

The background is a detailed illustration of the Temple of Jerusalem, showing various courtyards, colonnades, and the Temple Mount. A large, semi-transparent red 'X' is superimposed over the center of the image, behind the main title.

Ezekiel

TEMPLE GLORY DEPARTED

BOOK OF EZEKIEL – OUTLINE

INWARD➡Personal		OUTWARD↩Peoples		ONWARD ➡Prophetic	
CHAPTERS 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
					
The City Destroyed 7 Years Prophesying JUDGMENT				The City Restored 15 Years Prophesying HOPE	
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					

IN THE INTERIM — EKEKIEL 1-7

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

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

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

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



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)**



INTRODUCTION — EKEKIEL 11

- **As if to delay this final movement in the departure of God's glory, Ezekiel inserted the story of 25 wicked rulers (Ek.11:1-21).**
- **This fourth portion (Ek.8-11) of Ezekiel's vision completed his "tour" of the temple area in Jerusalem.**
- **Before God's glory departed from the city it stopped at the eastern gate and gave Ezekiel another glimpse of the sin of Jerusalem's inhabitants.**



INTRODUCTION — EKEKIEL 11

- **Ezekiel received two messages from the Lord associated with the departure of God's glory:**
 - **1. Judgment on the people who remained in Jerusalem (Ek.11:1-15)**
 - **2. Promised restoration of the people who were in captivity (Ek.11:16-21)**
- **Final departure of God's glory (Ek.11:22-25)**



JUDGMENT ON THE PEOPLE OF JERUSALEM

Ezekiel 11:1-13

Then the Spirit lifted me up and brought me to the East Gate of the LORD's house, which faces eastward; and there at the door of the gate were twenty-five men, among whom I saw Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, princes of the people.

EZEKIEL 11:1



Then the Spirit lifted me up and brought me to the East Gate of the LORD's house, which faces eastward; and there at the door of the gate were twenty-five men, among whom I saw Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, princes of the people. (Ek.11:1)

- **The Spirit next lifted Ezekiel up in his vision and transported him to the east (main) gate of the temple courtyards where God's glory had moved (Ek.10:19).**
- **These 25 civic leaders were not the same individuals as the 25 sun-worshipping priests whom Ezekiel had seen earlier (Ek.8:16).**
- **As God's glory hovered over the eastern gate, the Spirit lifted up (Ek.3:8,14; 11:24; 37:1; 43:5) the prophet and took him to the gate facing east toward the Kidron Valley and the Mount of Olives.**



Then the Spirit lifted me up and brought me to the East Gate of the LORD's house, which faces eastward; and there at the door of the gate were twenty-five men, among whom I saw Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, princes of the people. (Ek.11:1)

- **Among the 25 men at the entrance to the gate were Jaazaniah son of Azzur and Pelatiah son of Benaiah.**
- **The gate was the traditional place where the elders of a city sat to administer justice and oversee legal matters.**
- **It was a city's "courthouse" (Ge.23:10,18; Du.21:19; Js.20:4; Ru.4:1-2,9,11; Jb.29:7,14-17).**



Then the Spirit lifted me up and brought me to the East Gate of the LORD's house, which faces eastward; and there at the door of the gate were twenty-five men, among whom I saw Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, princes of the people. (Ek.11:1)

- **“Jaazaniah son of Azzur” is not mentioned elsewhere in Scripture and should not be confused with three other Jaazaniahs living at the same time (2Ki.25:23; Je.35:3; Ek.8:11).**
- **Not much is known about Pelatiah. Both Jaazaniah and Pelatiah, leaders of the people, probably belonged to Israel's nobility.**



**And He said to me: "Son of man,
these are the men who devise
iniquity and give wicked counsel
in this city,**

EZEKIEL 11:2



And He said to me: "Son of man, these are the men who devise iniquity and give wicked counsel in this city, (Ek.11:2)

- **These 25 were plotting evil and giving wicked advice.**
- **They should have been providing wise counsel and direction for Jerusalem, but instead were turning the people from the Lord.**



