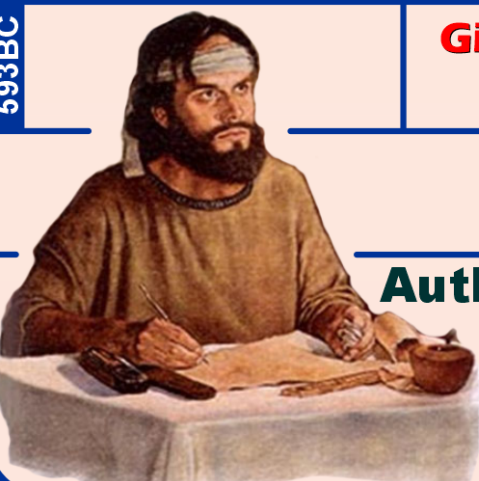


The background is a detailed illustration of the Temple of Jerusalem, showing the Temple Mount, the Temple itself, and the surrounding city walls. A large, semi-transparent red 'X' is superimposed over the center of the image, with the word 'Ezekiel' written in a large, yellow, outlined font across it.

Ezekiel

TEMPLE GLORY DEPARTED

BOOK OF EZEKIEL – OUTLINE

INWARD → Personal		OUTWARD ↺ Peoples		ONWARD → Prophetic											
1 — 3		4 — 24		25 — 32		33 — 48									
Ezekiel's Call to Ministry - Ezekiel Birth (623BC) and Ministry Years (593-571BC) 597BC is the 2nd Deportation; Ezekiel taken at age 25 593BC Ezekiel begins Ministry at age 30		Sinfulness of Israel and Fall of Jerusalem - A Disobedient Nation (4-7) - A Departed Glory (8-11) - A Disciplined Nation (12-24) - The Futility of False Optimism (12-19) - The History of Judah's Corruption (20-24)		Judgment on Nations that Opposed Israel - Ammon (25:1-7) - Moab (25:8-11) - Edom (25:12-14) - Philistia (25:15-17) - Tyre (26:1—28:19) - Babylonia (26) - Sidon (28:20-24) - Egypt (29-32)		Restoration of Israel in the Future - Return of Israel to the land (33-39) - Restoration of Israel in the Kingdom (40-48) - Promised Land; Millennial Temple, and the Glory of God									
593BC		Given BEFORE the siege of Jerusalem		587BC		Given DURING the siege of Jerusalem		586BC		Given AFTER the siege of Jerusalem		571BC			
								The City Destroyed 7 Years Prophesying <u>JUDGMENT</u>				The City Restored 15 Years Prophesying <u>HOPE</u>			
Author: Ezekiel (“God strengthens”) Place: Babylonia Time: About 22 years (593-571BC)															
Events: 605BC — FIRST Siege upon Israel by Nebuchadnezzar (Daniel taken) Ezekiel 17 years old															
597BC — SECOND assault upon Jerusalem (Ezekiel taken) Ezekiel 25 years old															
593BC — Ezekiel at age 30 called by God to testify against Israel Ezekiel 30 years old															
586BC — THIRD assault upon Jerusalem (City & Temple destroyed) Ezekiel 37 years old															

BRIEF SUMMARY — EKEKIEL 1-7

4 SIGNS of Coming Judgment (4-5)

1. Sign of the Brick (4:1-3)



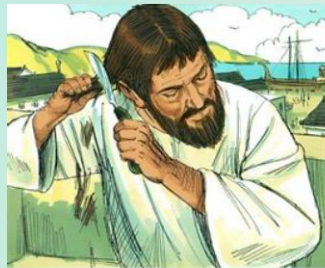
2. Sign of Ezekiel's Lying on his sides (4:4-8)



