

Dr. Leslie Allen, Daniel, Session 5, Part 2 – Vision of God’s Glory Leaving (Ezek 8:1-11:25) Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Allen, Ezekiel, Session 5, Part 2 – Vision of God’s Glory Leaving (Ezek 8:1-11:25), Biblicalelearning.org, BeL

Dr. Leslie Allen's lecture focuses on Ezekiel chapters 8-11, specifically the vision of God's glory departing from the defiled temple. The lecture dissects the prophet Ezekiel's trance-like experience, detailing his visionary journey through the temple and his observations of the abhorrent idolatry practiced there. **Allen explains the significance of God's presence leaving the temple** and transitioning to a mobile throne, foreshadowing Jerusalem's impending destruction. **Furthermore, the lecture explores God's selection of the righteous** for salvation and condemnation of those responsible for inequitable acts, demonstrating his ultimate judgment. **Concluding, Allen highlights the promise of future restoration** and the message of hope given to exiles.

2. 13 - minute Audio Podcast Created on the basis of Dr. Allen, Ezekiel, Session 5 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Major Prophets → Ezekiel).



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on05.mp3**

3. Briefing Document: Allen, Ezekiel, Session 5, Part 2 – Vision of God's Glory Leaving (Ezek 8:1-11:25)

Okay, here's a briefing document summarizing the main themes and ideas from the provided excerpts of Dr. Leslie Allen's lecture on Ezekiel 8-11.

Briefing Document: Ezekiel 8-11 - Vision of God's Glory Leaving the Defiled Temple, Eventual Hope

Main Theme: The departure of God's glory from the defiled temple in Jerusalem due to the abominations committed by the people of Judah, leading to judgment, but also containing a message of hope and future restoration for the exiles.

Key Ideas and Facts:

- **Structure and Dating:** Ezekiel 8-11 forms a distinct unit within the larger book, characterized by a visionary frame (8:1-3 and 11:24-25) and a chronological marker. The vision begins in September 592 BC, just over a year after the initial vision in chapter 1 (July 593 BC). The dating authenticates the prophetic experience: "And this, of course, is a careful documentation that this was a genuine prophetic experience by setting the date down. It shows it's genuine and authenticates what is being said."
- **The Setting:** Ezekiel is sitting with the elders of Judah in his house, likely a self-governing labor camp where the elders have come to consult with him. "I was sitting in my house in the sixth year, in the sixth month, on the fifth day of the month, with the elders of Judah sitting before me. And they'd obviously come to consult him."
- **Visionary Experience:** Ezekiel experiences a visionary levitation, unlike the physical levitation in chapter 3. He remains in his chair during the trance.
- **Four Visionary Scenes of Abomination (Ezekiel 8):**
Scene 1 (8:3-6): Pagan worship outside the temple area, involving an "image of jealousy which provokes the jealousy." This image is located in the court between the city wall and palace complex.
- **Scene 2 (8:7-13):** Secret idolatry within the temple walls. Ezekiel is shown elders of Israel worshipping images of creeping things and loathsome animals in a hidden room. "And there were the walls of this room. And there were pictures on

it—all kinds of creeping things and loathsome animals representing gods presumably." 70 elders participate in the private devotions in their own cubicles.

