision of God's glory, sovereignty, majesty, authority, humility, and beauty in His omnipresence, omnipotence, and omniscience.

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And that doesn't even begin to – I just chose a few words because they, again, are very poetic. You could probably add some of your own. But I wanted them to all end in “E.” Glory, Sovereignty. Did you see how I did that? I'm on a roll tonight, aren't I?

But I mean, that doesn't even, as we say, scratch the surface. And omnipresence: all present, everywhere at the same time. Omnipotence: all powerful. Omniscience: all knowing. Awesome!

Okay. That's the last time, I think. We'll see.

Verse 28, last verse. End of the chapter. “Like the appearance of a rainbow in a cloud on a rainy day, so was the appearance of the brightness all around it.”

We know a thing or two about rainbows here. By the way, can I just parenthetically say, I think you might want to think twice about profaning the rainbow. Because the rainbow was actually a sign of a covenant that God made, the Noahic Covenant with Noah, that He would never again destroy the Earth again with a flood.

I mean, I just – you'll forgive me again, but I'm kind of thinking to myself, you are going to take a rainbow that is a symbol of God destroying the Earth. And oh, by the way, they've changed it, you know. The seven colors, seven, the number of completion in the rainbow, they've changed it. Very interesting. I hope I didn't lose you. We're almost done.

Don't go there. When you go home, you can go there and research. Very interesting what they did with it. They perverted it. They perverted it; in every sense of the word, they perverted it.

So here's the appearance of a rainbow. You know, a while back, in fact, the aloha slide that we have as a welcome is a picture of the canal over here. One morning, Cynthia Schubert took it and sent it to me, of a rainbow. And this is awesome. The rainbow was right over us. (Humming holy sounding tune) And it was bright. And it was brilliant. And it was spectacular. And it was stunning. And it was breathtaking. But in comparison to this, pssh, nothing.

So here's this rainbow and the appearance and the brightness all around it. And he says, **“This was the appearance of the likeness of the glory of the Lord. So when I saw it, I fell on my face, and I heard a voice of One speaking.”**

Just hang in there with me. I'll close with this. But I don't want you to miss this because this is really powerful.

Now Ezekiel and the many others like him when they were in the presence of the glory of God, every one of them did this. They just fall on their face before God. No words. Just in awe of the glory of God. And this is Ezekiel's response.

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John, in the Book of Revelation, same thing. He has this revelation. The glory of God is revealed to him in this revelation, in the vision that he receives. And what does he do? I mean, he's on his face.

Wait a minute. Is this the same John that we're told in the Gospels was so close to Jesus that he would even lay on His chest? And now you're telling me that instead of laying on His chest, John is on his face? What's the difference?

The glory of God.

See, and I know this is – again, just bear with me. I'll get it out. It might take me a bit, but I'll get it out. I think we have no idea that when we see Jesus in all of His glory, we're going to be doing the same thing. You know, this is a thing. Because I think we're too, we play too fast and loose with the glory of the Lord.

And when He came the first time, yeah, He came as a man, as a suffering servant, as the Savior.

But when He comes in all of His glory, He will not come that way. He will come as the conquering King, the Judge in all of His glory.

And please stop with this whole thing of, “When Jesus comes I'm going to ask Him a question.”

No, you're not.

[Laughter]

I'll speak for myself. That was kind of harsh. (Stumbling over words) This is on me. I'm sorry. This is on me. I do that.

“You know, when I get to heaven, I'm going to ask Jesus a couple of questions.”

No, you're not.

First of all, that's not even biblical. Because it's the rapture. Then the seven years celebrating while the world is tribulation, consummating our marriage to the Lamb. Then afterwards is the wedding feast of the Lamb. Can't wait. There's going to be food in heaven; that alone.

Then after the Second Coming when we come with Him as His bride by His side, then we go into the Millennium, 1000 years, the Millennial reign where we rule and reign with Him on His throne, beside Him, again, as His bride by His side.

A thousand years, man! And earth is going to be like it was before sin entered the world. Try to wrap your mind around that.

Oh, wait. I'm sorry, JD. You have a couple of questions?

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I'm in the Millennium. I haven't even got to heaven yet, the new heavens and earth and eternity future. I'm still the Millennium going, (Looking awe struck)

Did you have a question?

I'm going somewhere. Believe it or not, I am.

No, we're going to be worshiping Him before His throne.

And those creatures, by the way, I hope you got to know them a little bit tonight because you're going to know them before the throne, the creatures, the four living – these guys are going to be there, “Worthy is the Lamb. Worthy is the Lamb.”