3. Sign of the Unclean Food (4:9-17)



4. Sign of the Shaved Head and Divided Hair (5:1-17)



2 MESSAGES of Coming Judgment (6-7)

1. Message of Idolatry as the Cause of Judgment (6:1-14)

2. Message on the Nature of Judgment (7:1-27)



TEMPLE VISION — EKEKIEL 8-11

- **The Vision Recorded in Chapters 8-11 is a Single Unit with Four Sections.**
 - **ABOMINATIONS IN THE TEMPLE (Ek.8)**
 - **SLAUGHTER IN JERUSALEM (Ek.9)**
 - **DEPARTURE OF GOD'S GLORY FROM THE TEMPLE (Ek.10)**
 - **JUDGMENT ON JERUSALEM'S RULERS (Ek.11)**



SLAUGHTER IN JERUSALEM

Ezekiel 9

**Then He called out in my hearing
with a loud voice, saying, "Let
those who have charge over the
city draw near, each with a
deadly weapon in his hand."**

EZEKIEL 9:1



Then He called out in my hearing with a loud voice, saying, "Let those who have charge over the city draw near, each with a deadly weapon in his hand." (Ek.9:1)

- **God summoned His servant angels to carry out His judgments.**
- **These angelic executioners (Da.4:13, 17, 23) came equipped with weapons of destruction.**
- **God summoned the “guards” of the city each with a weapon in his hand.**
- **These angelic “executioners” (NASB) came from the very place (“upper gate”) of the image in Ek.8:3 and the women weeping for Tammuz (8:14).**



Then He called out in my hearing with a loud voice, saying, "Let those who have charge over the city draw near, each with a deadly weapon in his hand." (Ek.9:1)

- The Death Angel of Egypt is possibly related (Ex.12; Da.4:13,17,23).**
- It is interesting that the “watchers” of Daniel may serve as temple guardians.**
- If so, they would have been distressed at an idol guardian erected at the temple entrance!**
- “Those who have charge over” is used in Ek.44:11 to refer to the Levites who serve as gatekeepers in the Millennial Temple.**

