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**B0943 – October 25, 2009 – End Of Solomonic Dynasty & Departure Of Shekinah**

We're studying the period of the Exile when the nation was evicted from her land. It's a very traumatic period of Israel's history; they suffered tremendously under the disciplinary rod of armies like Assyria and Babylon. And so we're nearing the end of the kingdom of God in OT history. The kingdom of God in history that was birthed at the Exodus and now dies at the Exile. And we're trying to answer the question how can we be sure that the kingdom of God as a visible political theocracy came to an end at the Exile. We said we would expect some sign or signs that the kingdom of God was departing. So let's start with 2 Kgs 23:27. Dr McClain, who's written one of the finest books on the kingdom of God, said there were three signs that the kingdom of God was coming to an end as the exile began and this verse captures all three. "The LORD said, "I will remove Judah also from My sight, as I have removed Israel." That's the Exile and with the Exile comes the transfer of political power to the Gentile nations, that's the first sign. The second one, "And I will cast off Jerusalem, this city which I have chosen," That's the city David ruled from so there's embedded in the rejection of Jerusalem the rejection of the Davidic dynasty, through Solomon, and third, "and the temple of which I said, 'My name shall be there.'" and the underlying current there is the loss of Shekinah Glory, the departure of the glory of God from the Temple. We'll look at the second and third signs in this verse today, the rejection of the Davidic dynasty through Solomon and the departure of the Shekinah Glory. Those are both very significant events that totally shift the direction history takes at this point.

Let's start with 2 Sam 7, the Davidic Covenant. We said the Davidic Covenant promised three things: An eternal Father-Son relationship, an eternal dynasty and an eternal kingdom centered in Jerusalem. But our

verse just said Jerusalem is finished. What's going on? 2 Sam 7:12, <sup>12</sup>“When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. <sup>13</sup>“He shall build a house for My name, and I will establish the throne of his kingdom forever.” <sup>16</sup>“Your house and your kingdom shall endure before Me forever; your throne shall be established forever.” ’ ’ Now I don't know how that sounds to you but it sounds to me pretty certain God is going to do this. God is going to secure David's house, God is going to secure David's throne as an everlasting kingdom. But come back to v 14, there are some terms built into the contract. They don't nullify the promises but they do regulate the relationship. Verse 14, “I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men,” that's the severity of discipline embedded in the Davidic Covenant. But notice v 15, it doesn't do away with the promises, “but My lovingkindness shall not depart from him, as I took it away from Saul. “ What happened to Saul's dynasty? God destroyed it. That can't happen to David's dynasty. Somehow, some way God is going to preserve it but just know that God's not going to let them get away with sin. If they sin God's going to spank them with the rod of men. That's military defeat and we're studying the Exile so this is the clause being invoked at the Exile. So let's see just how far God went in the spanking.

Turn to Jer 22:24. This is a scary passage. Recall the Davidic Covenant; the terms of the Davidic Covenant were that the royal seed would survive eternally. That was promised David. Now watch what happens in Jer 22:24 because it creates a major difficulty. By this time the northern kingdom had gone into Exile so here we're dealing with the southern kingdom and the Davidic line. Jeremiah makes an announcement that basically shocks the nation like nothing before. <sup>24</sup>“As I live,” declares the LORD, “even though Coniah the son of Jehoiakim king of Judah were a signet *ring* on My right hand, yet I would pull you off; <sup>25</sup>and I will give you over into the hand of those who are seeking your life, yes, into the hand of those whom you dread, even into the hand of Nebuchadnezzar king of Babylon and into the hand of the Chaldeans. <sup>26</sup>“I will hurl you and your mother who bore you into another country where you were not born, and there you will die. <sup>27</sup>“But as for the land to which they desire to return, they will not return to it. <sup>28</sup>“Is this man Coniah a despised, shattered jar? Or is he an undesirable vessel? Why have he and his descendants been hurled out And cast into a land that they had

