

The LORD Is There

Exile, Glory, and the God Who Comes Back: A Study of Ezekiel

Session 4. The Glory Walks Out

Reading: Ezekiel 8-11

Part One

Leader Preparation Guide

Session Overview

Discovery Aim

The group traces the glory's slow, staged departure from the temple step by step and finds the shocking promise buried inside it, that God himself has been a sanctuary to the exiles (11:16).

Catholic Touchstone

God's presence is not abolished when a holy place is lost; it is deepened and relocated in him, which is the seed of the Incarnation, the indwelling of grace, and the tabernacle lamp.

Tonight is the darkest hour of the book so far, and also the first flash of its gospel. Ezekiel is carried in vision from his house in Babylon to the temple in Jerusalem, given a guided tour of four escalating abominations, and then made to watch the unthinkable: the *kabod*, the glory that filled Solomon's temple on its dedication day, gets up and leaves. But it leaves strangely, in stages, pausing at every threshold, and it stops on the mountain east of the city. Before it goes, God says two things nobody in Jerusalem or Babylon expected: he marks the foreheads of everyone who grieves over the sin, and he tells the exiles that he himself has been their sanctuary in the lands where they were scattered. Let the group feel the weight of the departure before they find the promise. The promise only lands if the loss lands first.

What You Need to Know

Where and when we are

Ezekiel 8:1 dates the vision to the sixth year, commonly reckoned as September of 592 BC, about fourteen months after the throne vision of chapter 1. Ezekiel is sitting in his own house in Babylon with the elders of the exiles in front of him when the hand of the Lord falls on him. He is then transported to Jerusalem *in visions of God* (8:3). He does not physically travel; the text is explicit that this is visionary sight, and at 11:24 the vision returns him to Chaldea and he tells the exiles everything. That framing matters: the exiles in Babylon are being shown, in real time, what is actually happening inside the temple hundreds of miles away, and why.

The four abominations of chapter 8

The tour has four stops, each introduced with the refrain that Ezekiel will see still greater abominations, and each stop is closer to the heart of the sanctuary.

- **The image of jealousy** (8:5-6), an idol statue at the north gate. Many scholars connect it with the Asherah image Manasseh once set up in the temple (2 Kings 21:7); the text does not name it, so hold that identification loosely.
- **The dark room** (8:7-13): seventy elders, the leadership class, burning incense to carved images behind a hidden door, each telling himself that the LORD does not see and has forsaken the land.

- **The women weeping for Tammuz** (8:14-15). Tammuz is the Mesopotamian deity Dumuzi, a dying vegetation god mourned in summertime rites. Grief that belongs to the true God is being spent on a fertility cult.
- **The twenty-five men** (8:16-18) standing between the porch and the altar, the most sacred courtyard real estate in Israel, with their backs to the temple and their faces to the rising sun. The text does not say who they are; their position suggests men who ministered there. Posture is theology: they have physically turned around.

The grammar of glory

Kabod carries a range in the Old Testament, from honour and weight to visible splendour. In Ezekiel's temple visions it is the second: the visible weight of God's own presence, and it has a history of arrivals. It descended on Sinai, it filled the tabernacle so that Moses could not enter (Exodus 40:34-35), and it filled Solomon's temple on its dedication day so that the priests could not stand to minister (1 Kings 8:10-11). Ezekiel 10:4, where the cloud fills the house and the court glows, is deliberately written in the language of those dedications, which makes what follows an un-dedication. Watch how the movement is staged: from the cherub to the threshold (9:3, dwelt on again at 10:4), from the threshold to above the cherubim (10:18), to the door of the east gate where it stops (10:19), and finally up from the midst of the city to the mountain on the east side (11:23). A later Jewish tradition counted the stages of the Presence's withdrawal and read them as reluctance, the Presence lingering in hope of repentance; the ten journeys of the Shekhinah are set out at *b. Rosh Hashanah* 31a, and the Presence going with Israel into exile at *b. Megillah* 29a. Verify the loci before you cite them aloud, and if you cannot, say only that the tradition exists. Whatever one makes of that tradition, the staged structure is on the page itself.