And then we're going to be before the throne. The creatures are there, we're casting our crowns, and all we're doing is just worshiping Him and praising Him because that's all we can do.

Well, I thought you had a question.

Not anymore. I have no questions at all.

So what's the point? I don't think Ezekiel is questioning anymore either, do you? I don't think Ezekiel is questioning the Lord concerning being transplanted in Babylon from Jerusalem.

He had his whole life before him. And this has application. And I know I said I would close, but this will be my final closing. This is a thing.

Young people, and I say this with all love and humility, and the Lord knows my heart. And I've had these conversations with my young adult children who have their whole life before them.

I have two sons that were about Ezekiel's age when he was taken captive into Babylon. Their whole lives before them. They want to get married. They want to have children. They want to start their careers. They want to, and I'm good with this, they want to give us grandchildren. That's good. That's a good thing that you want to give us grandchildren. I want that too.

But here's the thing. What if God interrupts that and instead, He doesn't take you up to Babylon, He takes you up to that place that He prepared for us in His Father's house in the rapture?

Let's get back to Ezekiel. Are you going to be like, why? Why this? Why now? I had plans. I was being trained. What's up with that? I'm not going to do that now? And all that's gone by the wayside now.

No. No. Oh, yeah, by the way, that was not in vain. And I would say to any young person who struggles with that, and I get it. I understand it. It's okay.

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But I just want to say to you that you're not going to – no one's going to be in heaven or the Millennium or the place that Jesus went to prepare for us in His Father's house going, “Man!” (Frustrated sound)

Or “Ho!” (Chuckle) “Man, you know, I had plans!”

One more thing on this. To – well, let me just bring Ezekiel back into it. He's my out here. I'm going to get out of this somehow. Ezekiel is going to help me.

You're making assumptions young person, 25-year-old Ezekiel, all the Ezekiels, all the 25-year-olds out there. You're making certain assumptions that your priestly service would have even materialized in the temple. Oh, by the way, Ezekiel, as you'll come to find out, the temple is going to be destroyed. Well, there goes that.

Young person, you're making certain assumptions that you're even going to get married. And then if you do get married, that it will be a good marriage. And if it's a good marriage, that you're even going to be able to have children and give me grandchildren.

My wife and I for ten years, we could not have children. We were told by the experts, so-called, that we had what was known as unexplained infertility. You know what unexplained infertility is? They can't explain why you're infertile. Ten years.

I've shared the story. I won't go into it. I made a vow to God that if He would give me a son that I would sell my business and serve him all the days of my life. And God gave me a son. He's 25 this year, by the way. And I sold my business and I started my first church on the mainland.

So you're making assumptions is what I'm trying to emphasize here that it's going to be good. You don't know that. You don't. God does.

See, God knows the beginning from the end. He knows the future. He knows the temple is going to be destroyed. This is what we call a blessing in disguise. It's almost an understatement. I'm going to get you out of there. I'm going to plant you here. I'm going to bless you and bloom you here.

Yeah, but I was getting trained for the...

Hey, that's going to come in handy, Ezekiel, all that training. Because you're going to serve Me, not in the temple in Jerusalem. You're going to serve Me as a prophet in Babylon because I need you more here, because the Jews are still being deceived and believe that they're going to return. They're not. And I need you and I need Daniel with you. So you are going to serve Me, and it's a higher calling.

I know what I'm doing Ezekiel. I know what I'm doing, young man, young woman. My plans for you, I'm going to bless you, bloom you were I plant you, prosper you, not harm you but give you a future and a hope.

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Oh, are we ever in for a treat in this book, 48 chapters. I think the rapture will happen before we'll finish the book.

Why don't you stand up? Kapono, come on up.

Wow. One last time: Awesome!

[Audience says, "Awesome"]

(Chuckling)

Oh, Jesus, You are awesome! O, Lord, who's like unto you? All the glory due Your holy name. Oh, Lord, You are worthy of all of our praise, all of the glory. Lord, thank You. Thank You for Ezekiel. What a great young man. And how You mightily used him in this way, at this time, in this place.

Lord, I pray that we'll take from this tonight this encouragement. Especially for those who are discouraged and maybe even bewildered, baffled. Lord, I thank You for this testimony, really, of Your goodness and Your glory, Lord.

Thank You for always preparing us for that which You're preparing for us so that we're not ill prepared. When You reveal things like this to us, we're able to handle it. So Lord, thank You for that, and thank You for this. In Jesus' name, Amen.