**Ezekiel**

**Book Study**

**Chapters 9 & 10**

We continue within the vision of the Lord Ezekiel received starting in chapter 8. This vision begins with the Spirit of God grabbing Ezekiel by the hair and pulling him up, translating him to Jerusalem to see what is going on in the spiritual realm. In chapter 8, God reveals to Ezekiel the spiritual abominations, harlotries and wickedness committed by His people and therefore bringing the incoming judgments. In chapters 9 and 10, the vision continues.

**9** Then He called out in my hearing with a loud voice, saying, “Let those who have charge over the city draw near, each with a deadly weapon in his hand.” 2 And suddenly six men came from the direction of the upper gate, which faces north, each with his battle-ax in his hand. One man among them was clothed with linen and had a writer’s inkhorn at his side. They went in and stood beside the bronze altar.

3 Now the glory of the God of Israel had gone up from the cherub, where it had been, to the threshold of the temple. And He called to the man clothed with linen, who had the writer’s inkhorn at his side; 4 and the Lord said to him, “Go through the midst of the city, through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it.”

* Before the six angels are released to kill those in the city, the remnant is marked for safekeeping by the linen angel. God always keeps his remnant sealed to Him
* See Exodus 12:12-13
1 Chronicles 21:14-17
Revelation 7:1-4, 14:1-3

5 To the others He said in my hearing, “Go after him through the city and kill; do not let your eye spare, nor have any pity. 6 Utterly slay old and young men, maidens and little children and women; but do not come near anyone on whom is the mark; and begin at My sanctuary.” So they began with the elders who were before the temple.

* Notice the judgment began with the elders of the Jews before the temple of God. Judgment always begins with the people closest to God first. His church is dealt with first so they can deal righteously for all the world.

7 Then He said to them, “Defile the temple, and fill the courts with the slain. Go out!” And they went out and killed in the city.

8 So it was, that while they were killing them, I was left alone; and I fell on my face and cried out, and said, “Ah, Lord God! Will You destroy all the remnant of Israel in pouring out Your fury on Jerusalem?”

9 Then He said to me, “The iniquity of the house of Israel and Judah is exceedingly great, and the land is full of bloodshed, and the city full of perversity; for they say, ‘The Lord has forsaken the land, and the Lord does not see!’

* The Lord reminds Ezekiel of what he saw going on in the temple of Jerusalem and the abominations in the land. It interesting to note the extent of the peril and horror and emotion Ezekiel encounters in the spiritual realm. Everything is amplified into the reality of what sin actually costs of us. And the cry for mercy that bubbles out of Ezekiel even though he just encountered their sins.

10 And as for Me also, My eye will neither spare, nor will I have pity, but I will recompense their deeds on their own head.”

11 Just then, the man clothed with linen, who had the inkhorn at his side, reported back and said, “I have done as You commanded me.”

* These “men” are actually six angels of destruction assigned to fulfill God’s purpose in the destruction of Jerusalem. This imagery reminds us of the angel of the Lord with the drawn sword, preparing to slay men in Jerusalem when David broke God’s Law and numbered Israel without requiring the half-shekel of redemption (see 2 Samuel 24; 1 Chronicles 21:15-16). Here, the angels arrive in the city from the north gate with slaughter weapons in hand. One angel has an inkhorn by his side and stands by the brass altar, which is the altar of sacrifice. Notice that the glory of the Lord must depart before the judgment begins.
 The angel with the inkhorn was assigned to mark the foreheads of every man who was grieved about the sin and crying out against the abominations within the city. The other five angels were to slay the remaining people with their weapons. Those with marks on their foreheads were protected from death. Ezekiel was watching the slaughter and interceded before God, asking Him not to destroy the entire remnant of people. God reminded the prophet that the abominations were too great to ignore and that the people had forsaken Him.
 It is interesting that the Hebrew word for “mark”, used in twenty-one passages in the Old Testament, can refer to a sign or an omen or to a specific designation or location. It can also mean “to consider a thing” and “to mark an object for attack”. In two places, both in Ezekiel 9 (vv4,6) the Hebrew word for “mark” is *tav*. The letter *tav* is the twenty second letter and the last letter of the Hebrew alphabet. Every Hebrew letter has a symbol that represents it, and the letter *tav* is represented by a cross, similar to an **X** or a plus sign (+). Scholars have pointed out that the angel with the inkhorn may have actually placed a mark similar to a cross on the foreheads of the righteous remnant, This would have been an early preview of the power of Christ’s cross to redeem believers from the power of death!...
 Just as the small remnant of Jews sealed in the time of Ezekiel were were supernaturally protected from the judgments of God on the city, the Jewish men in the Tribulation are sealed before the grass, trees, and sea experience cataclysmic judgments (see Rev 7:3). Under the redemptive covenant of Christ, when believers receive the Holy Spirit, they are “sealed” with the Holy Spirit of promise and sealed until the day of their redemption. (See Eph 1 and Eph 4) – Perry Stone Hebraic Prophetic Study Bible , p. 1246