not known? <sup>29</sup>“O land, land, land, Hear the word of the LORD! <sup>30</sup>“Thus says the LORD, ‘Write this man down childless, A man who will not prosper in his days;’ and look at this, think of this in light of the Davidic Covenant, “For no man of his descendants will prosper Sitting on the throne of David Or ruling again in Judah.” It looks like He just destroyed the Davidic Covenant, because this says that the royal line that was so carefully preserved in the southern kingdom is done. No more, this is the end, no more kings in Judah. The next guy that happens to sit on the throne is an uncle named Zedekiah, he’s not a son. How is God going to keep alive His promise to David? You can imagine the university professors who teach the Bible as literature, they seize this one and just go to town. Aha, we got you Christians, see, Jesus isn’t the seed of David, and David’s seed was wiped out centuries before. So to answer that I want to quote once more from Alva McClain: “In Jehoiakin the failure of the family of Solomon became complete, and no man of his ‘seed’ shall ever again sit on the throne of David. As a matter of historical fact, Jehoiakin was not ‘childless’. After being carried away into Babylon, he had a son through whom the family line finally culminated in Joseph, the husband of the Virgin Mary (Matt. 1:12-16). But our Lord Jesus Christ was not of the ‘seed’ of Joseph; he was of the seed of Mary, who was descended from David through Nathan (Luke 3:31), not Solomon. Hence, it is correct to say that Jehoiakin was to be written ‘childless,’ that is, in the genealogical register of the royal family line.” So do you see what happened?

Now we don’t see how this is going to be worked out until we get into the NT, but this is why you have to be so careful. There’s a tension set up, David, you’ve got an everlasting dynasty on one hand and yet on the other, if you sin I’m going to smack you around pretty hard. How this is worked out we don’t fully grasp until the NT. But this is why, if you read in the Gospel of Matthew, and you look in the Gospel of Luke you always have some nitwit professor try this on Christian students in the classroom. They’ll say there are two genealogies in the NT and they’re in conflict, see, there are areas in the Bible that contradict, see you stupid Bible-believing students, and ridicule them.

The idea here is that in the NT Jesus Christ has to be related to David two ways or He can’t be the Messiah. Jesus Christ has to be related back to David to fulfill prophecy in His genes. Jesus had no genetic father, so that means Mary has to carry the genes of David. Mary’s genealogy is in Luke and she

gets tracked back to David, through one of David's sons that's not Solomon. On the other hand, Joseph carries his lineage through the throne side of the David line all the way back to Solomon; you can trace his genealogy in Matthew and it doesn't match the one in Luke, the reason is because Matthew's interested in Joseph's genealogy and Luke's interested in Mary's. They're tracing the two parents. Jesus has to, at the same time be a physical son of David, able to sit on the throne, he has to carry the royal authority of David, that's Mary, but He can't be the child of Jehoiakim, because he falls under the curse of Jer 22, that's Joseph. It looks like God has got Himself in a ball of wax but just like an infinitely brilliant chess player, when all is said and done you're the one that's in a ball of wax, not God

This is how He did it. He moved here to remove the monarchy, and apparently destroyed His promise and then it comes gloriously true in the person of Christ in the way nobody would ever have dreamed. Who would have thought that Joseph as a teenage boy, and his girlfriend, carried a genetic line back so intricately interwoven with the Davidic Covenant that they were was picked out, in many, many different ways. It's not just that the angel spoke to them though he did, it was the fact that from the birth of Joseph as a young boy and Mary as a young girl were set up in this elaborate structure of cursings and blessings, down through history, mapped out under the sovereignty of God, so they could be the perfect couple that would bring the Son of God into the world as the son of David. A fantastic history! So that's the second thing, the Solomonic dynasty. David's genes through Solomon end at the Exile and this is a sign that the kingdom of God is being removed at this time.

Now we want to turn to the third sign that the kingdom of God was departing from history in its visible form. We've seen the transfer of political supremacy from the nation Israel to Gentile powers as she went into Exile. Four successive Gentile powers take center stage for the past 2,500 years; Babylon, Persia, Greece and Rome. The second sign we've seen is the serious discipline to the Davidic dynasty through the end of the Solomonic rule. Now we come to the third sign that something dramatic was happening in history and that's the departure of the Shekinah Glory from the Solomonic Temple. For that turn to Exodus. If the presence of the Shekinah Glory was visible evidence of the kingdom of God's presence among Israel then His departure would be evidence of the kingdom's loss.

