

EZEKIEL

Segment 7

Ezekiel 8-11: Ezekiel's Vision of Abominations in Jerusalem

The Vision of Abominations

Ezekiel 8:1

Sixth year, fifth day, sixth month - a little more than a year after chapter 1

Ezekiel 8:2

The word "man" in Hebrew is the word "fire." The Greek Septuagint uses the word "man." Most English translations, except for the King James Version, use the word "man." This was a man on fire, "the appearance of brightness, like the appearance of glowing metal," or as in one translation, "an amber glow."

Ezekiel 8:3 – Ezekiel is carried away in this vision to Jerusalem.

Ezekiel 8:4 – The glory of God, which he had seen in chapter one, was there.

Ezekiel 8:5-6 – An "idol of jealousy" was at the entrance of the Temple. God is a jealous God that does not tolerate idolatry (Exodus 34:12-14). From Solomon and onward, idolatrous practices continually plagued Judah – perhaps none more so than during the reign of King Manasseh (2 Kings 21:2-15). Although the son of Manasseh, Josiah, was a great king and destroyed these idols (2 Kings 23:4-20), apparently his sons and the people of Judah did not turn from idolatry. Ezekiel is now being shown the abominations going on in Jerusalem.

Ezekiel 8:7-13 – The elders of Israel were burning incense to idols carved on the walls of the Temple.

Ezekiel 8:14-15 – The women were weeping for Tammuz – a Babylonian god of fertility.

Ezekiel 8:16-17 – He is shown 25 men with their backs to the Temple and prostrating themselves toward the sun.

The Vision of Slaughter

Ezekiel 9:1-11 – In this vision, Ezekiel is the only one left.

The Glory of Yahweh Departs from the Temple

Ezekiel 10:1ff – The same vision, of the glory of Yahweh from chapter one is now shown moving, departing from the threshold of the Temple.

Ezekiel 11:1-13

Leaders of Judah were speaking a false sense of security. “This *city* is the pot and we are the flesh” is not in the sense of being “cooked,” but rather that the pot is protection and they are the “choice meat” spared to rebuild. As Ezekiel prophesies in this vision, the man Pelatiah dies.

Ezekiel 11:14-20

After Ezekiel cries to Yahweh and asks if this is the end for the remnant, God gives hope for those in exile.

Ezekiel 11:21-23

The glory of Yahweh departs from the Temple, departs from Jerusalem, and moves over the mountain east of the city.

Ezekiel 11:24-25

The vision ends, and Ezekiel opens his mouth and tells the vision to the exiles sitting before him.

God’s Original Warning regarding the Temple

2 Chronicles 7:19-22

EZEKIEL

Segment 8

Ezekiel 40-48: Ezekiel's Vision of a Restored Temple

The Vision of a New Temple, Jerusalem, Land of Israel

Ezekiel 40:1-4

In the 25th year of exile, 14 years after the city/Temple was destroyed (around 572 BC), Ezekiel receives this vision of a New Jerusalem and a new Temple.

- Ezekiel 40:5-49 – Outside layout of the Temple
- Ezekiel 41:1ff – The inner Temple
- Ezekiel 42:1ff – The Temple chambers
- Ezekiel 43:1-12 – The glory of Yahweh fills the Temple
- Ezekiel 43:13-17 – The altar
- Ezekiel 43:18 – The offerings
- Ezekiel 44:1ff – The gate for the prince; the ordinances for priests
- Ezekiel 45:1ff – Yahweh's portion of land; offerings for the appointed feasts
- Ezekiel 46:1ff – More on offerings
- Ezekiel 47:1-12 – Water flowing from the Temple
- Ezekiel 47:13-23; 48:1ff – Division of the land

The Temple described here was not and has not been built. Is this a future Temple?

From Frank E. Gaebelin; *The Expositor's Bible Commentary*, page 943

These chapters have been interpreted as referring to Solomon's Temple, the Temple of Zerubbabel (either real or proposed), Herod's Temple, or a future Temple in the Millennium or in the eternal state. Some having difficulty understanding the passage when taken literally, interpret the section allegorically as teaching about the church and its earthly blessings and glories, while others understand the passage to symbolize the reality of the heavenly Temple where Christ ministers today.

The historical fulfillments do not fit the details of the passage. The Temples of Solomon, Zerubbabel, or Herod do not share the design and dimensions of the Temple described in Ezekiel 40-42. The worship procedure set forth in chapters 43-46, though Mosaic

in nature, has not been followed in history in exactly the manner described in these chapters. The river that flows from the Temple in 47:1-12 has never flowed from any of the above-mentioned three historical Temples.

THE TEMPLE IN JERUSALEM

Description	Approximate Dates	Scripture / Historical Reference
Solomon's Temple	1009BC – 586BC	1 Ki 6:1, 37-38; 2 Ki 25:9
Zerubbabel's Temple (Second Temple Period)	516BC – 36BC	2 Ch 36:23; Ez 1:2; 3:8-11; Book of Maccabeus
Herod's Temple (Second Temple Period)	36BC – 70AD	Jn 2:20; Mt 24:1-2; Mk 13:1-2; Lk 21:5-6; Josephus – "Wars of the Jews"
Temple at End of the Age	???	Mt 24:15; 2 Thes 2:3-4; Rev 11:1-2
Millennial Temple	???	Is 2:3; Mic 4:2; Ze 6:12-15; 14:16-21
Eternal Age – No Temple	???	Rev 21:22
Ezekiel's Temple	???	Ezekiel 40-48 – Offerings & sacrifice??

The Glory of Yahweh Returns – Fills the Temple

Ezekiel 43:1-9

The glory of Yahweh departed from the Temple at the time of Jeremiah/Ezekiel. God's presence left the Temple. In this vision of a restored Temple, the glory of Yahweh returns.

Ezekiel 43:10-12

Ezekiel was to make known this design to the house of Israel. They were to observe it, all the statutes, and "do them." To this day, this Temple has never been built.

The Future River of Life

Ezekiel 47:1-12

Water flowing out of the threshold of the house, from the sanctuary, goes out to provide healing and rejuvenation of life. (Zechariah 14:8; Revelation 22:1-2).