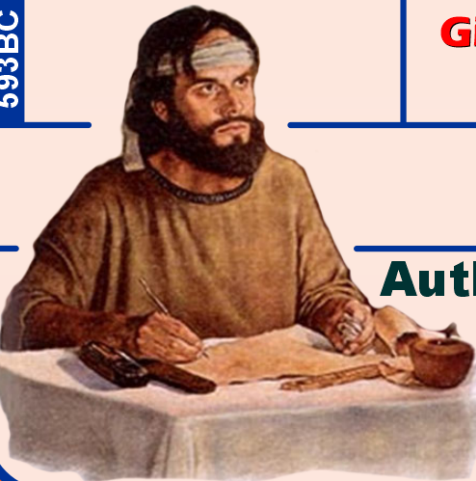


The background is a detailed illustration of the Temple of Solomon, showing its various courtyards, gates, and the main sanctuary. A large, semi-transparent red 'X' is superimposed over the center of the image, with the word 'Ezekiel' written in a large, yellow, stylized font across it. The 'X' is composed of two large, overlapping circles.

# Ezekiel

**TEMPLE GLORY DEPARTED**

# BOOK OF EZEKIEL – OUTLINE

| INWARD → Personal                                                                                                                                                                                                                                    |  | OUTWARD ↻ Peoples                                                                                                                                                                                                                                                                                                                         |  | ONWARD  → Prophetic                                                                                                                                                                                                                                                                       |  |                                                                                                                                                                                                                                                     |  |       |  |                                           |  |                                                              |  |  |  |  |  |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|-------|--|-------------------------------------------|--|--------------------------------------------------------------|--|--|--|--|--|
| 1 — 3                                                                                                                                                                                                                                                |  | 4 — 24                                                                                                                                                                                                                                                                                                                                    |  | 25 — 32                                                                                                                                                                                                                                                                                   |  | 33 — 48                                                                                                                                                                                                                                             |  |       |  |                                           |  |                                                              |  |  |  |  |  |
| <b>Ezekiel's Call to Ministry</b> <ul style="list-style-type: none"><li>Ezekiel Birth (623BC) and Ministry Years (593-571BC)</li><li>597BC is the 2nd Deportation; Ezekiel taken at age 25</li><li>593BC Ezekiel begins Ministry at age 30</li></ul> |  | <b>Sinfulness of Israel and Fall of Jerusalem</b> <ul style="list-style-type: none"><li>A Disobedient Nation (4-7)</li><li>A Departed Glory (8-11)</li><li>A Disciplined Nation (12-24)<ul style="list-style-type: none"><li>The Futility of False Optimism (12-19)</li><li>The History of Judah's Corruption (20-24)</li></ul></li></ul> |  | <b>Judgment on Nations that Opposed Israel</b> <ul style="list-style-type: none"><li>Ammon (25:1-7)</li><li>Moab (25:8-11)</li><li>Edom (25:12-14)</li><li>Philistia (25:15-17)</li><li>Tyre (26:1—28:19)</li><li>Babylonia (26)</li><li>Sidon (28:20-24)</li><li>Egypt (29-32)</li></ul> |  | <b>Restoration of Israel in the Future</b> <ul style="list-style-type: none"><li>Return of Israel to the land (33-39)</li><li>Restoration of Israel in the Kingdom (40-48)</li><li>Promised Land; Millennial Temple, and the Glory of God</li></ul> |  |       |  |                                           |  |                                                              |  |  |  |  |  |
| 593BC                                                                                                                                                                                                                                                |  | Given <b>BEFORE</b> the siege of Jerusalem                                                                                                                                                                                                                                                                                                |  | 587BC                                                                                                                                                                                                                                                                                     |  | Given <b>DURING</b> the siege of Jerusalem                                                                                                                                                                                                          |  | 586BC |  | Given <b>AFTER</b> the siege of Jerusalem |  | 571BC                                                        |  |  |  |  |  |
|                                                                                                                                                                    |  |                                                                                                                                                                                                                                                                                                                                           |  |                                                                                                                                                                                                                                                                                           |  | <b>The City Destroyed</b><br>7 Years Prophesying <u>JUDGMENT</u>                                                                                                                                                                                    |  |       |  |                                           |  | <b>The City Restored</b><br>15 Years Prophesying <u>HOPE</u> |  |  |  |  |  |
| <b>Author:</b> Ezekiel (“God strengthens”) <b>Place:</b> Babylonia <b>Time:</b> About 22 years (593-571BC)                                                                                                                                           |  |                                                                                                                                                                                                                                                                                                                                           |  |                                                                                                                                                                                                                                                                                           |  |                                                                                                                                                                                                                                                     |  |       |  |                                           |  |                                                              |  |  |  |  |  |
| <b>Events:</b> 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                                                                                                                                                                  |  |                                                                                                                                                                                                                                                                                                                                           |  |                                                                                                                                                                                                                                                                                           |  |                                                                                                                                                                                                                                                     |  |       |  |                                           |  |                                                              |  |  |  |  |  |



# SUMMARY — EKEKIEL 1-7

## **Ezekiel had Received a Vision of God (Ek.1-3)**

- To Prepare Ezekiel to be a Prophet with a Proper Perspective of God Himself.