And He said to me: "Son of man, these are the men who devise iniquity and give wicked counsel in this city, (Ek.11:2)

- **They were encouraging the people either to feel secure by advising them to build homes and plan on living long in Jerusalem.**
- **They were also encouraging the people to prepare for battle rather than submitting to the Babylonians.**
- **The true prophets, like Jeremiah, however, were telling them to submit to the Babylonians (Je.21:8-10; 29:5).**



**who say, 'The time is not
near to build houses; this
city is the caldron, and
we are the meat.'**

EZEKIEL 11:3



who say, 'The time is not near to build houses; this city is the caldron, and we are the meat.' (Ek.11:3)

- Their wicked counsel was summarized for Ezekiel.**
- The elders were encouraging the Jerusalemites to forget the prophet's predictions of the coming Babylonian invasion.**
- They were urging the people to build houses, a sign of peace and safety (Ek.28:26). After all, the people were safe in the city (Jerusalem) like meat in a kettle.**



**Therefore prophesy
against them, prophesy,
O son of man!"**

EZEKIEL 11:4



Therefore prophesy against them, prophesy, O son of man!" (Ek.11:4)

- **Because of this false optimism, God told Ezekiel to prophesy against these leaders.**
- **YHWH, by His Spirit, directed the prophet (v.5) what to say, when to say it, and who to say it to.**



**Then the Spirit of the LORD fell upon
me, and said to me, "Speak! 'Thus
says the LORD: "Thus you have said,
O house of Israel; for I know the
things that come into your mind.**

EZEKIEL 11:5



**Then the Spirit of the LORD fell upon me, and said to me,
"Speak! 'Thus says the LORD: "Thus you have said, O house of
Israel; for I know the things that come into your mind. (Ek.11:5)**

- They were seeking security from the ever-present danger of Babylon (by talking about building houses), but in their minds they feared such an attack and the consequences it would bring.**
- God said He knew what they were thinking (Ek.11:5,8).**
- God always knows what His people are thinking (Ps.139:1-6; Da.2:30; Ac.1:24).**



**You have multiplied your
slain in this city, and you
have filled its streets with
the slain."**

EZEKIEL 11:6



You have multiplied your slain in this city, and you have filled its streets with the slain.” (Ek.11:6)

- **They had slain many innocent people in Jerusalem by perverting justice and taking advantage of the weak.**



**Therefore thus says the Lord GOD:
"Your slain whom you have laid in
its midst, they are the meat, and
this city is the caldron; but I shall
bring you out of the midst of it.**

EZEKIEL 11:7



Therefore thus says the Lord GOD: "Your slain whom you have laid in its midst, they are the meat, and this city is the caldron; but I shall bring you out of the midst of it. (Ek.11:7)

- **Ezekiel then altered the elders' imagery of the meat and the pot.**
- **Those righteous men who had been murdered in the city had been Jerusalem's hope for only they could have rescued the city.**
- **The elders thought they were safe as meat in a pot (Ek.11:3).**



Therefore thus says the Lord GOD: "Your slain whom you have laid in its midst, they are the meat, and this city is the caldron; but I shall bring you out of the midst of it. (Ek.11:7)

- **But the slain righteous were the “meat”: the bodies you have thrown there (in the streets, Ek.11:6) are the meat and this city is the pot.**
- **Though the elders felt secure within the “pot” of Jerusalem, God would drive them out and give them over to foreigners.**
- **Instead of the city being a pot of safety with the people in it being “safe” like meat (Ek.11:11) the city would be smashed and the people dragged away.**



**You have feared the sword;
and I will bring a sword upon
you," says the Lord GOD.**

EZEKIEL 11:8



You have feared the sword; and I will bring a sword upon you," says the Lord GOD. (Ek.11:8)

- **Jerusalem, as a cooking pot, was a secure place only for those who had already died there or taken captive.**
- **The Lord would remove the living from the “pot.”**
- **The Lord would bring the sword of the invader down on them.**