So we want to start by looking back at the entrance of Shekinah Glory. When we look back at the events that gave birth to the nation Israel we've covered the Exodus and Mt Sinai. Both those events have this peculiar presence of fire and smoke. When they leave Egypt they end up getting chased by Pharaoh and his military forces who finally realize the mistake they'd made letting the Hebrews go. It was a tremendous destruction; Egypt was in ruin agriculturally, the plagues destroyed any hope of agricultural productivity so there was famine and starvation. There was economic collapse because they gave all their gold and silver to the Hebrews who walked out with an economic base. Egypt was in shambles. They realize this and go after the Hebrews to enslave them once more to rebuild Egypt. And in that journey across the Sinai you'll recall they were being led by this strange pillar of smoke by day and pillar of fire by night. It leads them actually to the Red Sea where they're surrounded in what appears an inescapable situation and Pharaoh's army chomping at the bit, obviously showing that God does lead believers into trials and in a trial we're forced into a position where we're either going to walk by our flesh and try to dream up some gimmick to relieve the pressure or we're going to walk by faith and trust the Lord is going to handle our problem; the Lord is going to provide a way of escape. That results in the great Red Sea crossing and the destruction of the Egyptian forces; judgment/salvation. When God does something in history He does it first class and that destruction crippled Egypt for five centuries. They did not recover to anything significant for 500 years. Israel begins to ascend as the world superpower. Then the Israelites come to Mt Sinai where God gives them the law. A righteous nation has to have a righteous law so God gave them their law. And Moses is up on top and what was the environment up on top of that mountain? Fire and smoke, the whole thing was shaking and thundering. The ominous scene shocked the people down below and they said you go talk to God Moses, we don't want to hear God's voice, you go find out what He wants and come tell us and we'll do it. Well, part of what God showed him up in that fire and smoke was the plans of the tabernacle which was the central place of worship in the OT system. And so they started building it, they make all the furniture, now turn to Exod 40; we see the final touch added that completes it. Verse 34, "Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. <sup>35</sup>Moses was not able to enter the tent of meeting because the cloud had settled on it, and the glory of the LORD filled the tabernacle. <sup>36</sup>Throughout all their journeys whenever

the cloud was taken up from over the tabernacle, the sons of Israel would set out; <sup>37</sup>but if the cloud was not taken up, then they did not set out until the day when it was taken up. <sup>38</sup>For throughout all their journeys, the cloud of the LORD was on the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel.” The “glory of the Lord” pictured by this cloud and fire, the same thing they had in the wilderness comes from the Hebrew verb *kabod* and the *kabod* is a visible manifestation of God’s presence. And now it’s come to dwell in the tabernacle and wherever they journey in the wilderness they’ll take up the tabernacle and move it from place to place. They only do that when the cloud goes up meaning, let’s move out Israel, I’m leading, you follow. Of course ultimately He’s taking them to the Promised Land, He’s pursuing fulfillment of the Land Covenant, so the covenants as always are in the background driving it.

Now turn over to 1 Kgs 8:10. We studied Solomon’s dedication of the Temple. His father David had wanted to build the Temple but God said uh, uh, and Solomon was the one to build it and this is the great day. This is the day Solomon offers his great dedicatory prayer, which was apparently when he was a younger man and we can tell from this prayer he was with it spiritually. In this prayer he goes back to the Davidic covenant, he’s interpreting everything in terms of the great covenants, He sees God at work in history, Solomon was very with it spiritually at this time. So he’s finished the Temple and the priests have moved all the pieces of furniture and utensils from the tabernacle over to the Temple and look at v 10 what happens. “It happened that when the priests came from the holy place, the cloud filled the house of the Lord, <sup>11</sup>so that the priests could not stand to minister because of the cloud, for the glory of the Lord filled the house of the Lord.” So there it is again, the *kabod* of the Lord, the glory. What’s the significance of the movement of the *kabod* from the tabernacle to the Temple? Because it was a sign that this Temple is officially accepted by Me. Therefore I fill the house. Then Solomon goes into his great dedicatory speech. Look how he starts in v 12, “The Lord has said that He would dwell in the thick cloud.” So this is the glory of the Lord again, the *kabo*. Now in the Temple, some scholars think what’s going on is the cloud is actually enshrouding the pre-incarnate Lord Jesus Christ; that His pre-incarnate form is inside that cloud and it comes to rest over the Ark of the Covenant in the Temple. So what’s going on, officially, is He’s moving into the Solomonic Temple. It was the greatest era of Israel, it was blessing after blessing and the Lord’s

presence. Then the kingdom divides, the kingdoms go into decline spiritually and now we come to the point the nation is in deep sin and they're getting cursed and we turn to the prophet Ezekiel. What does the prophet Ezekiel have to announce? Ezekiel makes a dramatic announcement.