## **Ezekiel had Acted out Four Signs (Ek.4-5)**

- The Brick Picturing the City of Jerusalem Under Siege
- Ezekiel lying on his sides
- The Unclean Food
- Shaved Head and Divided Hair

## **Ezekiel had Given two Messages on Judgment (Ek.6-7)**

- Message of Idolatry as the Cause of Judgment
- Message on the Nature of Judgment

## **Ezekiel Given a New Vision of Departed Glory (Ek.8-11)**

- Abominations in the Temple (Ek.8)
- Slaughter in Jerusalem (Ek.9)
- Temple Glory Departs (Ek.10)
- Judgment on the People of Jerusalem (Ek.11)



# ABOMINATIONS IN THE TEMPLE

## EZEKIEL 8



# 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)**



**And it came to pass in the sixth year,  
in the sixth month, on the fifth day of  
the month, as I sat in my house with  
the elders of Judah sitting before me,  
that the hand of the Lord GOD fell upon  
me there.**

**EZEKIEL 8:1**





**And it came to pass in the sixth year, in the sixth month, on the fifth day of the month,  
as I sat in my house with the elders of Judah sitting before me, that the hand of the  
Lord GOD fell upon me there. (Ek.8:1)**

- **Ezekiel had repeatedly stated that the coming judgment was prompted by the people's sins.**
- **God took Ezekiel back to Jerusalem in a vision to show him the wickedness there (chaps. 8-11).**



**And it came to pass in the sixth year, in the sixth month, on the fifth day of the month, as I sat in my house with the elders of Judah sitting before me, that the hand of the Lord GOD fell upon me there. (Ek.8:1)**

- This vision occurred “in the sixth year” of Jehoiachin’s exile in the sixth month on the fifth day.**
- This date was September 17, 592B.C. This was exactly 14 months after Ezekiel’s first vision (Ek.1:1-2).**
- This would have been during the time when he was lying on his right side for part of the day dramatizing God's judgment on Judah for her iniquity (Ek.1:1-3; 3:16; 4:4-8).**





**And it came to pass in the sixth year, in the sixth month, on the fifth day of the month, as I sat in my house with the elders of Judah sitting before me, that the hand of the Lord GOD fell upon me there. (Ek.8:1)**

- **Ezekiel's outside ministry was still limited (Ek.3:24), so the elders of the community had to come to his house.**
- **The Elders had probably gone to seek Ezekiel's insight, possibly on the fate of Jerusalem.**
- **The vision was God's answer which Ezekiel then reported to them (Ek.11:24-25).**



<sup>24</sup>Then the Spirit took me up and brought me in a vision by the Spirit of God into Chaldea, to those in captivity. And the vision that I had seen went up from me. <sup>25</sup>So I spoke to those in captivity of all the things the LORD had shown me. **(Ek.11:24-25).**



**And it came to pass in the sixth year, in the sixth month, on the fifth day of the month,  
as I sat in my house with the elders of Judah sitting before me, that the hand of the  
Lord GOD fell upon me there. (Ek.8:1)**

- **That they “sat in my house with the elders” shows that the symbolic physical positions (Ek.4:4-8) did not last all day and night.**
- **The fact that the elders would come and consult with Ezekiel shows his reputation (“sat in my house”).**
- **The elders were the leaders of the Judean exiles in Babylonia who had been deported in 605 and 597 B.C.**





**Then I looked, and there was a likeness,  
like the appearance of fire—from the  
appearance of His waist and downward,  
fire; and from His waist and upward, like  
the appearance of brightness, like the  
color of amber.**

**EZEKIEL 8:2**



**Then I looked, and there was a likeness, like the appearance of fire—from the appearance of His waist and downward, fire; and from His waist and upward, like the appearance of brightness, like the color of amber. (Ek.8:2)**

- **Ezekiel saw a theophany of God like the one recorded in Ek.1:26-28. He saw the glory of the Lord.**
- **God does not have the body of a man; His appearance was merely “a figure like that of a man.”**
- **Ezekiel had another vision of God. The description of God is the same as what the prophet wrote that he saw by the river Chebar (Ek.1:27).**
- **The description of God stresses His holiness.**