**"And I will bring you out of its
midst, and deliver you into
the hands of strangers, and
execute judgments on you.**

EZEKIEL 11:9



"And I will bring you out of its midst, and deliver you into the hands of strangers, and execute judgments on you. (Ek.11:9)

- Jerusalem would provide no refuge for the living.**
- He would bring them out of the city into the hands of the invading enemy soldiers who would kill and capture them.**
- The leaders, so secure that Jerusalem is for them a safe haven, will not be able to stay in the city but will be taken out by the enemy and killed.**



**You shall fall by the sword. I will
judge you at the border of Israel.
Then you shall know that I am
the LORD.**

EZEKIEL 11:10



You shall fall by the sword. I will judge you at the border of Israel. Then you shall know that I am the LORD. (Ek.11:10)

- **The Jerusalemites would die violently at the hands of their enemy all the way to the borders of Israel (2Ki.25:18-21; 52:8-11,24-27), not just in the city.**
- **The walls of the city would not defend them from the fires of Babylonian invasion (Ek.11:3).**
- **The very sword (warfare) that they feared in verse 8 would come upon them in verse 10.**



**This city shall not be your caldron,
nor shall you be the meat in its
midst. I will judge you at the
border of Israel.**

EZEKIEL 11:11



This city shall not be your caldron, nor shall you be the meat in its midst. I will judge you at the border of Israel. (Ek.11:11)

- **God's judgment by the sword would be executed at the borders of Israel.**
- **This was fulfilled literally when the captives of Jerusalem were deported to Riblah in Syria and killed (2Ki.25:18-21; Je.52:8-11,24-27).**
- **The city would not be a refuge, but they would be, as it were, thrown out of the pot as meat unfit to eat.**



**And you shall know that I am the
LORD; for you have not walked in My
statutes nor executed My judgments,
but have done according to the
customs of the Gentiles which are all
around you.**

EZEKIEL 11:12



And you shall know that I am the LORD; for you have not walked in My statutes nor executed My judgments, but have done according to the customs of the Gentiles which are all around you." (Ek.11:12)

- This punishment would come on the people because they had been unfaithful to the Mosaic Covenant but had followed the laws of their surrounding neighbor nations.**
- This message was exactly the opposite of what Jerusalem's leaders considered appropriate.**
- They saw the exiles as unfortunate victims of their own bad luck and poor judgment for having somehow gotten exiled instead of having been spared as the present leaders had been.**



Now it happened, while I was prophesying, that Pelatiah the son of Benaiah died. Then I fell on my face and cried with a loud voice, and said, "Ah, Lord GOD! Will You make a complete end of the remnant of Israel?"

EZEKIEL 11:13



Now it happened, while I was prophesying, that Pelatiah the son of Benaiah died. Then I fell on my face and cried with a loud voice, and said, "Ah, Lord GOD! Will You make a complete end of the remnant of Israel?" (Ek.11:13)

- As Ezekiel prophesied against those elders and the city, Pelatiah son of Benaiah died.**
- This was a confirmation of Ezekiel's message and foreshadowed the judgment that would soon destroy all Jerusalem's wicked leaders.**
- God showed Ezekiel that the remnant would not be destroyed.**
- Those already in exile would be preserved. They were his brothers, his blood relatives.**



A scenic landscape featuring a large body of water (likely a lake or bay) in the middle ground, surrounded by green mountains. The foreground is filled with dense, vibrant autumn foliage in shades of orange and yellow. A dark wooden fence runs along the bottom left. The sky is blue with scattered white clouds.

ASSURANCE OF RESTORATION IN THE FUTURE

Ezekiel 11:14-21

**Again the word of the
LORD came to me,
saying,**

EZEKIEL 11:14



Again the word of the LORD came to me, saying, (Ek.11:14)

- The Lord then replied that many of the Jews in Jerusalem were saying that the Judahites who had gone into captivity were the ones that God was judging.**
- They believed that the Jews left in Jerusalem were the remnant that God would preserve and bless.**
- They incorrectly believed that Israel's future lay with the Jews in Jerusalem rather than with the Jews in exile.**



"Son of man, your brethren, your relatives, your countrymen, and all the house of Israel in its entirety, are those about whom the inhabitants of Jerusalem have said, 'Get far away from the LORD; this land has been given to us as a possession.'

