

## Ezekiel Part 10 (Ezekiel 10)

1. Chapter 10 actually contains four scenes.
  - a. First, the man in white was commanded to take coals from between the cherubim (10:1–2).
  - b. Second, the glory of God moved to the threshold and paused while fire purged the city (10:3–8).
  - c. Third, the cherubim were described (10:9–17).
  - d. Fourth, the glory of God moved to a position above the cherubim and with them to the east gate (10:18–22).
2. **10:1–2** Ezekiel reported that these creatures (living beings) were the same he had seen in his first vision.  
(see verse 15, 20, 22)
3. There were burning coals of fire between the cherubim (v. 2), something not mentioned in chap. 1.
4. Judgment from God is redemptive in its purpose, not just punitive. His ultimate goal was the restoration of the nation through a purified remnant.
5. **10:3–8** The “man” in white linen was first introduced in 9:2. He was an angel/messenger associated with the judgment of Jerusalem.
6. When the “man” in white entered, the glory of God rose and moved over the cherubim. At that point their wings made a loud sound and a cloud filled the sanctuary.
7. One cherub gave live coals to the “man,” who then departed (v7). The presence of the glory of God demands purity and purging to produce holiness.
8. Fire represented this twofold character of purification and purging by God. The same fire from God that purified the mouth of Isaiah (Isa 6:6) and brought destruction to Sodom and Gomorrah (Gen 19:24) would now purge the city in judgment.
9. Second, judgment of the temple and Jerusalem was marked by the departure of God. The most severe aspect of God’s judgment was His absence from among His people.
10. Of course, God’s presence had never been confined to the temple.
11. Rather, the temple was where God made Himself known in blessing and received the worship of His people. (1 Kgs 8:27–53)
12. **10:9–17** Comparison of the first description of the living creatures in 1:5–25 and the cherubim of 10:1–20 confirms that they were the same spirit beings.
13. Yet there are several differences in the two visions. The most obvious one is the new designation “cherubim” for the “living creatures” of chap. 1 (cp. 10:1 and 1:22).
14. Also, according to 10:2 the cherubim had burning coals of fire between them, a fact not stated in chap. 1 (but see 1:13).

15. Chapter 10 contains a vision of judgment, and the coals represent the purging, purifying fire of judgment.
16. The sound of the wings was compared to “rushing waters” (1:24), but here the comparison is only to God’s voice (10:5).
17. It is also identified as coming from the inner court, heard by Ezekiel in the outer court.
18. The sound of the wings suggested the moving with the glory of God, since the theme of the chapter is the departure of the glory from the temple.
19. This is also stressed by the constant motion of the “wheels” (1:15–16), called “whirling wheels” in 10:13.
20. A more striking difference in the two visions is that in 1:18 only the wheels were to be “full of eyes all around,” whereas in 10:12 he saw that the creatures themselves also were “completely full of eyes.”
21. The “eyes” were a reminder of the omniscience of God.
22. Judgment, which was to include the removal of God’s glory by the wheels, was based on His omniscience. He sees all things and knows all things.
23. The omniscience and omnipresence of God are divine characteristics that should be remembered in the face of judgment.
24. **10:18–22** The glory, having moved from above the ark of the covenant to the threshold of the temple in 10:4, now moved from the threshold to the cherubim and then to the east gate (vv. 18–19).
25. This would have been the entrance directly in front of the temple that went out into the Kidron Valley. This valley separated the temple mount from the Mount of Olives.
26. This move to the east gate anticipated the departure from the temple complex and from the city that followed in 11:22–23.
27. God withdraws from unholy worship. We cannot come before the Lord any time and any way we choose.
28. God demands holiness of those who would approach Him (Lev 10:1–7; 20:3–7; Ps 15:1–5).
29. God is long-suffering with us as He was with Israel, but He ultimately withdraws when His call for righteousness is ignored. (Ezekiel 11:4–12)
30. The presence of God in the sanctuary was a great privilege for the people of Israel, but it was also a great responsibility.
31. The glory of God cannot dwell with the sins of God’s people, so it was necessary for the glory to leave, and the sanctuary and the people to be judged.
32. God and the cherubim, after standing for a time at the door of the east gate, leave the house altogether (10:18, 19), not to return until Ezekiel 43:2.