- **Scene 3 (8:14-15):** Women mourning for Tammuz, a Babylonian god, near the north gate of the outer court. This worship occurs in June/July, highlighting the non-live nature of the vision.
- **Scene 4 (8:16-17):** Twenty-five men worshipping the sun god in the inner court of the temple, with their backs to the temple itself. "And there were 25 men standing between the porch of the temple and the altar of burnt offerings. And they had their backs to the temple, which was pretty sacrilegious because that was where God was."
- **God's Double Presence:** Allen notes the complex doctrine of God's presence: one in the Holy of Holies above the Ark and another, mobile presence called the "glory," suggesting God can be present in different places to different degrees. The glory of God is on a mobile throne. "And so, in this chapter, there are two presences of God. There's the presence of God in the temple, in the Holy of Holies, above the Ark, enthroned above the cherubim, as we're often told. The real presence there. But now we've got this other presence, which is called the glory, this mobile presence."
- **Judgment and the Executioners (Ezekiel 9):** God commands executioners to destroy the city, but a man clothed in linen (an angelic scribe) is tasked with marking the foreheads of those who sigh and groan over the abominations, sparing them. "The Lord called to the man clothed in linen who had the writing case at his side, and he's told to go through the city and put a mark with his pen and ink on the foreheads of certain people, and they're going to be spared."
- **Ezekiel's Intercession (Ezekiel 9:8):** Ezekiel pleads with God to spare the remnant of Israel, similar to Amos's intercession. The Lord says the "end has come upon my people Israel. I will never again pass them by." "Our Lord God, will you destroy all who remain of Israel as you pour out your wrath on Jerusalem?"
- **Reasons for Judgment:** The land is full of bloodshed and perversity. People justify their actions by claiming that "The Lord has forsaken the land and the Lord doesn't see."
- **The Mobile Throne and Departure of Glory (Ezekiel 10-11):** The glory of the Lord, initially located above the cherubim in the Holy of Holies, moves to the threshold of the temple and eventually merges with the mobile throne. The living creatures

from chapter 1 are now called Cherubim, linking them to the images in the Holy of Holies. A man clothed in linen is commanded to scatter burning coals over the city, signifying the fire of judgement. The mobile throne, bearing the glory of God, departs from Jerusalem and stops on the Mount of Olives. "The cherubim lifted up their wings with the wheels beside them, and the glory of the God of Israel was above them. And the glory of the Lord ascended from the middle of the city and stopped on the mountain east of the city."

- **Iniquity of the Leaders (Ezekiel 11):** Twenty-five men, identified as city officials, are devising iniquity and seizing property. They use the metaphor "This city is the pot, and we're the meat" to justify their actions. Pelatiah dies suddenly while Ezekiel is prophesying against them. "They say the time is not yet, and they are not near to building houses. This city is the pot, and we're the meat."
- **Hope for the Exiles (Ezekiel 11:14-21):** Despite the judgment, God promises to be a "sanctuary" for the exiles. He promises to gather them from the nations and give them a new heart and a new spirit. "Therefore say, though I remove them far away among the nations...Yet I've been a sanctuary to them for a little while." But there is a warning: those exiles who continue to follow their detestable things will face judgment.
- **Return to Reality:** Ezekiel comes out of his trance and shares the vision with the elders. The vision illustrates the fact that Jerusalem is left unprotected because "Israel's God has left the temple."

This lecture segment emphasizes the reasons for the impending destruction of Jerusalem, the symbolic departure of God's presence, and the glimmer of hope offered to those in exile. It highlights the importance of understanding the historical context and the complex theological implications of Ezekiel's visions.

4. Study Guide: Allen, Ezekiel, Session 5, Part 2 – Vision of God's Glory Leaving (Ezek 8:1-11:25)

Ezekiel 8-11: Study Guide

Review of Key Concepts

- **Visionary Experience:** Ezekiel's experience of being transported to Jerusalem in a trance and witnessing the abominations occurring there.
- **Abominations in the Temple:** The various acts of idolatry and pagan worship taking place within and around the Temple in Jerusalem.
- **God's Glory Leaving the Temple:** The gradual departure of God's presence from the Holy of Holies, moving towards the mobile throne, and eventually leaving the city altogether.
- **Double Presence of God:** The concept of God being present in two forms simultaneously: in the temple and in the mobile throne.
- **Judgment and Mercy:** The interplay between God's impending judgment on Jerusalem and the potential for sparing those who lament the abominations.
- **Intercessory Role of Ezekiel:** Ezekiel's role as a prophet who intercedes with God on behalf of the people, even as he proclaims judgment.
- **The Scribe's Role:** The task of the angelic scribe to mark those who mourn the abominations in Jerusalem for salvation.
- **The Mobile Throne:** The depiction of God's throne as mobile, capable of moving and leaving the temple, symbolizing his departure from Jerusalem.
- **Post-Exilic Hope:** The messages of hope and restoration directed towards the exiles, including the promise of a new heart and spirit.
- **Responsibility of the Exiles:** The reminder that promises of restoration come with the responsibility to live according to God's statutes.
- **Zion Theology:** The traditional belief that God is in the midst of the city, and it shall not be moved; God is its refuge and strength.