**He stretched out the form of a hand, and took me by a lock of my hair; and the Spirit lifted me up between earth and heaven, and brought me in visions of God to Jerusalem, to the door of the north gate of the inner court, where the seat of the image of jealousy was, which provokes to jealousy.**

**EZEKIEL 8:3**





**He stretched out the form of a hand, and took me by a lock of my hair; and the Spirit lifted me up between earth and heaven, and brought me in visions of God to Jerusalem, to the door of the north gate of the inner court, where the seat of the image of jealousy was, which provokes to jealousy. (Ek.8:3)**

- **Ezekiel's trip to Jerusalem was in spirit only, while his body physically remained in his house.**
- **In visions (Ek.8-11), Ezekiel went to Jerusalem and in visions he returned to Babylon (Ek.11:24). After God finished the visions, Ezekiel told his home audience what he had seen.**
- **The visions are a survey of Israel's current condition, as they existed at that very time.**



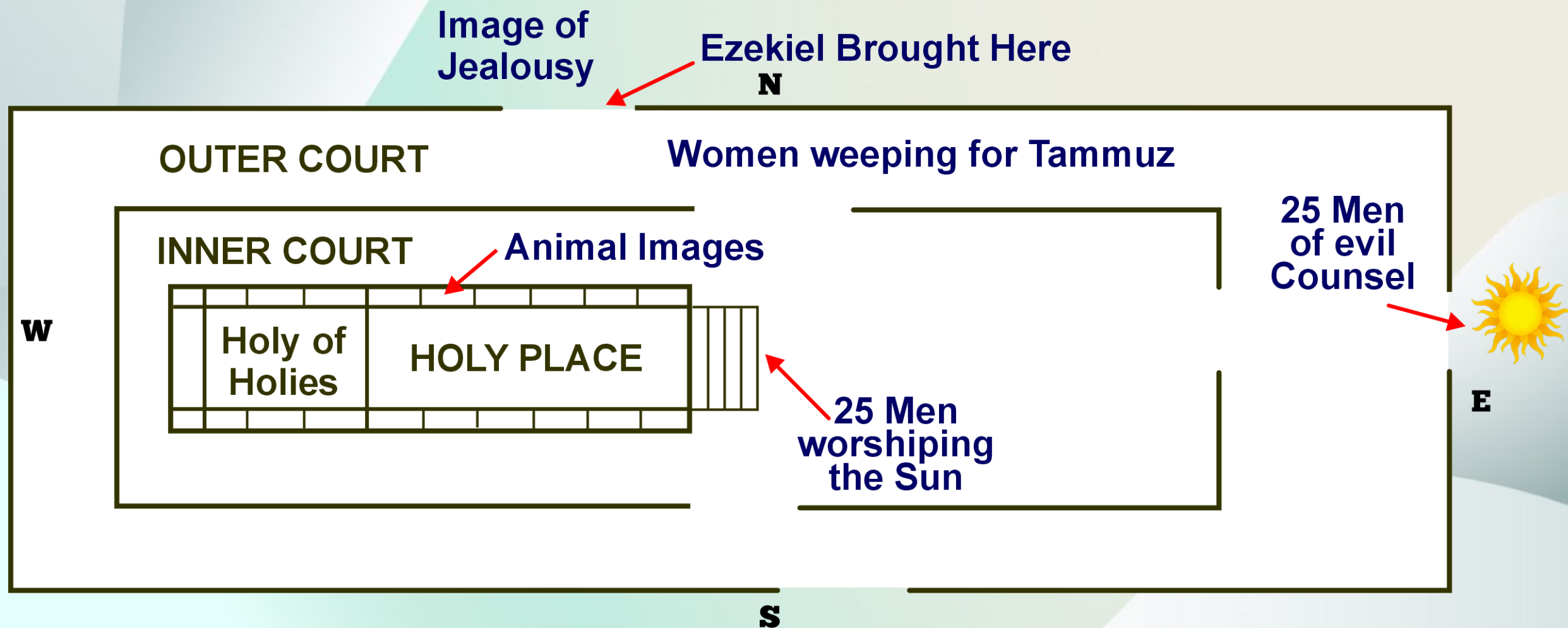


**He stretched out the form of a hand, and took me by a lock of my hair; and the Spirit lifted me up between earth and heaven, and brought me in visions of God to Jerusalem, to the door of the north gate of the inner court, where the seat of the image of jealousy was, which provokes to jealousy. (Ek.8:3)**

- **God did not extend an actual human hand down to Ezekiel; He stretched out what looked like a hand.**
- **In the vision Ezekiel was lifted up by his hair between earth and heaven and transported to Jerusalem.**
- **In this vision the prophet landed at the entrance to the north gate of the inner court.**