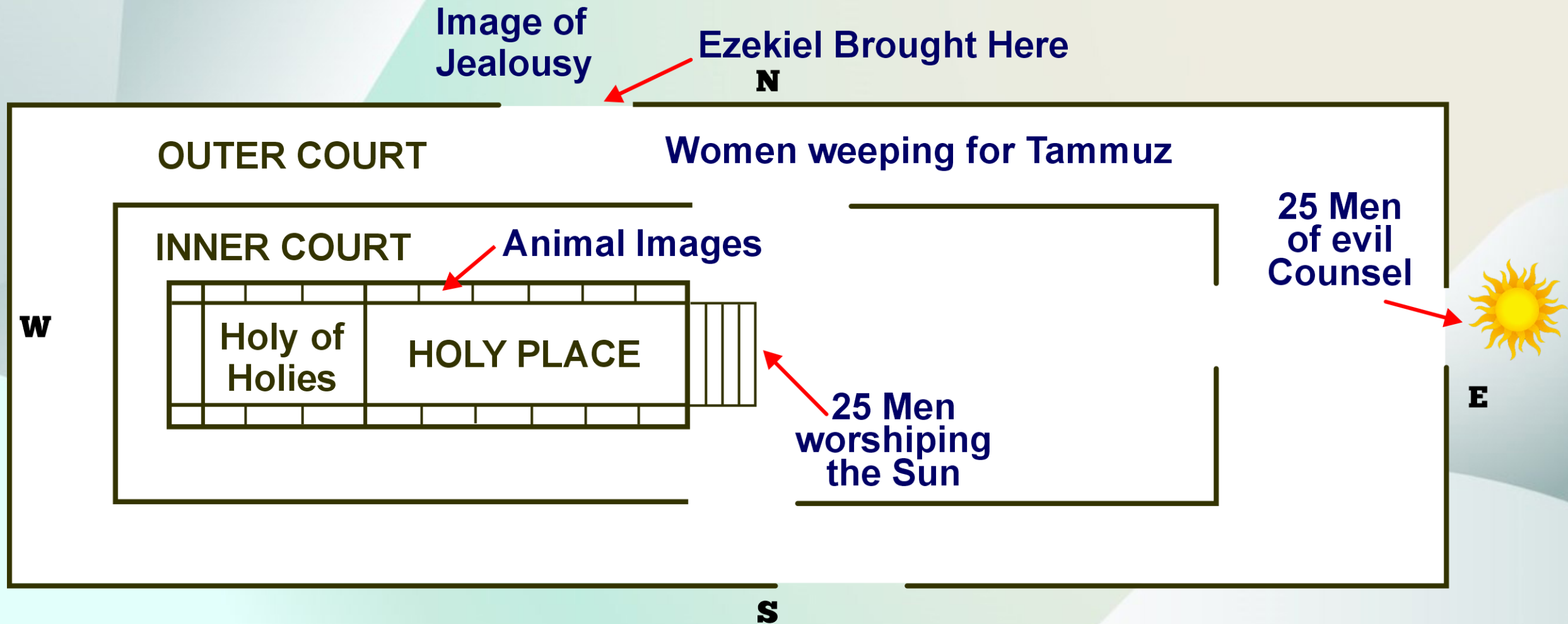


Then He called out in my hearing with a loud voice, saying, "Let those who have charge over the city draw near, each with a deadly weapon in his hand." (Ek.9:1)

- **The Lord had predicted that the people would cry out to Him for mercy with a loud voice (Ek.8:18), but first He cried out against them in judgment with a loud voice.**
- **Though these executioners looked like men, they appear to have been angels in view of what they proceeded to do.**
- **Evidently Ezekiel's position at this time was in the inner Temple courtyard, and the Lord spoke from inside the Temple structure (Ek.9:3).**
- **The “guards” came into the inner court from the direction of the upper gate, which faces north.**



Then He called out in my hearing with a loud voice, saying, "Let those who have charge over the city draw near, each with a deadly weapon in his hand." (Ek.9:1)



And suddenly six men came from the direction of the upper gate, which faces north, each with his battle-ax in his hand. One man among them was clothed with linen and had a writer's inkhorn at his side. They went in and stood beside the bronze altar.

EZEKIEL 9:2



And suddenly six men came from the direction of the upper gate, which faces north, each with his battle-ax in his hand. One man among them was clothed with linen and had a writer's inkhorn at his side. They went in and stood beside the bronze altar. (Ek.9:2)



And suddenly six men came from the direction of the upper gate, which faces north, each with his battle-ax in his hand. One man among them was clothed with linen and had a writer's inkhorn at his side. They went in and stood beside the bronze altar. (Ek.9:2)

- **Heavenly Creatures can appear like men when ministering on earth (Ge.18:1; Da.9:20-23).**
- **“One man” was superior to the others.**
- **The linen clothing suggested dignity, purity, or divine origin (Da.10:5; 12:6-7; Rv.15:6).**
- **Many say this “one man” was the Angel of the Lord, the preincarnate Christ.**



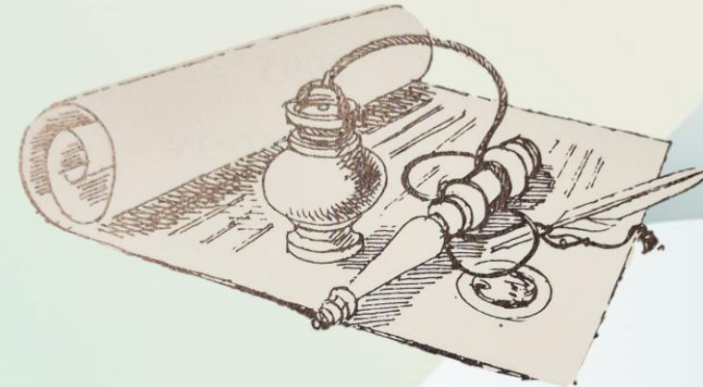
And suddenly six men came from the direction of the upper gate, which faces north, each with his battle-ax in his hand. One man among them was clothed with linen and had a writer's inkhorn at his side. They went in and stood beside the bronze altar. (Ek.9:2)