A sanctuary in small measure

The hinge of the whole session is 11:16. The Hebrew phrase is *miqdash me'at*, and it carries real ambiguity: the RSV renders it a sanctuary 'for a while,' a temporary arrangement; many other translations render it 'a little sanctuary' or a sanctuary 'in some measure.' Either way the word is *miqdash*, the temple word, and either way the phrase leans forward, a provisional gift pointing to something fuller. Later Jewish tradition, often cited from the Talmud, heard in this verse a foundation for the synagogue, the little sanctuary of the scattered. One more thing: at 11:19-20 God promises one heart, a new spirit, and a heart of flesh in place of stone. That promise belongs to a much later session in its full form. Tonight, name it in a single sentence and file it away. Do not unpack it, and do not let an eager participant unpack it either.

Reading the room

Two pastoral cautions. First, some people in your circle have lived a version of this chapter: a parish that closed, a church that hurt them, a season when God seemed to have moved out. The promise of 11:16 is for exactly those people; make sure the session ends there and not at the departure. Second, chapter 9 contains a visionary slaughter that includes women and children, and someone may rightly find it disturbing. Do not wave it away; see the objection bench, be honest about what remains hard, and keep the group's eyes on what the vision itself puts first, which is the mark of mercy.

Old Testament Roots and Fulfillment

Eastward out of Eden

When Adam and Eve are expelled from the garden, God stations cherubim at the east of Eden (Genesis 3:24). In Ezekiel, the glory leaves accompanied by cherubim, through the east gate, to a mountain in the

east. Many readers, ancient and modern, have heard the echo: the temple was built to be a new Eden, and its defilement replays the first expulsion, except that this time it is God who goes out through the eastern door. Be precise about where 11:23 leaves him: on the mountain east of the city, not in Babylon. The promise to the exiles is 11:16, that God has himself been a sanctuary to them in the countries where they have gone. Present the Eden echo as a reading the text richly invites rather than as a stated equation.

Every arrival reversed

Set 10:4 beside Exodus 40:34-35 and 1 Kings 8:10-11 and the group can see the reversal for themselves: the same cloud, the same overwhelming brightness, but this time on its way out. Ezekiel writes the departure in dedication language so that no one can mistake what is being undone.

The Word pitched his tent

The New Testament completes tonight's motion in two directions at once. The mark on the foreheads of the mourners returns as the seal on the foreheads of God's servants in Revelation 7 and as his name on their foreheads in Revelation 22. And the glory that stood on the mountain east of the city stands there again in the Gospels: Jesus descends the Mount of Olives, sees Jerusalem, and weeps over it (Luke 19:37-44), and warns that the house is being left forsaken (Matthew 23:38, in substance). John 1:14 gives the deepest fulfillment of 11:16: the Word became flesh and dwelt among us, where the verb is *eskenosen*, he pitched his tent. God's final answer to a defiled temple is not placelessness but a Presence with a face. For your own horizon, not for tonight's discussion: Revelation 21:22 says the new Jerusalem has no temple because its temple is the Lord God and the Lamb, which is 11:16 grown to full stature. The book will get there; do not get there ahead of it.

Voices of the Church

Read these aloud where they land. Each is either a direct citation or an honest summary, labelled as such.

St. Jerome, d. 420

Commenting on the mark of chapter 9, Jerome reports that in the ancient Hebrew script the last letter of the alphabet, taw, was written in the shape of a cross, and he reads the marking of the mourners' foreheads as a figure of the sign of the cross that Christians trace on their own foreheads: the ones set apart for mercy carry, centuries in advance, the shape of Calvary.

Commentary on Ezekiel, on Ezekiel 9:4. Summary of his teaching, not a direct quotation.

For the group. Every time someone in the room signs their forehead at the Gospel, they are standing in Ezekiel 9 among the marked.

St. Augustine, d. 430

You were more inward than my most inward part, and higher than my highest.

Confessions III.6.11.

For the group. The exiles are about to learn what Augustine learned in his own wandering: the God they thought they had left behind in a building was nearer to them than their own hearts.