**The Glory Departs from the Temple**

**10** And I looked, and there in the firmament that was above the head of the cherubim, there appeared something like a sapphire stone, having the appearance of the likeness of a throne. 2 Then He spoke to the man clothed with linen, and said, “Go in among the wheels, under the cherub, fill your hands with coals of fire from among the cherubim, and scatter them over the city.” And he went in as I watched.

* The same throne and glory encounter Ezekiel had by the River Chebar in Chapter 1 reemerges here in Chapter 10. Ezekiel again sees the amazing cherubim creatures that escort the glory of God.

3 Now the cherubim were standing on the south side of the temple when the man went in, and the cloud filled the inner court. 4 Then the glory of the Lord went up from the cherub, and paused over the threshold of the temple; and the house was filled with the cloud, and the court was full of the brightness of the Lord’s glory. 5 And the sound of the wings of the cherubim was heard even in the outer court, like the voice of Almighty God when He speaks.

6 Then it happened, when He commanded the man clothed in linen, saying, “Take fire from among the wheels, from among the cherubim,” that he went in and stood beside the wheels. 7 And the cherub stretched out his hand from among the cherubim to the fire that was among the cherubim, and took some of it and put it into the hands of the man clothed with linen, who took it and went out. 8 The cherubim appeared to have the form of a man’s hand under their wings.

9 And when I looked, there were four wheels by the cherubim, one wheel by one cherub and another wheel by each other cherub; the wheels appeared to have the color of a beryl stone. 10 As for their appearance, all four looked alike—as it were, a wheel in the middle of a wheel. 11 When they went, they went toward any of their four directions; they did not turn aside when they went, but followed in the direction the head was facing. They did not turn aside when they went. 12 And their whole body, with their back, their hands, their wings, and the wheels that the four had, were full of eyes all around. 13 As for the wheels, they were called in my hearing, “Wheel.”

14 Each one had four faces: the first face was the face of a cherub, the second face the face of a man, the third the face of a lion, and the fourth the face of an eagle. 15 And the cherubim were lifted up. This was the living creature I saw by the River Chebar.

* Ezekiel is experiencing a vision over Jerusalem similar to the vision in chapter 1. He sees the sapphire throne above the cherubim. The angel with the inkhorn is told to take coals of fire from between the wheels of the cherubim and throw them over the entire city of Jerusalem. As the angel obeys God’s orders, the glory of God filled the doorway of the temple and the court like a cloud, and bright light radiated the entire area…Notice that the four faces are: a cherub, a man, a lion, and an eagle similar to the faces of the four living creatures that worship at God’s heavenly throne, which John saw and wrote about in Revelation 4:7-8. John also saw that these creatures were full of eyes. – Perry Stone Hebraic Prophetic Study Bible , p. 1245

16 When the cherubim went, the wheels went beside them; and when the cherubim lifted their wings to mount up from the earth, the same wheels also did not turn from beside them. 17 When the cherubim stood still, the wheels stood still, and when one was lifted up, the other lifted itself up, for the spirit of the living creature was in them.

18 Then the glory of the Lord departed from the threshold of the temple and stood over the cherubim. 19 And the cherubim lifted their wings and mounted up from the earth in my sight. When they went out, the wheels were beside them; and they stood at the door of the east gate of the Lord’s house, and the glory of the God of Israel was above them.

20 This is the living creature I saw under the God of Israel by the River Chebar, and I knew they were cherubim. 21 Each one had four faces and each one four wings, and the likeness of the hands of a man was under their wings. 22 And the likeness of their faces was the same as the faces which I had seen by the River Chebar, their appearance and their persons. They each went straight forward.