- **To reach Ezekiel they passed the four groups mentioned in Ek.8:1-18. With the six guards was one man clothed in linen who had a writing kit.**
 - **70 men of the elders (8:11)**
 - **Jaazaniah the son of Shaphan (8:11)**
 - **Women weeping for Tammuz (8:14)**
 - **25 men with their backs toward the temple (8:16)**
- **Six men entered the inner courtyard from the north (upper; Ek.8:3,5,14) gate each with a lethal weapon in his hand (Je.51:20).**
- **These six would carry out God's work of judgment completely.**



And suddenly six men came from the direction of the upper gate, which faces north, each with his battle-ax in his hand. One man among them was clothed with linen and had a writer's inkhorn at his side. They went in and stood beside the bronze altar. (Ek.9:2)

- **The “writing kit” was literally, a “case for the scribe.” “Case” is an Egyptian loanword, meaning a case for carrying reed pens with an inkhorn attached.**
- **A seventh man dressed in linen also approached with them, and he had a writing kit of the type that scribes used attached to his waist.**



- **Professional scribes usually carried this kind of equipment.**



And suddenly six men came from the direction of the upper gate, which faces north, each with his battle-ax in his hand. One man among them was clothed with linen and had a writer's inkhorn at his side. They went in and stood beside the bronze altar. (Ek.9:2)

- **The “bronze altar” was the altar of sacrifice (Ex.27:1-8).**
- **This sacrificial altar had been moved to the north side of the temple to accommodate Ahaz's new pagan altar, patterned after one in Damascus (2Ki.16:10-16).**
- **This same altar of sacrifice is also described in Ezekiel's future temple (Ek.43:13-17).**



Now the glory of the God of Israel had gone up from the cherub, where it had been, to the threshold of the temple. And He called to the man clothed with linen, who had the writer's inkhorn at his side;

EZEKIEL 9:3



Now the glory of the God of Israel had gone up from the cherub, where it had been, to the threshold of the temple. And He called to the man clothed with linen, who had the writer's inkhorn at his side; (Ek.9:3)

- **This is part of the preparation for God leaving the Temple and moving east (Ek.10:18-19; 43:2-5).**
- **The gradual departure of God from His temple is depicted in stages (Ek.9:3; 10:18-19; 11:23; 43:2-5).**
- **The glory resides in the temple's Most Holy Place, between the wings of the cherubs on each side of the ark of the covenant over the mercy seat.**
- **Ezekiel then saw the glory of God (Ek.8:2) move from the cherub in the courtyard (Ek.10:3), to the threshold (main entrance) of the temple building.**



Now the glory of the God of Israel had gone up from the cherub, where it had been, to the threshold of the temple. And He called to the man clothed with linen, who had the writer's inkhorn at his side; (Ek.9:3)

- It leaves to the front door (Ek.9:3; 10:4), later to the east gate by the outer wall (Ek.10:18-19).**
- Then it moves to the Mount of Olives to the east. It is now fully departed (Ek.11:22-23).**
- The glory will return in the future kingdom of Messiah (Ek.43:2-7).**
- Ezekiel also heard the Lord call to the man with the scribe's inkhorn.**



and the LORD said to him, "Go through the midst of the city, through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it."

EZEKIEL 9:4



and the LORD said to him, "Go through the midst of the city, through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it." (Ek.9:4)

- **Since God's departure removed all protection and gave the people over to destruction, it was necessary for the angelic scribe (Angel of the Lord) to mark for God's preservation the righteous.**
- **This seems to be like blood on the lintel to protect Israel from the Lord's judgment in Egypt (Ex.12:21-30).**
- **Those left unmarked were subject to death in Babylon's siege (Ek.9:5).**



and the LORD said to him, "Go through the midst of the city, through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it." (Ek.9:4)

- **The mark was the indication of God's elect, identified personally by the preincarnate Christ. This is related to the theological concept of a believing remnant.**
- **This is similar to the mark of protection placed on Cain's forehead in Ge.4:15 and later in the NT on the saints (Rv.7:1-3; 14:1).**
- **Whatever it was it was visible to the angelic beings who brought death.**
- **God knew those who had remained faithful to Him, and would spare them in His judgment (144,000 during 70th Week, Rv.7:3-4).**