St. Thomas Aquinas, d. 1274

St. Thomas teaches that God is in all things, and intimately, by his essence, presence, and power, because he gives and

sustains their very being at every moment; but beyond this common presence there is a special one. In those who know and love him, God is present by grace, and he does not merely visit them but dwells in them as in a temple.

Summa Theologiae I, q. 8, a. 3, with q. 43, a. 3. Summary of his teaching, not a direct quotation.

For the group. Ezekiel 11:16 is the Old Testament seed of that second presence: God does not just accompany the exiles into Babylon, he begins to promise that he himself will be their sanctuary.

Catechism Connection

The Catechism says

CCC 586. Far from being hostile to the Temple, Jesus identified himself with it, presenting himself as God's definitive dwelling place among men.

CCC 1179. The worship of the New Covenant is not tied exclusively to any one place. (For Christ as the true temple see CCC 1197 below; for believers as living stones, 1 Peter 2:5.)

CCC 1197. Christ is the true temple of God, the place where his glory dwells, and by grace Christians too become temples of the Holy Spirit.

CCC 1296. The seal of the Holy Spirit marks our total belonging to Christ and our enrollment in his service.

Thread Watch

Thread Watch

Follow the glory (develop). This is the thread's darkest night. Chart the four stations visibly (whiteboard or large paper) and leave the chart up. The glory ends the evening standing on the mountain east of the city. Do not hint at whether it ever comes back, and do not mention the east gate's future. Let the departure sit unresolved.

The LORD is there (develop). 11:16 is the first seed of the answer: the LORD is there, in Babylon of all places. Underline the verse tonight; the title of the study is quietly beginning to earn itself.

The hairs in the hem (develop). The remnant bound in Ezekiel's hem in 5:3 gets faces tonight: the marked mourners of chapter 9. Connect it explicitly in the question 3 debrief; the group planted this and deserves the payoff.

Son of man (develop). Light touch only. God keeps addressing Ezekiel as son of man throughout the vision, one mortal walking through the wreckage of the house. Just keep the phrase audible when you read.

The heart of stone (plant). New thread, planted at 11:19-20 with question 10. One sentence, filed away, deliberately unresolved. It pays off much later in the study; if anyone pushes, smile and say the book will come back to it.

Sealed guess (develop). Do not mention the sealed guesses aloud, but tonight hands the group enormous evidence: the glory has left the building and God has called himself the exiles' sanctuary. Expect some visible recalculating. Say nothing.

Objection Bench

Leader only. Do not raise these unless someone in the room does.

Chapter 9 shows executioners sent through the city striking down old men, women, and children (9:5-6). How can that be the same God who takes no pleasure in the death of anyone?

Do not soften what is written, and do not pretend it is easy. Three honest things can be said. First, this is a prophetic vision of judgment, cast in the stylized war rhetoric of its age; the Church has long allowed that such scenes teach the deadly seriousness of sin without functioning as newsreel. Second, notice what the vision itself insists on putting

first: before a single blow falls, God marks for mercy everyone who so much as grieves, and the criterion is astonishingly low, a sigh. Judgment in this vision is not indiscriminate; it is what remains when mercy has gone looking door to door. Third, judgment begins at the sanctuary with the elders (9:6), the leaders who knew best, which is the opposite of scapegoating the weak. And it remains hard. Say so. Ezekiel himself falls on his face and cries out in protest (9:8), and the text keeps his protest in. So can we.

Did Ezekiel actually travel to Jerusalem, or is this all in his head, and if it is a vision, why should it count as evidence of anything?

The text answers the first half itself: he is lifted up 'in visions of God' (8:3) and returned to Chaldea 'in the vision' (11:24). He never physically leaves Babylon. But 'vision' in Scripture does not mean imagination or dream logic; it means God showing a prophet what is really the case from a vantage point no human has. What the exiles could check was the outcome: the fall of the city Ezekiel announced. Scripture does not give us independent confirmation of each hidden practice he was shown inside the temple, and the guide should not claim it does. A vision is not less than evidence; it is testimony, and the part of this testimony that could be tested was vindicated.