**He stretched out the form of a hand, and took me by a lock of my hair; and the Spirit lifted me up between earth and heaven, and brought me in visions of God to Jerusalem, to the door of the north gate of the inner court, where the seat of the image of jealousy was, which provokes to jealousy. (Ek.8:3)**





**He stretched out the form of a hand, and took me by a lock of my hair; and the Spirit lifted me up between earth and heaven, and brought me in visions of God to Jerusalem, to the door of the north gate of the inner court, where the seat of the image of jealousy was, which provokes to jealousy. (Ek.8:3)**

- **The north gate was one of three gates that opened from the outer court to the inner court.**
- **Since Ezekiel was at the “entrance” to the north gate, he was probably standing in the outer court looking south toward the inner court.**
- **“Visions” is a means of receiving divine revelation (Ge.46:2; Nu.12:6).**



**He stretched out the form of a hand, and took me by a lock of my hair; and the Spirit lifted me up between earth and heaven, and brought me in visions of God to Jerusalem, to the door of the north gate of the inner court, where the seat of the image of jealousy was, which provokes to jealousy. (Ek.8:3)**

- **King Jotham (750-732 B.C.) had built this gate, which apparently did not exist when Solomon first constructed the temple (2Ki.15:35).**
  - **Aka Upper Benjamin Gate (Je.20:2)**
  - **Aka New Gate (Je.26:10; 36:10)**
  - **Aka Altar Gate (2Ki.15:35; Ek.9:2)**





**He stretched out the form of a hand, and took me by a lock of my hair; and the Spirit lifted me up between earth and heaven, and brought me in visions of God to Jerusalem, to the door of the north gate of the inner court, where the seat of the image of jealousy was, which provokes to jealousy. (Ek.8:3)**

- **The “image of jealousy” idolatry caused a powerful reaction from YHWH (Ex.20:3-4).**
- **Jealousy is a word of deep passion.**
- **It is obvious that the idol had a prominent place at the entrance to the Temple.**
- **Some believe this was the carved image of Ashtoreth, the female fertility goddess (2Ki.21:3,7; 23:6).**



**And behold, the glory of the God  
of Israel was there, like the  
vision that I saw in the plain.**



**EZEKIEL 8:4**





**And behold, the glory of the God of Israel was there,  
like the vision that I saw in the plain. (Ek.8:4)**

- **As the vision passed from Ezekiel (Ek.11:24), he described it to the elders.**
- **As Ezekiel stared at this idol, beside him was the glory of the God of Israel.**
- **The portable throne chariot of God that Ezekiel saw in Babylon (Ek.1:26-28) was also present in the temple.**
- **Ezekiel saw the glory of the Lord manifested there, as he had seen it in his initial vision of God (Ek.1:28).**
- **God was also there in glory, but was ignored while the people worshiped the idol (Ek.8:6).**



**Then He said to me, "Son of man, lift your eyes now toward the north." So I lifted my eyes toward the north, and there, north of the altar gate, was this image of jealousy in the entrance.**

**EZEKIEL 8:5**





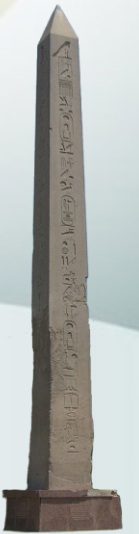
**Then He said to me, "Son of man, lift your eyes now toward the north." So I lifted my eyes toward the north, and there, north of the altar gate, was this image of jealousy in the entrance. (Ek.8:5)**

- **Beside the north entrance to the inner court was the idol that provokes to jealousy.**
- **This idol violated the second of the Ten Commandments (Ex.20:4).**
- **God was being provoked to jealousy because a foreign god was receiving the homage that should have been His alone.**
- **At the Lord's command, Ezekiel looked north from where he was in his vision and saw the idol that provoked the Lord to jealousy north of the north entrance**



**Then He said to me, "Son of man, lift your eyes now toward the north." So I lifted my eyes toward the north, and there, north of the altar gate, was this image of jealousy in the entrance. (Ek.8:5)**

- **The god or goddess represented by this idol is not named, but it may have been Asherah, the Canaanite goddess of fertility.**
- **King Manasseh had placed a carved image of Asherah in the temple during his reign (2Ki.21:7).**
- **Later Manasseh removed it (2Ch.3:13, 15).**
- **After Manasseh's death an Asherah pole found its way back into the temple, and Josiah removed it during his reforms (2Ki.23:6).**





**Then He said to me, "Son of man, lift your eyes now toward the north." So I lifted my eyes toward the north, and there, north of the altar gate, was this image of jealousy in the entrance. (Ek.8:5)**