**To the others He said in my hearing,
"Go after him through the city and
kill; do not let your eye spare, nor
have any pity.**

EZEKIEL 9:5



To the others He said in my hearing, "Go after him through the city and kill; do not let your eye spare, nor have any pity. (Ek.9:5)

- God then told the guards to follow the scribe through the city and kill, without showing pity.**
- Those not receiving the mark were to be destroyed.**
- Ezekiel also heard the Lord instruct the six other men to go through the city after the man with the writing case and slay everyone who did not have the special mark on him or her.**



**Utterly slay old and young men,
maidens and little children and women;
but do not come near anyone on whom
is the mark; and begin at My sanctuary."
So they began with the elders who were
before the temple.**



EZEKIEL 9:6



Utterly slay old and young men, maidens and little children and women; but do not come near anyone on whom is the mark; and begin at My sanctuary." So they began with the elders who were before the temple. (Ek.9:6)

- **There was to be no distinction by age or sex; the judgment would come on the old and young, on men, women, and children.**
- **God ordered the guards, to begin at the sanctuary.**
- **Significantly the judgment first began in the house of God (1Pe.4:17, judgment to begin at the house of God).**
- **We must remember that privilege brings great responsibility. To whom much is given, much is required (Lk.12:48; Ga.6:7).**



Then He said to them, "Defile the temple, and fill the courts with the slain. Go out!" And they went out and killed in the city.

EZEKIEL 9:7



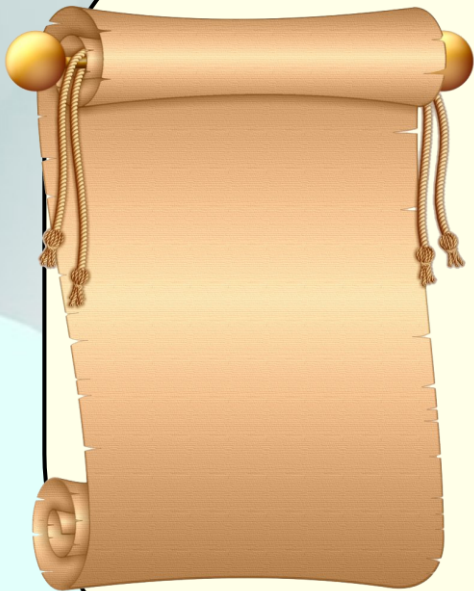
Then He said to them, "Defile the temple, and fill the courts with the slain. Go out!" And they went out and killed in the city. (Ek.9:7)

- **Since the evil had spread from the temple throughout the land (Ek.8:1-18), the judgment would follow the same course.**
- **The guards began with the elders, and the priests whose backs were turned to God (Ek.8:16).**
- **Their slaughter would defile the temple and fill the courts with the slain, but the temple had already been defiled with their idolatrous practices.**
- **Justice was more important than ritual cleanliness. The six men proceeded to carry out their duty (2Ch.36:17-19).**



Then He said to them, "Defile the temple, and fill the courts with the slain. Go out!" And they went out and killed in the city. (Ek.9:7)

● **The historical fulfillment of this is seen in 2Ch.36:17-19.**



¹⁷Therefore He brought against them the king of the Chaldeans, who killed their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, on the aged or the weak; He gave them all into his hand. ¹⁸And all the articles from the house of God, great and small, the treasures of the house of the LORD, and the treasures of the king and of his leaders, all these he took to Babylon. ¹⁹Then they burned the house of God, broke down the wall of Jerusalem, burned all its palaces with fire, and destroyed all its precious possessions.
(2Ch.36:17-19).



So it was, that while they were killing them, I was left alone; and I fell on my face and cried out, and said, "Ah, Lord GOD! Will You destroy all the remnant of Israel in pouring out Your fury on Jerusalem?"