Session Goals

1. Walk the four scenes of Ezekiel 8 and see that the corruption is at the center, led by the leadership, and moving inward.
2. Discover that before judgment moves, God marks for mercy everyone who grieves over sin, and find where that mark reappears in Revelation.
3. Chart the glory's staged departure and register both its reality and its strange, lingering pace.
4. Identify the mountain where the glory stops and discover who stands on that same mountain in the Gospels.
5. Find the promise of 11:16 for themselves: God himself a sanctuary to the exiles, and feel how completely it reverses the theology of the people left in Jerusalem.
6. Hear the strongest form of the 'no sacred places' objection and answer it from the text, granting what is true in it.
7. Plant the heart-of-flesh promise of 11:19 in a single sentence, unresolved.

Time Note

Planned for 75 to 90 minutes

At full length this runs 90 minutes: Win 10, reading plan 15, questions 1-2 on chapter 8 about 12, questions 3-4 on the mark about 15, questions 5-6 on the glory about 15, questions 7-9 on the sanctuary promise and the steelman about 15, question 10 in 3, Send and Live It 8, closing prayer 2. The cuts below bring it to 75 in order.

If you are running long, cut in this order.

1. Cut the Revelation 22:3-4 half of the mark discovery and keep only Revelation 7:2-4.
2. Cut all Dig Deeper boxes (Psalm 94, 1 Kings 8, 1 Peter 4).
3. Fold question 2 into the debrief of question 1; the elders' sentence in 8:12 can be handled in two minutes there.
4. For the second discovery, give the group Zechariah 14:4 yourself in one sentence and send them only to Luke 19:37-41.

Part Two

Discussion Guide

Opening Prayer

Pray together

Father, you see everything: the public square and the locked room, the altar and the hidden wall. Tonight you are going to show us hard things about your house, and maybe about our hearts. Give us the grace of the marked ones, to grieve what grieves you instead of making peace with it. And when the glory begins to move, do not let us look away. We ask this through Christ our Lord. Amen.

Win

Open questions. No wrong answers. Let everyone speak before you move on.

W1. Have you ever gone back to a place that used to feel like home and found it was not anymore? What was that like?

W2. Tell us about a time someone stayed with you, or went with you, when they did not have to.

Both questions are quietly aimed at homesickness and companionship. Do not connect them to Ezekiel yet; the text will do it by the end of the night.

Read

Read aloud

Four chapters is too much to read straight through, so read it as four movements. One reader takes Ezekiel 8:1-18, the tour. A second reads 9:1-11, the mark. Then, for the departure, have a single unhurried voice read the four stations in sequence, 9:3, then 10:3-5, then 10:18-19, then 11:22-23, with a beat of silence between each; the pacing is the point, so ask them to read slowly. A fourth reader finishes with 11:14-21.

Build

Numbered inductive questions. Ask, wait, let the group work the text. The ANSWER boxes are for you to share after the discussion, not before it.

The tour of the house (Ezekiel 8)

1. God gives Ezekiel a guided tour with four stops: 8:5-6, 8:7-13, 8:14-15, and 8:16-18. Name what he sees at each stop. Then look at the route: what direction is the tour moving, and what do the four stops have in common?

ANSWER *(share after the discussion)*

The stops: an idol statue, the image of jealousy, at the north gate; seventy elders burning incense to carved images in a hidden room; women weeping for Tammuz, a Mesopotamian god mourned in summer rites; and twenty-five men between the porch and the altar with their backs to the temple, worshiping the rising sun. The route moves inward, from the outer gate toward the altar itself, and each stop is announced as a still greater abomination. The corruption is not seeping in from the edges; it is worst at the center, and it is led by the leadership, elders and men of standing.

The last image says it all without a word: backs to God, faces to something else.

2. In the dark room, the elders say two sentences to themselves (8:12). What are they, and why might this be the most revealing verse in the chapter?

ANSWER *(share after the discussion)*

They say 'The LORD does not see us' and 'the LORD has forsaken the land.' The irony is double. They say God cannot see them while God is showing Ezekiel every hidden brushstroke on their walls; and they treat an absence they invented as permission, as if God's supposed departure made anything allowed. And there is a tragedy coiled inside it: by the end of chapter 11 their sentence comes true, in reverse. The LORD does forsake the temple, not because he could not see, but because of what he saw.