- Josiah burned it in the Kidron Valley outside Jerusalem in the hope of eradicating this idolatrous worship forever.**
- Unfortunately after Josiah's untimely death the people returned to their idolatry.**
- Evidently a new Asherah pole was made to replace the destroyed one.**



**Furthermore He said to me, "Son of man, do you see what they are doing, the great abominations that the house of Israel commits here, to make Me go far away from My sanctuary? Now turn again, you will see greater abominations."**



**EZEKIEL 8:6**





**Furthermore He said to me, "Son of man, do you see what they are doing, the great abominations that the house of Israel commits here, to make Me go far away from My sanctuary? Now turn again, you will see greater abominations." (Ek.8:6)**

- God's moral outrage was expressed in His rhetorical question to Ezekiel: "Do you see what they are doing?"**
- God will not share His glory with an idol (Is.42:8). If the idol inhabited the temple, God would leave.**
- The shock of seeing the idol in the Lord's house must have unnerved Ezekiel.**
- Yet Ezekiel would see things even more detestable (Ek.8:13, 15).**



**So He brought me to the door  
of the court; and when I  
looked, there was a hole in  
the wall.**

**EZEKIEL 8:7**





**So He brought me to the door of the court; and when I looked, there was a hole in the wall. (Ek.8:7)**

- **Ezekiel then saw a hole in the wall that surrounded the court.**



- **The “hole in the wall” may imply this particular idolatry was done in secret by the leaders of the people.**





**Then He said to me, "Son of man, dig into the wall"; and when I dug into the wall, there was a door.**



**EZEKIEL 8:8**





**Then He said to me, "Son of man, dig into the wall"; and when I dug into the wall, there was a door. (Ek.8:8)**

- **In his visionary state God told him to dig through the wall.**
- **When he did so, he saw a doorway there.**
- **The “hole” in verse 7 seems to be a secret entrance for the idolaters. The second “hole” gives access for Ezekiel to view the abominations (Ek.8:10-13).**
- **Visionary experiences frequently did not correspond to reality in every particular.**



**And He said to me, "Go in, and  
see the wicked abominations  
which they are doing there."**

**EZEKIEL 8:9**





**And He said to me, "Go in, and see the wicked abominations which they are doing there." (Ek.8:9)**

- **As Ezekiel entered the chamber he saw all kinds of detestable animals and all the idols in the house of Israel.**
- **There were pictures of many types of insects, animals, and other detestable things (Lv.11:40-42; Du.4:16-19).**
- **Some have suggested these were idols of Egypt, or Canaan, or Babylon. Perhaps all these countries are represented.**



**So I went in and saw, and there—every  
sort of creeping thing, abominable  
beasts, and all the idols of the house  
of Israel, portrayed all around on the  
walls.**

**EZEKIEL 8:10**





**So I went in and saw, and there—every sort of creeping thing, abominable beasts, and all the idols of the house of Israel, portrayed all around on the walls. (Ek.8:10)**

- **This may relate to the worship of animals as reflected in Egyptian idolatry (Ex.32, a golden calf, later copied at the temples in Bethel and Dan).**
- **For Israel, they were to make no image of these unclean animals (Le.11; Du.4:18; 14).**
- **These prohibitions were to isolate Israel from Canaanite worship. Much of the Levitical legislation is for this purpose.**



**And there stood before them seventy  
men of the elders of the house of  
Israel, and in their midst stood  
Jaazaniah the son of Shaphan. Each  
man had a censer in his hand, and a  
thick cloud of incense went up.**

**EZEKIEL 8:11**





**And there stood before them seventy men of the elders of the house of Israel, and in their midst stood Jaazaniah the son of Shaphan. Each man had a censer in his hand, and a thick cloud of incense went up. (Ek.8:11)**

- **Seventy elders and Jaazaniah son of Shaphan were standing with incense censers before the portrayals on the wall.**
- **These 70 elders were not the Sanhedrin which ruled in Israel after the Babylonian Captivity, but they did represent the leading men of Jerusalem.**
- **When Moses appointed assistants to aid in leading the people, the number whom God consecrated was 70 (Nu.11:16-17).**



**And there stood before them seventy men of the elders of the house of Israel, and in their midst stood Jaazaniah the son of Shaphan. Each man had a censer in his hand, and a thick cloud of incense went up. (Ek.8:11)**

- **Among the 70 Ezekiel recognized Jaazaniah.**
- **Jaazaniah's presence there surprised Ezekiel because everyone else in Jaazaniah's family had remained faithful to the Lord.**
- **Jaazaniah appears to have been the son of Josiah's godly Secretary of State, Shaphan (2Ki.22:8-14; 2Ch.34:15-21; Je.26:24; 29:3; 36:10; 40:5,9,11; 41:2; 43:6).**





