

EXILIC & POST-EXILIC PROPHETS OF THE BIBLE

Senior Adults & Friends Bible Study — Summit View Church of Christ
Summer 2022

PART THREE, SECTION 3

Ezekiel's Vision of Jerusalem's Sin

- **Ezekiel 8-11**

Ezekiel lived among Jewish exiles in Babylonia near the Kebar River who had been taken into exile with King Jehoiachin in March 597 BC (see 1:2). He had been taken along with them (hence the phrase "our exile" in 33:21 and 40:1).

*Ezekiel received this vision from God on **September 17, 592 BC**, still very early in his prophetic ministry.*

Ezekiel 8 — Vision of Idolatry in the Temple

8:1 — The "hand of the Sovereign Lord" came on Ezekiel—he received the following vision—while he was in exile, sitting in his house. Who among the exiles was with him? Why do you think they might have been there?

8:3 — Where did the Spirit take Ezekiel in this vision?

8:3, 5 — What stood at the north gate of the temple's inner court?

8:4 — What (as in the plain in 1:22-28) did Ezekiel see here at the temple's inner court?

8:6 — God said the things the people of Jerusalem were doing at the temple would...

8:10 — What 3 types of things did Ezekiel see on the walls of this temple room?

8:11 — Whom did Ezekiel see in this room?

- 70 _____

- _____ son of Shaphan (*Notice how he had turned away from the faithfulness of his father, if his father was the same Shaphan who had helped King Josiah purify the temple and restore faithfulness to God in Judah [2 Kings 22/2 Chronicles 34].*)

8:11-12 — What were these people doing in this temple room?

8:14 — What did Ezekiel see at the entrance of the north gate of the temple?

cultural background: Tammuz (Ezekiel 8:14)

Tammuz, the Sumerian god of vegetation and Babylonian fertility god. Having been betrayed by his lover, Ishtar, he died each autumn, as signified whenever the vegetation died back in the fall. He would rise again each spring.

The worship of Tammuz dates from very early Mesopotamian history and was found among Sabean (southwestern Arabian nomads) women as late as the tenth century AD. *NIV Archaeological Study Bible* 1320, "Mourning for Tammuz," and 1321, note on Ezekiel 8:14; "Tammuz," *Holman Bible Dictionary* 1321

8:16 — At the entrance to the temple at the inner court, between the portico and the altar, Ezekiel saw ____ men. What were they doing?

8:17 — In addition to their idolatry, the people of Judah were also filling the land with _____ and continually arousing God's _____.

cultural background: Putting the branch to their nose (Ezekiel 8:17)

We do not know what this action signified. It may have been some kind of derisive act toward God or some kind of pagan worship ritual.

Ezekiel 9 — God Sends Judgment on Jerusalem

9:1-2 — What were the 6 men appointed to do?

9:3 — The "glory of the God of Israel" had been near the entrance of the north gate of the temple's inner court (8:3-4). Now it rose up and moved to the _____ of the temple.

9:4 — God told the man with the writing kit to go throughout _____ and put a mark on the foreheads of those who _____ and _____ over all the detestable things being done in the city.

9:5-7 — What happened to everyone else in Jerusalem in this vision?

9:8 — How did Ezekiel feel about what he saw happening to the people?

9:9-10 — The Lord told Ezekiel, "The _____ of the people is exceedingly great; the land is full of _____ and the city is full of _____. They say, 'The Lord has forsaken the land; the Lord does not _____.' So I will not look on them with _____ or spare them, but I will bring down on their own heads what they have done."

Ezekiel 10 — The Glory of the Lord Begins to Depart

review: In 8:3-4, at the beginning of this vision, Ezekiel was taken to God's temple in Jerusalem, and specifically to the north _____ of the _____ court. There he saw "the glory of the God of Israel," as he had in chapters 1-3.

review: In 9:2-4, the man clothed in linen had been responsible for putting a protective mark on each person in Jerusalem who _____ and _____ over the terrible things done in the city.

10:2 — The Lord told the man clothed in linen to gather _____ in his hands.

10:2 — What was the man supposed to do with them? And what do you think this action meant?

Cherubim are angelic beings that serve in the presence of God. In Ezekiel they appear as composite creatures, with features like those of both humans and various animals. They are very similar to the seraphim ("flaming ones") of Isaiah 6:1-7 and the four living creatures of Revelation 4:6-8.

Describe their appearance in Ezekiel 1...

1:5-6 — Their form was _____, but they each had four _____ & four _____.

1:7 — Their _____ were straight. They had _____ like those of a calf, which gleamed like burnished bronze.

1:8 — Under their wings on all four sides they had human _____.

1:10 — Each had the face of a _____, the face of a _____, the face of an _____ [it becomes the face of a cherub in 10:14], and the face of an _____.

1:11 — 2 of their wings were spread upward, and 2 of their wings covered their _____.

1:13-14 — Their appearance was like burning coals of _____ or like _____, and they sped back and forth like flashes of _____.

1:15-28 — They controlled strange wheels beneath a vault upon which was a throne. The powerful figure who sat on the throne was the Lord. The sight of him and of all his angelic entourage is what Ezekiel calls "the glory" of the Lord or of God (1:28, 9:3, etc.).

10:4 — Repeating 9:3, Ezekiel mentions that the glory of the Lord moved from above the cherubim and went to the _____ of the temple.

10:9-17 — *The Cherubim and the Wheels*

- What were the cherubim called in chapter 1?
- How many cherubim did Ezekiel see? _____ How many wheels? _____
- Ezekiel heard the wheels being called the "_____ wheels."
- Where did Ezekiel see eyes?
- List the faces each cherub had (10:14): _____
- The wheels moved with the cherubim because the _____ of the cherubim was in the wheels.

10:19 — The Lord moved out of the temple courts. Where did the cherubim, the wheels, and the glory of God stop?

Ezekiel 11:1-13 — Judgment on the Leaders of Jerusalem

11:1-2 — At the east temple gate, Ezekiel saw _____ men, leaders of the people. The Lord told him these men were plotting _____ and giving wicked _____ in the city.

11:3 — The men were saying, "This city is a _____, and we are the _____ in it."

- *This is a difficult idiom to interpret, and different translators translate it differently. It is probably a Hebrew idiom for something chosen (the best meat) in its proper place (the cooking pot), in which case the leaders are expressing confidence that God has selected them as the choice people to remain in Jerusalem and not be driven out by the Babylonians (in contrast to Jeremiah's and Ezekiel's prophecies of exile).*

11:6 — What sin of Jerusalem's leaders does the Lord cite here?

11:7-11 — What punishment did God decree for the leaders of Jerusalem?

11:13 — What happened to Pelatiah?

- How did Ezekiel feel about this event?

Ezekiel 11:14-25 — Judgment on the Leaders of Jerusalem

11:15 — What were the people left in Jerusalem saying about themselves, about the exiles, and about who would get to live in the Jewish homeland?

11:16-17 — What did the Lord say would happen to the exiles and the homeland?

11:18-20 — According to the Lord, how would the character of the exiles when they returned home differ from how it was when they were sent into exile?

- verse 18 —
- verse 19 —
- verse 20 —

11:22-23 — The glory of the Lord left the temple. Where did it go, in this vision?

for reflection...

- Recall 1 Corinthians 3:16-17. What would it mean if God moved out of his "temple" today?
- Consider Revelation 2:1-7 (especially verse 5) and 3:14-22 (especially verses 15-16).
 - What warning was Jesus giving these 2 churches?
 - What would cause the Lord to disconnect from his people today, and how can we keep that from happening?