Dig Deeper

Psalm 94:7-9 answers the elders directly: 'He who planted the ear, does he not hear? He who formed the eye, does he not see?' Worth thirty seconds if the group is moving well.

The mark (Ezekiel 9)

3. Before any judgment falls, two things happen first (9:3-4). What are they? Look closely at who receives the mark: what, exactly, qualifies a person for it?

ANSWER *(share after the discussion)*

First the glory moves, its first step, from the cherub to the threshold. Then a man clothed in linen is sent to put a mark on the foreheads of all who 'sigh and groan' over the abominations of the city. The qualification is not distance or purity; the marked ones still live in that city and worshiped at that temple. What sets them apart is grief. Sin still grieves them; they have refused to make peace with it. Mercy goes out door to door before judgment moves at all. And notice where judgment starts when it does move: 'begin at my sanctuary' (9:6), with the elders, the people who knew best. One more thing: we have met these marked ones before. They are the handful of hairs Ezekiel bound in the hem of his garment in 5:3, the remnant, and tonight they get faces.

Dig Deeper

Many commentators hear Ezekiel 9:6 behind 1 Peter 4:17, that judgment begins with the household of God. Send a fast reader there if you have two spare minutes.

Live discovery

Split the room in two. One half finds Revelation 7:2-4 and reports: what is put on foreheads, when, and by whom? The other half finds Revelation 22:3-4 and reports what is on foreheads at the very end of the Bible.

Let them find it. Revelation 7:2-4; Revelation 22:3-4

4. This mark does not stay in Ezekiel. Where does Scripture pick it up again?

ANSWER *(share after the discussion)*

In Revelation 7, before the four winds of judgment are released, God's servants are sealed on their foreheads, mercy marked before judgment moves, exactly Ezekiel's sequence. In Revelation 22, in the city at the end of everything, his servants see his face and his name is on their foreheads. John's sealing imagery strongly echoes Ezekiel 9, and it tells us where the mark is going: alongside it stands the name on the forehead, and the face-to-face. This is the moment to share St. Jerome's observation from the leader guide about the shape of the ancient letter *taw*.

The glory walks out (Ezekiel 9-11)

5. Now track every movement of the glory through the vision: 9:3, 10:4, 10:18-19, and 11:22-23. Chart the stations in order. What do you notice about the pace, and about the route?

Take it as far as the room wants

Floor. Just list the four stops in order and put them on the board.

Ground. Why stages and pauses rather than a single exit? What does the pacing do to you as a reader?

Depth. Compare 10:4 with 1 Kings 8:10-11. What is Ezekiel deliberately reversing, and why write it that way?

ANSWER *(share after the discussion)*

The stations: from the cherub to the threshold (9:3, and the text returns to dwell there at 10:4, where the cloud fills the house exactly as it did on dedication day); from the threshold to a position above the cherubim (10:18); with the cherubim to the door of the east gate, where they stop (10:19); and finally up from the midst of the city to the mountain on the east side (11:23). It does not vanish and it does not flee. It withdraws in stages, pausing at every threshold, and the text slows down the way a person slows down leaving somewhere they love. That impression of reluctance is a reading, not a verse, but the staged structure inviting it is right there on the page. And the route runs east: out the east gate, to the eastern mountain.

Dig Deeper

Set 10:4 beside 1 Kings 8:10-11 and Exodus 40:34-35: the same cloud, the same unbearable brightness, written in dedication language so we cannot miss that a dedication is being reversed. And Genesis 3:24: cherubim, and the east side of Eden. Some in your group will find that echo on their own; enjoy it when they do.

Live discovery

Half the room: find Zechariah 14:4 and name the mountain east of Jerusalem. The other half: turn to Luke 19:37-41 and report who is standing on that mountain, what he sees, and what he does.

Let them find it. Zechariah 14:4; Luke 19:37-41

6. The glory stops 'upon the mountain which is on the east side of the city' (11:23). Ezekiel never names that mountain. Let's find out what it is, and who stands on it later.