EZEKIEL 9:8



So it was, that while they were killing them, I was left alone; and I fell on my face and cried out, and said, "Ah, Lord GOD! Will You destroy all the remnant of Israel in pouring out Your fury on Jerusalem?" (Ek.9:8)

- **Ezekiel is fearfully aroused in prayer because the judgment on Jerusalem and Israel is so vast.**
- **God replies that pervasive sin demands thorough judgment (Ek.9:9-10).**
- **God comforts Ezekiel by the report that the faithful had been marked to be spared (Ek.9:11; Ro.11:1-2, 25-27).**
- **Ezekiel was a man of compassion who cared for his nation.**



So it was, that while they were killing them, I was left alone; and I fell on my face and cried out, and said, "Ah, Lord GOD! Will You destroy all the remnant of Israel in pouring out Your fury on Jerusalem?" (Ek.9:8)

- Ezekiel saw that these men were slaying everyone in the temple area and that he alone remained alive.**
- Though Ezekiel's appeal revealed his concern, the nation's sin had progressed too far to avert disaster.**
- God had given Israel ample time to repent of her sin, but the people had used the time to grow more perverse in their ways of bloodshed ("violence," Ek.8:17) and injustice.**
- In the vision there were no survivors. In reality there were.**



Then He said to me, "The iniquity of the house of Israel and Judah is exceedingly great, and the land is full of bloodshed, and the city full of perversity; for they say, 'The LORD has forsaken the land, and the LORD does not see!'"

EZEKIEL 9:9



Then He said to me, "The iniquity of the house of Israel and Judah is exceedingly great, and the land is full of bloodshed, and the city full of perversity; for they say, 'The LORD has forsaken the land, and the LORD does not see!' (Ek.9:9)

- The Lord replied that the wickedness of the Israelites was extremely great (Ex.23:2).**
- Bloodshed and perversion filled the land because the people had concluded that the Lord had abandoned them and would not see and take action regardless of what they did.**
- Awareness that God sees us restrains people from sinning, but belief that He does not see us leads to flagrant sinning.**
- "They say" reflects the idolaters' statement From Ek.8:12 (Is.29:15; 47:10).**



**And as for Me also, My eye will
neither spare, nor will I have
pity, but I will recompense their
deeds on their own head."**

EZEKIEL 9:10



And as for Me also, My eye will neither spare, nor will I have pity, but I will recompense their deeds on their own head." (Ek.9:10)

- **Without pity (Ek.7:4,9; 8:18; 24:14) He would give them what they deserved.**
- **Yahweh promised to have no pity and to spare none of them from destruction but to bring the consequences of their actions back on their own heads.**
- **He had not abandoned His people, but He knew their wickedness and would punish them for it (Ek.8:18).**



**Just then, the man clothed with
linen, who had the inkhorn at
his side, reported back and said,
"I have done as You commanded
me."**

EZEKIEL 9:11



Just then, the man clothed with linen, who had the inkhorn at his side, reported back and said, "I have done as You commanded me." (Ek.9:11)

- **Then the angelic scribe returned with his report: I have done as You commanded (Ek.9:4).**
- **There were some that he was able to mark, and they remained alive.**
- **Those who were righteous and whose hearts grieved over the nation's sin had received God's mark of protection. They would be spared.**
- **This was the faithful remnant that was a very small group at this time (Ro.9:27-29; 11:4-5).**



Just then, the man clothed with linen, who had the inkhorn at his side, reported back and said, "I have done as You commanded me." (Ek.9:11)

- **The unrighteous who had rejected God and embraced evil did not receive the mark of protection. They would be killed.**
- **Each person's destiny was determined by his character.**
- **This refers to the angelic messenger/scribe. Angels obey God, but not His creatures made in His image. What irony!**



The background is a detailed illustration of the Temple of Jerusalem, showing the outer walls, courtyards, and the inner sanctuary. A large, semi-transparent red 'X' is superimposed over the center of the image, with the word 'Ezekiel' written in a large, yellow, outlined font across it.

Ezekiel

TEMPLE GLORY DEPARTED