EZEKIEL 11:15



"Son of man, your brethren, your relatives, your countrymen, and all the house of Israel in its entirety, are those about whom the inhabitants of Jerusalem have said, 'Get far away from the LORD; this land has been given to us as a possession.' (Ek.11:15)

- The phrase “your countrymen” is translated “fellow exiles” in the Septuagint and Syriac texts. This makes better sense in the context.**
- Ezekiel’s brothers in exile were the true remnant.**
- Jerusalem’s moral compass needle was bent. They felt that those in exile (whom God had just said were the true remnant) were far away from the Lord.**



"Son of man, your brethren, your relatives, your countrymen, and all the house of Israel in its entirety, are those about whom the inhabitants of Jerusalem have said, 'Get far away from the LORD; this land has been given to us as a possession.' (Ek.11:15)

- They localized God and thought in terms of geographical location rather than spiritual condition.**
- They also assumed that their right to the land was absolute since it was given to them as their possession.**
- This was a correct but incomplete statement. God had given Israel the land, but He had also threatened to remove them from it for disobedience (Du.28:36,64-68).**
- God would spare a remnant (Ek.6:8; 12:16), as Ezekiel asked, but it would not include the smug, self-righteous leaders of Jerusalem.**



**Therefore say, 'Thus says the Lord
GOD: "Although I have cast them far
off among the Gentiles, and although
I have scattered them among the
countries, yet I shall be a little
sanctuary for them in the countries
where they have gone." '**

EZEKIEL 11:16



Therefore say, 'Thus says the Lord GOD: "Although I have cast them far off among the Gentiles, and although I have scattered them among the countries, yet I shall be a little sanctuary for them in the countries where they have gone." ' (Ek.11:16)

- **The proof of God's blessing on the remnant in captivity involved:**
 - (1) What He had already done for them (Ek.11:16)**
 - (2) What He would do for them in the future (Ek.11:17-21)**
- **Though God had sent His people far away among the nations, He had not abandoned them.**



Therefore say, 'Thus says the Lord GOD: "Although I have cast them far off among the Gentiles, and although I have scattered them among the countries, yet I shall be a little sanctuary for them in the countries where they have gone." ' (Ek.11:16)

- **They had lost access to the “sanctuary,” the temple in Jerusalem; but God Himself had been a sanctuary for them in those foreign countries.**
- **God was accessible to faithful Jews wherever they were geographically.**
- **Israel's future did not lie with the Jews still in Jerusalem but with those in Babylon.**
- **This refuge, called here 'a little sanctuary,' is the LORD Himself (Ps.90:1; 91:9; Is.4:6).**



**Therefore say, 'Thus says the Lord
GOD: "I will gather you from the
peoples, assemble you from the
countries where you have been
scattered, and I will give you the land
of Israel." '**

EZEKIEL 11:17



Therefore say, 'Thus says the Lord GOD: "I will gather you from the peoples, assemble you from the countries where you have been scattered, and I will give you the land of Israel." ' (Ek.11:17)

- **There is to be a distinct future for Israel nationally.**
- **The remnant of Israel could look forward to a national restoration to the Promised Land.**
- **A partial restoration took place after the Babylonian Captivity (Ezra; Nehemiah), but Ek.11:17-21 goes beyond that return and points to a future gathering of Israel at the beginning of the Millennium (Ek.36:24-38; 37:11-28).**



**And they will go there, and
they will take away all its
detestable things and all its
abominations from there.**

EZEKIEL 11:18



And they will go there, and they will take away all its detestable things and all its abominations from there. (Ek.11:18)