**And there stood before them seventy men of the elders of the house of Israel, and in their midst stood Jaazaniah the son of Shaphan. Each man had a censer in his hand, and a thick cloud of incense went up. (Ek.8:11)**

- **“The house of Israel” parallels “the house of Judah.”**
- **This shows the radical influence of idolatry when one of the well known leaders was involved in it (Ek.11:1).**
- **Shaphan is a name related to the court leaders of Josiah (2Ki.22; 2Ch.34; Je.36).**
- **Possibly his name (Shaphan) is meant to convey that the political leadership at the highest levels were involved.**



**And there stood before them seventy men of the elders of the house of Israel, and in their midst stood Jaazaniah the son of Shaphan. Each man had a censer in his hand, and a thick cloud of incense went up. (Ek.8:11)**

- **Sometimes incense was used to protect worshipers from the presence of God (Lv.16:12-13).**
- **In other instances incense represented worshipers' prayers being borne aloft to God (Rv.5:8).**
- **Whatever the exact purpose of the incense, these leaders of Israel had abandoned the true God and were worshiping idols.**
- **Evidently each elder had his own favorite god ("each...censer in his hand).**





**Then He said to me, "Son of man, have you seen what the elders of the house of Israel do in the dark, every man in the room of his idols? For they say, 'The LORD does not see us, the LORD has forsaken the land.' "**

**EZEKIEL 8:12**





**Then He said to me, "Son of man, have you seen what the elders of the house of Israel do in the dark, every man in the room of his idols? For they say, 'The LORD does not see us, the LORD has forsaken the land.' " (Ek.8:12)**

- God, who knew their hearts, explained to Ezekiel that the elders sought to justify their sin by saying The Lord does not see us.**
- The elders felt that what they did in their darkened chambers would escape God's notice.**
- They thought He was only a petty god who had abandoned them. So they were courting other gods to protect them.**
- "They say" is a series of excuses and words found in the book of Ezekiel (Ek.8:12; 9:9; 11:3,15; 12:22,27; 18:2,25; 33:10,24,30; 35:12; 37:11).**





**Then He said to me, "Son of man, have you seen what the elders of the house of Israel do in the dark, every man in the room of his idols? For they say, 'The LORD does not see us, the LORD has forsaken the land.' " (Ek.8:12)**

- The Lord explained that the elders were secretly worshiping idols believing that the Lord did not see them because He had forsaken the land.**
- The terminology used suggests that they were worshiping idols in their homes ("every man in his room") as well as in the temple precincts.**
- What people do when they think no one else can see them reveals their true character.**



**And He said to me, "Turn again,  
and you will see greater  
abominations that they are  
doing."**



**EZEKIEL 8:13**





**And He said to me, "Turn again, and you will see greater abominations that they are doing." (Ek.8:13)**

- **Yet this was not the full extent of Israel's wickedness, for they were doing things even greater even more detestable (Ek.8:6, 15).**
- **The phrase, "you will see greater abominations" is a repeated refrain.**



**So He brought me to the door of  
the north gate of the LORD's  
house; and to my dismay, women  
were sitting there weeping for  
Tammuz.**

**EZEKIEL 8:14**





**So He brought me to the door of the north gate of the LORD's house; and to my dismay, women were sitting there weeping for Tammuz. (Ek.8:14)**

- **This reflects the Babylonian idolatry of the Sumerian agricultural god who died and rose every year.**
- **He became the fertility god of the Babylonians.**
- **This was the male lover of Aphrodite who was killed by wild boars and sent to the underworld each year for six months.**



**So He brought me to the door of the north gate of the LORD's house; and to my dismay, women were sitting there weeping for Tammuz. (Ek.8:14)**

- The women wept to identify with Aphrodite, who wept at the loss of her lover during the winter. Between August to September started this cycle.**
- These women may have been weeping for Tammuz because he was thought to die at the end of the summer but to rise again each spring.**
- After the exile the Hebrew calendar included a month called Tammuz (June-July) which suggests the impact this form of pagan worship had on Jewish life.**





**Then He said to me, "Have you seen this, O son of man? Turn again, you will see greater abominations than these."**

**EZEKIEL 8:15**



**Then He said to me, "Have you seen this, O son of man? Turn again, you will see greater abominations than these." (Ek.8:15)**

- **Beside this gate Ezekiel saw women mourning for Tammuz.**
- **"Tammuz" is the Hebrew form of the name of the Sumerian god Dumuzi, the deity of spring vegetation.**
- **In mythology the hot, dry summer months are considered the death of Tammuz.**
- **Tammuz had ties to the Canaanite Baal and the Greek Adonis and Aphrodite gods.**





**Then He said to me, "Have you seen this, O son of man? Turn again, you will see greater abominations than these." (Ek.8:15)**