To see it turn to Ezek 8. Ezekiel lived the same time as Daniel, he didn't get deported with Daniel and his friends; he actually got deported in 597BC. The king at the time was the puppet king Jehoachin, he became vassal to Babylon and so Ezekiel is now in Babylon and he's going to see a vision of the *ichabod*. We know what *kabod* is, that's the glory that dwelled in the Temple, now it's departing, that's what we call *ichabod*. Scholars don't really know what the *i-* prefix means but the best guess is it means "no," so *ichabod* means "no glory." He's leaving. And Ezekiel gets to watch in horror the departure. So let's get the background, v 1, "It came about in the sixth year," so if Ezekiel was taken into captivity in 597BC then it's been six years, that makes it 591, "on the fifth day of the sixth month, as I was sitting in my house with the elders of Judah sitting before me, that the hand of the Lord God fell on me there.

<sup>2</sup>Then I looked, and behold, a likeness as the appearance of a man; from His loins and downward *there was* the appearance of fire, and from His loins and upward the appearance of brightness, like the appearance of glowing metal.

<sup>3</sup>He stretched out the form of a hand and caught me by a lock of my head; and the Spirit lifted me up between earth and heaven and brought me in the visions of God to Jerusalem," so he's having a vision, that's a form of revelation, it's like a modern day audio-visual. He brought me to Jerusalem "to the entrance of the north gate of the inner *court*, where the seat of the idol of jealousy, which provokes to jealousy, was *located*. <sup>4</sup>And behold, the glory of the God of Israel *was* there," so we know Shekinah Glory was still there in 591, but we know something else was there too, the two things are mixed, we see the Glory, "like the appearance which I saw in the plain. <sup>5</sup>Then He said to me, "Son of man, raise your eyes now toward the north." So I raised my eyes toward the north, and behold, to the north of the altar gate *was* this idol of jealousy at the entrance. <sup>6</sup>And He said to me, "Son of man, do you see what they are doing, the great abominations which the house of Israel are committing here, so that I would be far from My sanctuary? But yet you will see still greater abominations." <sup>7</sup>Then He brought me to the entrance of the court, and when I looked, behold, a hole in the wall. <sup>8</sup>He said to me, "Son of man, now dig through the wall." So I dug through the wall, and behold, an entrance." This is like a secret entrance into the Temple someone had made,



“<sup>9</sup>And He said to me, “Go in and see the wicked abominations that they are committing here.” <sup>10</sup>So I entered and looked, and behold, every form of creeping things and beasts *and* detestable things, with all the idols of the house of Israel, were carved on the wall all around. <sup>11</sup>Standing in front of them were seventy elders of the house of Israel, with Jaazaniah the son of Shaphan standing among them, each man with his censer in his hand and the fragrance of the cloud of incense rising.” So the elders are involved in idolatry.

Verse 12, “Then He said to me, “Son of man, do you see what the elders of the house of Israel are committing in the dark, each man in the room of his carved images? For they say, ‘The LORD does not see us; the LORD has forsaken the land.’ ” <sup>13</sup>And He said to me, “Yet you will see still greater abominations which they are committing.” <sup>14</sup>Then He brought me to the entrance of the gate of the LORD’S house which *was* toward the north; and behold, women were sitting there weeping for Tammuz.” Tammuz was the son of a woman named Semiramis back at the tower of Babel, she claimed he was virgin conceived and the deliverer, so it gets back to the mother-child cult, the most ancient form of idolatry which some trace from Babel through Egypt, Greece and Rome all the way into the Roman Catholic Church’s emphasis on Mariolatry. So the elders are idolatrous, the women are idolatrous, let’s see who else.

Verse 15 “He said to me, “Do you see *this*, son of man? Yet you will see still greater abominations than these.” <sup>16</sup>Then He brought me into the inner court of the LORD’S house. And behold, at the entrance to the temple of the LORD, between the porch and the altar, *were* about twenty-five men with their backs to the temple of the LORD and their faces toward the east; and they were prostrating themselves eastward toward the sun.” And this is the priests, there were twenty four priests led by the high priest, so twenty-five, they’re worshipping the sun. So we have total apostasy in the nation. Verse 17, “He said to me, “Do you see *this*, son of man? Is it too light a thing for the house of Judah to commit the abominations which they have committed here, that they have filled the land with violence and provoked Me repeatedly? For behold, they are putting the twig to their nose. <sup>18</sup>“Therefore, I indeed will deal in wrath. My eye will have no pity nor will I spare; and though they cry in My ears with a loud voice, yet I will not listen to them.” He announces here that this is the end of this phase of Israel’s history. There is no faithfulness in



Israel, the elders worship the insect and animal kingdoms, the women worship the god Tammuz, the priests worship the sun. So the Lord says this is the end. Now he's going to watch, in three stages, the Shekinah glory leave. What I want you to observe as we go through is the direction of movement that's happening here. What I mean by that is look at the map of Jerusalem. See the Temple Mount, Shekinah is dwelling there, but He's leaving, the question is which way does He go? What are the three steps He takes? See the Kidron Valley and on the other side of that is the Mount of Olives. Let's see what we find, now watch the verses.