- **Israel's physical return will be accompanied by a spiritual renewal.**
- **When they come back to the land, they will remove all vile images and detestable idols (Ek.11:21).**
- **The land will be purged of idolatry, and the people will be purged too.**
- **The promise of restoration to the land, though declared in the blessings of the Mosaic covenant (Lv.26:40-45; Du.30:1-10), was based on the eternal covenants to Abraham (Ge.12:1-3), David (2Sm.7:12-16), and Jeremiah (Je.31:31-34).**



And they will go there, and they will take away all its detestable things and all its abominations from there. (Ek.11:18)

- **For God said, I will give them an undivided heart and put a new spirit in them.**
- **Israel's external difficulties resulted from her internal condition. God promised to correct that.**
- **When they came back into the land they would purify it of all the things that made it detestable and abominable to the Lord (Ek.5:11; 7:20).**



**Then I will give them one heart,
and I will put a new spirit within
them, and take the stony heart
out of their flesh, and give them
a heart of flesh,**

EZEKIEL 11:19



Then I will give them one heart, and I will put a new spirit within them, and take the stony heart out of their flesh, and give them a heart of flesh, (Ek.11:19)

- **Ezekiel's promise refers to the permanent indwelling of the Holy Spirit in Israel ("spirit" could read "Spirit").**
- **Before the Church Age the Holy Spirit indwelt select individuals. This was generally a temporary enablement for a special task.**
- **In the Millennium the Holy Spirit will indwell all believing Israelites (Ek.36:26-27; Jl.2:28).**



Then I will give them one heart, and I will put a new spirit within them, and take the stony heart out of their flesh, and give them a heart of flesh, (Ek.11:19)

- **The inauguration of the New Covenant, which includes this permanent indwelling (Je.31:31-34), began with the death of Christ (Mt.26:28; Mk.14:24; Lk.22:20; He.8:6-13; 9:15; 10:14-16; 12:24).**
- **Yet the ultimate fulfillment awaits the national regathering of Israel.**
- **The church today is participating in the SPIRITUAL (not the physical) benefits of the covenant through its association with Christ.**
- **The results of the new “heart” for Israel will be new actions and a new relationship.**



Then I will give them one heart, and I will put a new spirit within them, and take the stony heart out of their flesh, and give them a heart of flesh, (Ek.11:19)

- **He would remove their hard hearts and give them hearts that were responsive to Him so they would obey His commands and do His will.**
- **Then they would enjoy an intimate relationship with God and He with them.**
- **On the individual level this change takes place through a new birth (Jn.3:3-10).**
- **On the national level it will happen when the nation of Israel experiences a new birth (Ro.11:25-27).**



**that they may walk in My statutes
and keep My judgments and do
them; and they shall be My people,
and I will be their God.**

EZEKIEL 11:20



that they may walk in My statutes and keep My judgments and do them; and they shall be My people, and I will be their God.(Ek.11:20)

- **In their actions the people of Israel will be obedient. They will follow God's decrees and keep His laws.**
- **Their new internal condition will produce righteous actions with a new attitude.**
- **It will result in a new relationship with God: They will be My people, and I will be their God (Ek.14:11; 36:28; 37:23,27; Ho.2:23).**
- **The Lord promised to give His people a united desire and commitment (Ek.36:26; Ex.14:5; 1Sm.14:7; 27:1; 2Sm.7:3; Je.32:39).**



**But as for those whose hearts follow
the desire for their detestable things
and their abominations, I will
recompense their deeds on their
own heads," says the Lord GOD.**

EZEKIEL 11:21



**But as for those whose hearts follow the desire for their detestable things and their abominations, I will recompense their deeds on their own heads," says the Lord GOD.
(Ek.11:21)**

- God ended this discourse by bringing Ezekiel back to the reality of sin.**
- The remnant in captivity could look forward to restoration and blessing, but those in Jerusalem devoted to their vile images and detestable idols (Ek.11:18) could expect only judgment for their sin.**
- In the present, the Lord promised to bring judgment down on those who pursued the detestable and abominable idolatries that had polluted His people.**
- This reminded Ezekiel of the sinful actions he had just witnessed that caused God's glory to depart from His city (Ezekiel 8-11)**