ANSWER *(share after the discussion)*

Zechariah names it: the Mount of Olives, which lies before Jerusalem on the east. And in Luke, centuries after Ezekiel, Jesus comes down the descent of the Mount of Olives, catches sight of the city, and weeps over it. The mountain east of the city in Ezekiel 11 is traditionally identified with the Mount of Olives; the glory that paused there, as if looking back at the house it was leaving, and the Christ who comes down that same descent weeping over the city are worth holding side by side. Leave that observation exactly there. Say nothing about what happens next in Ezekiel.

A sanctuary in Babylon (Ezekiel 11:14-21)

7. While all this is happening, what are the people still living in Jerusalem saying about the exiles (11:15)? What is the theology underneath their sentence?

ANSWER *(share after the discussion)*

They are saying of the exiles: 'They have gone far from the LORD; to us this land is given for a possession.' Underneath is what we might call proximity theology: nearness to the building equals nearness to God, and catastrophe equals abandonment. We kept the temple, so we are the faithful ones; you lost everything, so God is done with you. The vision we have just watched demolishes both halves. The people beside the temple are the ones driving the glory out, and the glory first appeared, back in chapter 1, to an exile standing by an irrigation canal in Babylon.

8. Now read 11:16 slowly, twice. What does God say he has been to the exiles, and where? Why might this be the most shocking sentence in the whole vision?

ANSWER *(share after the discussion)*

He says that though he scattered them among the countries, he himself has been a sanctuary to them in the countries where they have gone. The word is *miqdash*, the temple word. While the building in Jerusalem fills up with idols, God has been being the sanctuary, personally, in Babylon. The Hebrew phrase, *miqdash me'at*, can be read 'a sanctuary for a while' (as our translation has it) or 'a little sanctuary,' a sanctuary in small measure; the Church does not settle the point and both readings say something true. Either way the phrase leans forward: a provisional gift, pointing at something fuller. The exiles thought distance from the temple meant distance from God. God's answer is that he moved with them, and moved first.

9. Let's take the strongest objection this chapter can generate, and take it seriously: was the temple, and everything like it, a mistake all along?

Build then press

The strongest form of the objection. Here is the case at full strength. Ezekiel 8-11 proves that tying God's presence to a building, an object, or a consecrated place was always a misunderstanding waiting to be corrected. The glory leaves the temple, and God announces that he himself is the sanctuary. Stephen picks up this very trajectory when he says the Most High does not dwell in houses made with hands (Acts 7:48), and Jesus tells the Samaritan woman that true worshipers will worship neither on this mountain nor in Jerusalem, but in spirit and truth (John 4:21-24). If that is where the story is going, then Catholic practice walks it backwards: consecrated buildings, a tabernacle with a lamp, a Presence you genuflect to in one place and not in another. Ezekiel's God cannot be evicted precisely

because he was never a resident.

Answering from the text. Start by granting everything true in that, because a good deal of it is true and the Church teaches it. God is not contained by buildings; Solomon said so at the temple's own dedication, that heaven and the highest heaven cannot contain him (1 Kings 8:27), and the Catechism says plainly that New Covenant worship is not tied exclusively to any one place (CCC 1179). If the objection were only 'God is bigger than architecture,' Ezekiel and the Church answer amen together. But now look at what the text actually does. The glory does not evaporate into a principle. It moves: cherub, threshold, gate, mountain, a Presence with a location at every step, and grief at every pause. God's complaint in chapter 8 is not that people wrongly believed he was really there; it is that they defiled the place where he really was. And his promise in 11:16 is not 'there shall be no sanctuaries,' it is 'I have been a sanctuary.' The category is kept and filled with himself. Then watch where the New Testament takes it: 'the Word became flesh and dwelt among us' (John 1:14), where John's verb is *eskenosen*, he pitched his tent. God's answer to a defiled temple is not placelessness; it is a truer localization, presence in a Body you could touch, in one town and not another. That is the pattern a tabernacle with a lamp continues. It is not the story walked backwards; it is what the story looks like after the glory takes flesh.

ANSWER *(share after the discussion)*

The objection is right that God is never confined to a building, and the Church says so as loudly as anyone. But Ezekiel does not abolish the sanctuary; God fills the category with himself, and the New Testament concentrates that presence rather than dissolving it: the Word pitches his tent among us. Locatable, touchable presence is God's chosen answer to the defiled temple, not the error it corrects.