- In Spring Tammuz would emerge victoriously from the underworld and bring with him the life-giving rains.**
- Worship of the true Giver of rain had been supplanted by the debased adoration of a pagan deity.**
- Yet Ezekiel was to see things even more detestable than these.**



**So He brought me into the inner court of the LORD's house; and there, at the door of the temple of the LORD, between the porch and the altar, were about twenty-five men with their backs toward the temple of the LORD and their faces toward the east, and they were worshiping the sun toward the east.**

**EZEKIEL 8:16**





**So He brought me into the inner court of the LORD's house; and there, at the door of the temple of the LORD between the porch and the altar, were about twenty-five men with their backs toward the temple of the LORD and their faces toward the east, and they were worshiping the sun toward the east. (Ek.8:16)**

- **When God again led Ezekiel into the inner court he saw about 25 men.**
- **They were between the portico, or covered entrance, to the temple building (1Ki.6:2-3) and the bronze altar in the middle of the courtyard on which the sacrifices were offered.**
- **This was where God's priests should have been weeping and crying out to God for mercy because of their sin (Jl.2:17).**
- **Who were these 25 men? Later they were called "elders" (Ek.9:6), a term that applied to both civil and religious leaders.**



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- **Because of their location many believe these men were probably priests, because they were standing where only priests were to enter.**
- **The people were allowed to approach the altar, but the approach to God from the altar to the holy of holies was through the mediation of the priests.**
- **These priests should have been acting as Israel's mediators, crying to God for mercy. But instead, they were bowing down to the sun in the east.**





**So He brought me into the inner court of the LORD's house; and there, at the door of the temple of the LORD between the porch and the altar, were about twenty-five men with their backs toward the temple of the LORD and their faces toward the east, and they were worshiping the sun toward the east. (Ek.8:16)**

- **These “priests” were facing east! They had turned their backs on God and were bowing in submission and worship to the sun.**