Quiz (Short Answer)

1. What is the significance of the date mentioned at the beginning of Ezekiel 8?

2. Describe the four visionary scenes that Ezekiel is shown in chapters 8.
3. What is the image of jealousy, and why does it provoke God's jealousy?
4. Explain the concept of God's "double presence" as it relates to the temple and the mobile throne.
5. What does the man clothed in linen do, and whom does he mark?
6. What is the meaning of the burning coals scattered over the city in Ezekiel 10?
7. Why does God call the living creatures cherubim in chapter 10?
8. What does Ezekiel witness the city council officials doing in chapter 11?
9. What promise does God give to the exiles in Ezekiel 11?
10. What is the condition attached to the promise given to the exiles?

Quiz Answer Key

1. The date (September 592) authenticates Ezekiel's prophetic experience and indicates a specific point in time, just over a year after his initial vision.
2. The four scenes are (1) the image of jealousy, (2) elders worshipping pagan deities, (3) women mourning for Tammuz, and (4) men worshipping the sun. Each scene reveals escalating abominations within and around the temple.
3. The image of jealousy is a pagan idol that provokes God's jealousy because it violates the covenant and the exclusive worship due to Yahweh.
4. God's "double presence" refers to his presence both in the Holy of Holies above the Ark and as the glory of the mobile throne. This highlights the transition as God's presence leaves the temple.
5. The man clothed in linen is an angelic scribe who marks the foreheads of those who sigh and groan over the abominations in Jerusalem. These individuals are spared from the coming destruction.
6. The burning coals represent God's fire of judgment, which is being poured out upon the city due to its wickedness and idolatry.
7. Calling the living creatures cherubim links them to the cherubim in the Holy of Holies. The connection indicates that God's presence is moving from one set of cherubim (in the temple) to another (under the mobile throne).

8. Ezekiel witnesses the city council officials devising iniquity, giving wicked counsel, and seizing property from others. They are using their positions to exploit and murder innocent people.
9. God promises the exiles that He will gather them from the nations, give them the land of Israel, remove the detestable things and abominations, give them a new heart and spirit, and enable them to follow His statutes.
10. The promise is conditional on the exiles turning away from their detestable things and abominations, and it is a warning that those who continue in wickedness will face judgment.

Essay Questions

1. Discuss the significance of the mobile throne in Ezekiel 8-11 and how it symbolizes the changing relationship between God and the people of Israel.
2. Analyze the progression of abominations in Ezekiel 8-11 and how they contribute to the justification for God's judgment.
3. Explore Ezekiel's role as an intercessor in the face of impending judgment, and how it reflects the tension between divine justice and mercy.
4. Compare and contrast the message of judgment with the message of hope in Ezekiel 8-11, and explain their significance for the exiles.
5. Discuss the significance of the visions of the Glory of God departing from the temple in the book of Ezekiel for the theology of the Old Testament.

Glossary of Key Terms

- **Abomination:** An act or thing that causes disgust or hatred; in the context of Ezekiel, it refers to acts of idolatry and pagan worship.
- **Cherubim:** Celestial beings that support God's throne, often depicted with animal bodies and human faces.
- **Exile:** The state of being barred from one's native country, typically for political or punitive reasons; in this context, it refers to the Babylonian exile of the Israelites.
- **Glory of God:** The manifestation of God's presence and power, often associated with light and radiance.
- **Holy of Holies:** The innermost sanctuary of the Temple in Jerusalem, where the Ark of the Covenant was kept.
- **Idolatry:** The worship of idols or images as gods.
- **Intercession:** The act of intervening on behalf of another, especially in prayer.
- **Mobile Throne:** A symbolic representation of God's throne as capable of movement, signifying his departure from the Temple.
- **Prophet:** A person regarded as being in communication with God and speaking on his behalf.
- **Theophany:** A visible manifestation of God to humankind.
- **Zion Theology:** The belief that God resides in Zion, the city of Jerusalem, and will protect it from harm.

