

THE IN-BETWEEN

Angels, Demons, the Devil, Heavenly Powers, Dark Powers, Human Beings Between Death and Resurrection

Section 6

The Spiritual Realm in Judah after the Fall of Israel

(about 722-586 BC)

***Focal Point* — LUCIFER, THE “MORNING STAR”**

Isaiah 14:3-23

- verses 3-4 — Against whom would the taunt beginning in verse 4 be addressed?
- verse 22 — This section foretells the fall of the nation of _____.
- verses 12-15 — What in this passage might suggest that it is talking about Satan’s origin?
- verses 9-11 & 16-21 — What in this passage could not apply to Satan, but only to a human being?
- Do verses 9-10 tell us anything about the realm of the spirits of the dead? If so, what do they tell us? If not, why not?

from class discussion...

How did this passage come to be understood by many as a description of the origin of Lucifer, that is, Satan? (Hint: If you have access to a King James Version translation of the Bible, read Isaiah 14:12-15 in it. What differences do you notice between the KJV and your modern translation in these verses?)

Isaiah 19:1-4 — According to this prophecy against Egypt, the Egyptians will endure civil war (verse 2). In their panic, they will consult “the idols and the spirits of the dead, the mediums and the spiritists.” What will be the result of their consulting the spirits of the dead?

Isaiah 37:36-37 (also 2 Kings 19:35-36, 2 Chronicles 32:20-21) — This event ended an Assyrian siege of Jerusalem, bringing God’s answer to the prayers of Judah’s King Hezekiah and the prophet Isaiah. How many Assyrian troops were put to death by the angel of the Lord? _____

Isaiah 24:21-23 — This passage is part of a larger prophecy of God’s ultimate judgment of the whole earth (see 24:1-3). Notice verse 21—In the day of the Lord’s judgment, he will punish both the kings on the earth and...

- What does this mention of the punishment of “powers in the heavens above” reveal about the in-between realm? Why might God need to punish some “powers” there?
- Consider these verses alongside Jude 6 and 2 Peter 2:4. What do these passages together teach us about angels and heavenly powers in relation to God’s judgment?

The following passages span the period of 696-593 BC.

2 Chronicles 33:1-6 (also 2 Kings 21:1-6) — *Manasseh reigned over Judah in the years 696-642 BC.* In addition to other idolatry and horrors he committed, Manasseh practiced _____ and _____, sought omens, and consulted _____ and _____.

2 Kings 23:24-25 — *about 622 BC; Josiah was Manasseh’s grandson* — Josiah got rid of the _____ and _____, household gods, idols, and other detestable things in Judah and Jerusalem.

Jeremiah 27:1-11 — *593 BC; Zedekiah (27:1) was a son of Josiah* — Through Jeremiah, God warned the kings of several surrounding nations (verse 3) not to listen to their prophets, _____, interpreters of dreams, _____, or _____—anyone who foretold that those nations would not serve the king of Babylon.

Focal Point — EZEKIEL’S FOUR LIVING CREATURES (CHERUBIM)

Ezekiel 1 — Describe the appearance of the four living creatures Ezekiel saw:

- verse 5 — their form was _____
 - verse 6 — each of them had four _____ and four _____
 - verse 7 — their legs were _____; their feet were like those of a _____ and gleamed like burnished _____
 - verse 8 — under their wings they had _____
 - verse 10 — each one had the face of a _____, the face of a _____, the face of an _____, and the face of an _____
 - verse 11 — each one had two wings stretched out and two wings covering their _____
 - verse 13 — they looked like burning _____ of fire or like _____; _____ moved back and forth among them, and lightning flashed out of it
- What did the four living creatures do?
 - verse 12 — they went straight ahead without _____ as they went
 - verse 14 — they sped back and forth like flashes of _____
 - verses 15-18 — beside each of them was a _____ with rims that were full of _____ all around
 - verses 19-21 — the living creatures (and their wheels) moved and _____ from the ground; the _____ of the living creatures was in the wheels
 - What—and who—was above the living creatures?
 - verses 25-26 — above them was a _____, and upon that was what looked like a _____ of lapis lazuli
 - verse 26 — on the throne was a figure like that of a _____
 - verse 28 — this figure was the appearance of the likeness of the glory of _____

Ezekiel 3:12-15 — Ezekiel heard a loud rumbling sound as the _____ of the Lord rose up. The sound came from the _____ of the living creatures and the wheels beside them.

Ezekiel 9:3 — The glory of the God of Israel went up from above the _____ and moved to the threshold of the temple.

Ezekiel 10 — 10:20 says the living creatures Ezekiel had seen were actually _____.

- 10:6-8 — What did one of the cherubim do with its hands?
- 10:12 — The cherubim’s whole bodies, including their backs, hands, and wings, were completely full of _____, just like the four wheels.
- 10:14 — The cherubim each had four faces: the faces of a _____, a _____, a _____, and an _____. *Which of these is different from the faces described in 1:10?*
- Notice the movement of the cherubim:
 - 10:3-4 — they begin on the _____ side of the temple; the glory of the Lord leaves them briefly and moves to the temple threshold
 - 10:15-18 — they rise upward; the glory of the Lord leaves the threshold and returns to the cherubim
 - 10:19 — the cherubim and the glory of God move to the entrance of the temple’s _____ gate

Ezekiel 11:22-25 — In one final move, the cherubim and the glory of God go up from within Jerusalem and stop above the _____ east of the city.

Understanding Ezekiel’s Four Living Creatures...

- What are the four living creatures?
 - How do they compare with the seraphim that Isaiah saw (Isaiah 6)?
 - What is their role in this vision?
 - What do their appearance and presence near God symbolize?
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Ezekiel 8:1-4 — What did this glorious “man” do to Ezekiel in this vision?

Ezekiel 9:1 to 10:7 — In chapter 9, what do the actions of the “six men” and the “man clothed in linen” mean for Jerusalem’s future?

- 10:1-7 — What do you think is the meaning of the burning coals and fire that the “man clothed in linen” received from the cherubim and was to scatter over Jerusalem?

Daniel 3 — Nebuchadnezzar said the fourth “man” in the fire looked like a _____ of the _____ (verse 25). Later he said the God of Shadrach, Meshach, and Abednego has sent his _____ to rescue them (verse 28).