**But as for those whose hearts follow the desire for their detestable things and their abominations, I will recompense their deeds on their own heads," says the Lord GOD.
(Ek.11:21)**

- **After the exile when many Jews returned to a restored province of Judah in fulfillment of prophecy (Ez.1:1), they were careful to avoid idolatry (Ez.4:1-3; 6:19-21; Ne.8-10).**
- **Their obedience was not complete (Ez.9:1-2,10-15; 10:15,44; Ne.5:1-9; 13:7-29), nor was their experience of promised blessings (Ez.9:8-9; Ne.9:32-37).**
- **Thus, the radical spiritual transformation of the people and the associated physical blessings promised in this and other prophecies of the new covenant (Je.31:31-34; 34:20-31; 36:24-38; 37:15-28) await fulfillment in a future messianic age.**



The background of the slide is a scenic landscape. In the foreground, there are dense bushes with bright orange and yellow autumn leaves. A dark wooden fence runs along the bottom left. In the middle ground, a calm blue lake stretches across the frame, with green hills and mountains in the distance. The sky is filled with soft, white clouds, and the overall lighting is bright and natural.

DEPARTURE OF GOD'S GLORY FROM JERUSALEM

Ezekiel 11:22-25

So the cherubim lifted up their wings, with the wheels beside them, and the glory of the God of Israel was high above them.

EZEKIEL 11:22



So the cherubim lifted up their wings, with the wheels beside them, and the glory of the God of Israel was high above them. (Ek.11:22)

- **God's glory continues its departure.**
- **Ezekiel then saw in his vision the glory of God depart from the temple gate and from the city of Jerusalem.**
- **The departure of the divine glory (the visible symbol of God's presence) from the Temple, marks the end of the theocratic kingdom in O.T. history.**



So the cherubim lifted up their wings, with the wheels beside them, and the glory of the God of Israel was high above them. (Ek.11:22)

- **On the mount of transfiguration the glory of God was manifested to our Lord's disciples (Mt.17:1-5; Jn.1:14; 2Co.4:6; Ja.2:1; 2Pe.1:16-18).**
- **The visible glory will return when the kingdom is restored to Israel (Ek.43:1-7; Rv.21:22-24).**



**And the glory of the LORD went
up from the midst of the city
and stood on the mountain,
which is on the east side of
the city.**

EZEKIEL 11:23



And the glory of the LORD went up from the midst of the city and stood on the mountain, which is on the east side of the city. (Ek.11:23)

- **The glory of the Lord went up from within the city and stopped above the mountain east of it.**
- **As God's glory left Jerusalem, it passed over the Kidron Valley to the Mount of Olives.**
- **This departure signaled Jerusalem's doom. The city would be devoid of God's blessing till the glory will return via the Mount of Olives (Ek.43:1-3).**
- **It is no coincidence that Christ ascended to heaven from the Mount of Olives (Ac.1:9-12) and promised to return to the same place (Ac.1:11; Zc.14:4).**



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.

EZEKIEL 11:24



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. (Ek.11:24)

- **Ezekiel's vision ended and he was transported by the Spirit (Ek.3:14; 8:3; 11:1; 37:1; 43:5) back to the exiles in Babylon.**
- **The Spirit then returned Ezekiel in his vision to Babylon.**



**So I spoke to those in
captivity of all the
things the LORD had
shown me.**

EZEKIEL 11:25



**So I spoke to those in captivity of all the things
the LORD had shown me. (Ek.11:25)**

- **As the vision went up from him he told the exiles everything the Lord had shown him.**
- **The vision was over, and the prophet related everything God had shown him to his fellow exiles.**



The background is a detailed illustration of the Temple of Jerusalem, showing various courtyards, colonnades, and the Temple Mount. A large, semi-transparent red 'X' is superimposed over the center of the image, behind the title text.

Ezekiel

TEMPLE GLORY DEPARTED