5. FAQs on Allen, Ezekiel, Session 5, Part 2 – Vision of God's Glory Leaving (Ezek 8:1-11:25), Biblicalelearning.org (BeL)

FAQ on Ezekiel 8-11: Vision of God's Glory Leaving the Defiled Temple

1. What is the primary focus of Ezekiel chapters 8-11?

These chapters primarily focus on Ezekiel's vision of God's glory departing from the defiled temple in Jerusalem due to the abominations and idolatry practiced by the people of Israel. The vision also contains a message of eventual hope for the exiles.

2. What are the four visionary scenes Ezekiel experiences in chapters 8-11, and what do they depict?

Ezekiel experiences four distinct visionary scenes:

- **Scene 1 (8:3-6):** The "image of jealousy" is set up near the entrance of the temple, provoking God's anger.
- **Scene 2 (8:7-13):** Elders of Israel secretly worshiping idols and pagan images in a hidden room.
- **Scene 3 (8:14-15):** Women weeping for the Babylonian god Tammuz near the north gate of the temple.
- **Scene 4 (8:16-18):** Twenty-five men with their backs to the temple, worshiping the sun in the inner court.

3. How does the departure of God's glory from the temple occur in Ezekiel's vision?

The departure is depicted in stages. First, the glory of God (the temple presence) rises from the cherubim in the Holy of Holies to the threshold of the temple (9:3, 10:4). Then, it merges with the mobile throne (the theophany presence) and moves to the gate of the inner court (10:18-19). Finally, the glory ascends from the middle of the city and stops on the mountain east of the city (Mount of Olives), symbolizing its complete departure from Jerusalem (11:22-23).

4. What is the significance of the scribe with the writing case in Ezekiel 9?

The scribe represents divine mercy and the preservation of a remnant. He is instructed to mark the foreheads of those who lament the abominations in Jerusalem, so they will be spared from the impending destruction. This highlights that not everyone will be judged, and there are righteous individuals within the city.

5. In Ezekiel's vision, who are the men being judged in Ezekiel 11, and what is their sin?

The 25 men are Jerusalem elders who are members of the city council devising iniquity by seizing property and killing the owners under the guise of legislation. They are condemned for their injustice and corruption.

6. What is the significance of God saying, "This city is the pot, and we are the meat," in Ezekiel 11:3, and how does God respond to this statement?

This statement reflects the arrogance of the counselors who believe only they belong in the city. God uses their metaphor against them, saying they will be taken out of the pot (the city) and judged by foreigners. In contrast, those whom they have killed and taken property from were those who truly belonged in the cooking pot.

7. What message of hope does Ezekiel convey to the exiles in Ezekiel 11:14-21?

Despite being scattered among the nations, God assures the exiles of His presence with them, acting as a sanctuary for them (albeit a temporary one). He promises to gather them from the peoples and return them to the land of Israel. He will also give them a new heart and a new spirit, enabling them to follow His statutes. However, a warning is also issued that those who still cling to their detestable things will be judged.

8. How does Ezekiel's role as a prophet involve both judgment and intercession in these chapters?

Ezekiel is tasked with proclaiming God's word of judgment for the sins of the people, but he also engages in intercessory prayer, pleading with God to have mercy and not completely destroy the remnant of Israel. This dual role reflects the classical prophetic tradition of both announcing destruction and appealing for divine clemency, though Ezekiel also realizes the end has come and this judgement cannot be avoided.