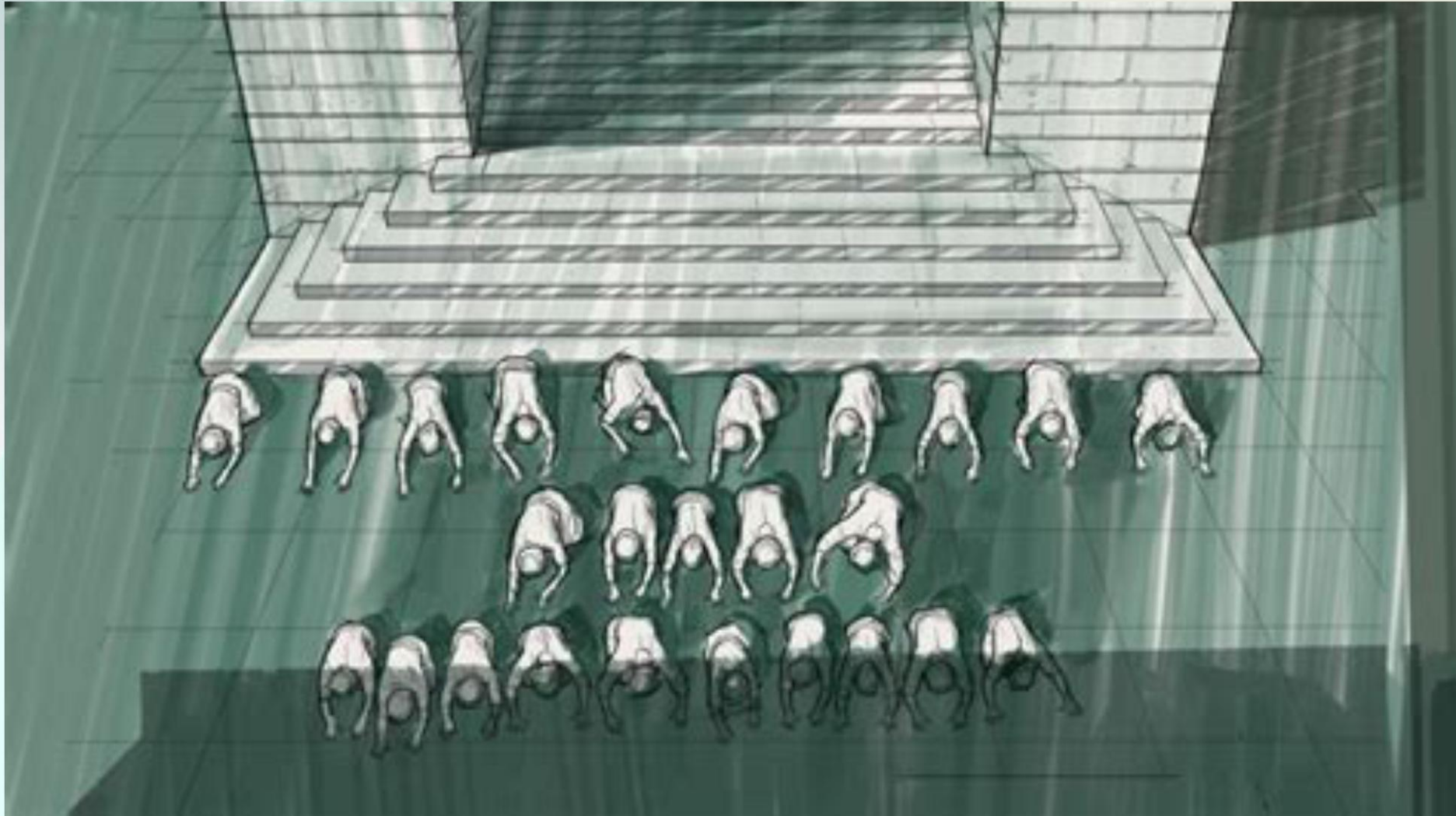


And take heed, lest you lift your eyes to heaven, and when you see the sun, the moon, and the stars, all the host of heaven, you feel driven to worship them and serve them, which the LORD your God has given to all the peoples under the whole heaven as a heritage. (Du.4:19).

- **The last mentioned Canaanite idolatry was the worship of the sun (Du.4:19; 17:3; 2Ki.23:5; 23:5,11; Je.8:2).**
- **It is ironic symbolism that as they faced the sun they literally and physically turned their back on the Lord.**



**So He brought me into the inner court of the LORD's house; and there, at the door of the temple of the LORD between the porch and the altar, were about twenty-five men with their backs toward the temple of the LORD and their faces toward the east, and they were worshiping the sun toward the east. (Ek.8:16)**





**And He said to me, "Have you seen this,  
O son of man? Is it a trivial thing to the  
house of Judah to commit the  
abominations which they commit here?  
For they have filled the land with  
violence; then they have returned to  
provoke Me to anger. Indeed they put  
the branch to their nose.**

**EZEKIEL 8:17**





**And He said to me, "Have you seen this, O son of man? Is it a trivial thing to the house of Judah to commit the abominations which they commit here? For they have filled the land with violence; then they have returned to provoke Me to anger. Indeed they put the branch to their nose.(Ek.8:17)**

- **The horrors Ezekiel had seen in the temple of God were disturbing.**
- **But the evil was not confined there. The wickedness being practiced in the temple by the priests and the people had spread through the nation.**
- **Violence filled the nation, which continually provoked God to anger.**





**And He said to me, "Have you seen this, O son of man? Is it a trivial thing to the house of Judah to commit the abominations which they commit here? For they have filled the land with violence; then they have returned to provoke Me to anger. Indeed they put the branch to their nose.(Ek.8:17)**

- To “put the branch to the nose” refers to a ritual act associated with worship of other gods.**
- Putting a twig to the nose was evidently part of the ritual practice of sun worship. The gesture was a gross insult to God.**
- The Lord explained that not only had the Judahites committed all these abominations but they had also filled the land with violence and provoked Him repeatedly.**



**Therefore I also will act in fury.  
My eye will not spare nor will I  
have pity; and though they cry  
in My ears with a loud voice, I  
will not hear them."**

**EZEKIEL 8:18**





**Therefore I also will act in fury. My eye will not spare nor will I have pity; and though they cry in My ears with a loud voice, I will not hear them." (Ek.8:18)**

- **God would not allow such open rebellion to continue.**
- **Even a last-minute desperate effort on their part to get God to hear their cries would do no good.**
- **The stage was set for judgment.**



My eye will not spare you, Nor will I have pity; But I will repay your ways, And your abominations will be in your midst; Then you shall know that I am the LORD!' (Ek.7:4).



**Therefore I also will act in fury. My eye will not spare nor will I have pity; and though they cry in My ears with a loud voice, I will not hear them." (Ek.8:18)**

- **The Lord promised to deal with the Jerusalemites in His wrath and not to pity or spare them even though they would cry to Him loudly for mercy. He would not listen to them.**
- **The principle crime of the human race, the highest guilt charged upon the world, the whole procuring cause of judgment, is idolatry [Tertullian, "on Idolatry," in The Ante-Nicene Fathers, 3:61].**





The background is a detailed illustration of the Temple of Solomon, showing its various courtyards, gates, and the main sanctuary. A large, semi-transparent red 'X' is superimposed over the center of the image, with the word 'Ezekiel' written in a large, yellow, stylized font across it.

# Ezekiel

**TEMPLE GLORY DEPARTED**