Ezek 9:3, move one, watch. "Then the glory of the God of Israel went up from the cherub on which it had been, to the threshold of the temple" and so forth, there's a judgment going on in this vision that Ezekiel sees. But what's important to notice is that inside the temple, in the Holy of Holies was the Ark of the Covenant, and on the ark lid were the cherubim, which are artistic renditions of the real cherubim that guard the throne of God. In between these cherubim, whatever they looked like on top of this ark, there was this glowing cloud, and that was the glory of God that was inside the temple. What we're seeing now is the first movement in the departure. Shekinah had been over the cherub in the Holy of Holies, now it's going to the "threshold of the temple." That's step one in the departure. It's as though God gets up off the throne and he walks to the door of the temple.

Now come to Ezek 10:4, again they're in the middle of a judgment but what's going on with the Shekinah Glory? "Then the glory of the LORD went up from the cherub to the threshold of the temple, and temple was filled with the cloud, and the court was filled with the brightness of the glory of the LORD." So step two is he's standing at the threshold and he radiates the glory of God into the inner court of the Temple. That's step two in the departure.

Now come to Ezek 10:18, "Then the glory of the LORD departed from the threshold of the temple and stood over the cherubim. <sup>19</sup>When the cherubim departed," in other words, the cherubim themselves are leaving, so "when the cherubim departed, they lifted their wings and rose up from the earth in my sight with the wheels beside them; and they stood still at the entrance of the east gate of the LORD's house. And the glory of the God of Israel hovered over them." The cherubs in this vision, after the glory of God got off of their back inside the Holy of Holies, He came over to the threshold, now they come

out the door up to the threshold and the glory of God gets back on the cherubs, but now they're outside. Notice the direction. East. Moving east.

Now Ezek 11, come down to verse 13, remember, this departure is all taking place during judgment. And Ezekiel has to watch all this, he has to watch his nation get creamed, he has to watch God's presence depart from the nation. So it's a horrible situation, we come to verse 13, "Now it came about as I prophesied... Then I fell on my face and cried out with a loud voice and said, 'Alas, Lord God! Wilt Thou bring the remnant of Israel to a complete end?' Are you going to totally destroy the nation? Because it looks pretty bad, is this it? And then comes an assurance passage, no, the age of Israel is over in one sense but in another sense it's not. <sup>15</sup>Son of man, your brothers, your relatives, your fellow exiles, and the whole house of Israel, all of them, are those to whom the inhabitants of Jerusalem have said, 'Go far from the LORD; this land has been given us as a possession. <sup>16</sup>Therefore say, 'Thus says the Lord God, 'Though I had removed them far away among the nations, and though I had scattered them among the countries, yet I was a sanctuary for them a little while in the countries where they had gone,' This is a fore view of all of history, they're going to be protected, they won't lose their national identity. Verse 27, "Therefore say, 'Thus says the lord God, 'I shall gather you from the peoples and assemble you out of the countries among which you have been scattered, and I shall give you the land of Israel.'" You see, that's the same theme we noticed before in the prophets. As they slam them with judgment, it's never a total extermination. There's always the promise that God will pick up the pieces and put them back together finally. Hope is never totally erased for God's elect nation.

Now we want to see the third dramatic step of the Shekinah Glory of God. Verse 22, "Then the cherubim lifted up their wings with the wheels beside them, and the glory of the God of Israel hovered over them. <sup>23</sup>And the glory of the LORD went up from the midst of the city," so he's moved west, to the central portion of Jerusalem and then it says He "stood over the mountain which is east of the city." The glory of God comes over to this mountain. Verse 24, "And the Spirit lifted me up and brought me in a vision by the Spirit of God to the exiles in Chaldea. So the vision that I had seen left me." End of sequence.