10. One last thing, quickly. Just before the glory leaves the city, what does God promise to do inside people (11:19-20)? Don't unpack it; just name it and file it away.

ANSWER *(share after the discussion)*

He promises to give them one heart, to put a new spirit within them, to take the heart of stone out of their flesh and give them a heart of flesh, so that they will actually walk in his ways. Tonight it is one verse in passing, spoken while the moving truck is practically running. File it. The book is not done with it.

Send

Open questions. Let these land in silence if they need to.

S1. The elders in the dark room told themselves, 'The LORD does not see us.' Where in your own life are you most tempted to live as if that were true?

S2. Who do you know who is in some kind of exile right now, far from home, far from the Church, far from who they used to be? What would change for them if they believed God had moved toward them first?

Live It This Week

Practices

1. Make one visit this week to a church or adoration chapel outside of Mass. Sit near the tabernacle for ten minutes

and read Ezekiel 11:16 there. Notice the lamp.

2. Each morning, trace the sign of the cross on your forehead, slowly, and remember whose mark it is and who qualified for it in Ezekiel 9: the ones who still grieve over sin.

3. Name one 'dark room' of your own, a habit or corner of life you run as if God does not see. Bring it into the light in prayer this week, and if it belongs there, bring it to confession.

4. Reach out once, concretely, to someone in exile: a text, a call, or a visit to someone far from home or far from the Church.

Scripture Memory

Ezekiel 11:16

"Though I removed them far off among the nations, and though I scattered them among the countries, yet I have been a sanctuary to them for a while in the countries where they have gone."

Ezekiel 11:16

Closing Prayer

Pray together

Lord God, you did not stay where you were dishonored, but you did not go far. You crossed into exile ahead of your people and made yourself their sanctuary. Be that for us. Mark us with your cross, give us hearts that grieve what grieves you, and never let us mistake your patience for absence. We ask this through Christ our Lord, who wept over the city from the eastern hill. Amen.

Part Three

Leader Reference Card

Every passage used in this session, in order. Print this page and keep it in front of you.

Primary text

- **Ezekiel 8:1-18** the tour of four abominations
- **Ezekiel 9:1-11** the mark and the judgment
- **Ezekiel 10:1-22** the glory at the threshold and the east gate
- **Ezekiel 11:1-25** the sanctuary promise; the glory to the mountain

The glory's stations (read by one voice, slowly)

- **Ezekiel 9:3**
- **Ezekiel 10:3-5**
- **Ezekiel 10:18-19**
- **Ezekiel 11:22-23**

Discovery passages

- **Revelation 7:2-4** sealed foreheads before judgment
- **Revelation 22:3-4** his name on their foreheads
- **Zechariah 14:4** names the mountain east of Jerusalem
- **Luke 19:37-41** Jesus weeps over the city from the Mount of Olives

Dig Deeper and steelman support

- **Psalms 94:7-9** answer to 'the LORD does not see'
- **1 Kings 8:10-11** the glory moving in, reversed by 10:4
- **Exodus 40:34-35** the cloud fills the tabernacle
- **Genesis 3:24** cherubim at the east of Eden
- **1 Peter 4:17** judgment begins with the household of God
- **1 Kings 8:27** heaven cannot contain him, said at the dedication
- **Acts 7:48** steelman source
- **John 4:21-24** steelman source
- **John 1:14** the Word pitched his tent

Terms

- ****kabod.**** glory; the visible weight and radiance of God's own presence
- ****taw.**** the last Hebrew letter, the mark of 9:4; cross-shaped in the ancient script
- ****miqdash me'at.**** the phrase behind 11:16; a sanctuary 'for a while' or 'in small measure'
- ****eskenosen.**** John 1:14, 'dwelt among us,' literally 'pitched his tent'

Catechism

- **CCC 586.** Jesus identifies himself with the Temple, God's definitive dwelling among men
- **CCC 1179.** New Covenant worship not tied exclusively to one place

- **CCC 1197.** Christ the true temple; Christians temples of the Spirit
- **CCC 1296.** the seal on the forehead marks belonging to Christ