I said when we were going through this to check that direction. Observe the movement. Does this movement suggest a NT analogue? This is OT theology, and I want to show you an example of why when Christians don't read the OT they don't see the nuances that are in the NT. When you read the Gospel of John and John starts out introducing the *logos* of God, what words does he use? John 1:14, the most theologically packed verse in the NT. "And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth." The very words "we saw His glory," He "became flesh," and the word the English word "dwelt" in verse 14, the Greek word *skenoō* behind that is the Hebrew *shakan*, the *Shakana* glory has come back, that's what John's saying. Anybody who knew their OT would not just read this like we do, oh yes, the glory, woo-hooo-hoooo. No-no, it's got a lot more to it than woo-hooo-hooo. This is an announcement by John the Apostle in words unmistakable to a sensitive Jew that that Shekinah glory that left in Ezekiel's day is back here with us, and it dwelt among us, and it flashed forth from time to time in the Gospels. When certain things happened, there's suddenly a flashing forth of this glory of God that's a potential always there in the person of Jesus Christ.

I'll just show you one, turn to John 18. This is one of the great things we'll get into in the Life of Christ, the hypostatic union and the kenosis, very mature stuff, you have to be very careful how you articulate the person of Christ. Somehow He's both God and man but you don't want to sever them too far, and so at times he's hungry, he's tired, he's thirsty, that's all His humanity. At other times He turns water to wine, He controls the wind and waves, and that's revelation of His deity. How do we express that He's both without destroying the Creator-creature distinction? It's hard stuff. Sometimes you hear someone say Jesus put aside His divine attributes. He never did that, not for one second, it's just that he is voluntarily relinquishing His exercise of them to the Father's will. So there are times when you see it flash forth. Here's one. It's the arrest of Jesus. In v 3 it takes about 700-800 guys to get Him. You can see they were not going to let Him get away this time, so we bring almost a thousand guys. It's night time, they've got their flashlights, they've got their guns, metaphorically speaking, they're going to get Jesus. So Jesus asks in v 4, who are you looking for? He knew but He asks anyway. And they said Jesus the Nazarene and watch this answer. You want to talk about an answer that knocks your socks off. He says two words *ego eimi*, I Am, and their socks are off. You know the significance of those words? What

is going on here? Where did those words come from? If you know your OT you know exactly where they come from? Exod 3 the burning bush. What's the burning bush? It's Shekinah Glory. That's who spoke to Moses and said My name is I AM. What's Jesus saying by picking that up? I AM God. I am Shekinah Glory. And look what happens when He says it, v 6. "They drew back and fell to the ground." Now this is hundreds of soldiers, the guy says two words and hundreds of armed soldiers fly back fifteen yards flat on their backs. Who has the power? Who is it you're trying to arrest here? The Glory of God Himself. That's why I say this is advanced stuff.

So let's wrap this up, we've seen the three steps in Ezekiel's vision of the Shekinah Glory departing. Now in the NT, Jesus, the Shekinah Glory has returned and where is the central confrontation? Every Gospel has it, all four Gospels. Where does He have one of the most hateful rebellious confrontations in His entire career? What location? The Temple. At least once, probably twice He goes in and what does He do inside the Temple? He cleans house. He starts teaching and offering Himself to the nation. The people listen to Him but the leadership rejects Him. They plot to kill Him. He departs, where does He go? To the Upper Room where He's going to celebrate Passover, in the midst of the city. He's crucified. He's resurrected and he prepares to leave, Acts 1. Where does he leave from? What mount? The Mt of Olives. Where is this mount? This is the mount, the same mount where the glory in Ezekiel departed from. Same exact departure route. Notice Acts 1:10, "And as they were gazing intently into the sky while He was departing, behold, two men in white clothing stood beside them, <sup>11</sup>and they said 'Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come just the same way as you have watched Him go into heaven.'" Exactly the same departure route, six centuries later the incarnate Son of God, the glory comes back to earth, He has the confrontation at the temple, He is rejected by the nation, He goes across the Kidron Valley and He leaves, same exact route that He left in the OT. This is deliberate structure and design in Scripture, an unmistakable attestation to the inerrancy of the Bible, of the fact that there's a sovereign God moving in all of this.

What we've seen now is the three signs, the three signs that something is going on in the Exile that's very, very significant. We now had number three; the departure of the Shekinah glory, the glory of God has departed. A very

significant announcement that the kingdom of God is exiting the scene of visible history. A sign that political power is being transferred. And next week we'll get into the many, many ramifications of this transfer to the time Christ called "the times of the Gentiles."

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