

EZEKIEL 1:1-12:28 | THE DESOLATION

EZEKIEL 8:1-11:24 | SECOND VISION

EZEKIEL 11:22-23 | THE CHERUBIM

- Verse 22 –
 - We will not see the **cherubims** again until we see them in the Millennial Temple in Ezekiel 41.
 - This is the last of the “mobile throne” of God.
- Verse 23 –
 - This is also the last we will see **the glory of the Lord** until it is seen in the person of Jesus Christ.
 - It is interesting that the glory of the Lord was last seen on the Mount of Olives, which is the same place from which Jesus ascended and will return.

A	U 8:1-4. The beginning of the Vision.
V	W 8:5-9:11. Sins and Punishments. X 10:1-22. Cherubim.
V	W 11:1-21. Sins and Punishments. X 11:22-23. Cherubim.
U	11:24, 25. The end of the Vision.

EZEKIEL 11:24-25 | THE END OF THE VISION

- Verse 24 –
 - We have contended all along that this **vision** involved a *physical trip* to Jerusalem. The Hebrew word is “something you see,” or even an “appearance” or “phenomenon,” thus it is not required that this **vision** was mental/spiritual only.
 - Ezekiel is carried back to **Chaldea** (i.e.: Babylon) and then the vision ceases.
- Verse 25 - This experience, which had been Ezekiel’s alone, is not shared with the captives.

EZEKIEL 12:1-28 | SIGNS

- Verses 1-7 - The Sign
 - The vision came to Ezekiel and was related to the **rebellious house** (v. 2) of the nation.
 - He was to prepare **stuff for removing** (v. 3), that is, *luggage*.
 - Ezekiel was to put on a drama of “packing for the move.” The display was to portray a people in a forced move.
 - Ezekiel was also to **dig thou through the wall...and carry out thereby** (v. 5).
 - This appears to be a display of “sneaking out by night through the wall.”
 - Such a display makes more sense in the light of 2 Kings 25:4 and Jeremiah 39:4, when, in the destruction of the city, King Zedekiah escaped between two walls.
 - Ezekiel was to carry his stuff out **in the twilight** (v. 7) through the hole in the wall.
- Verses 8-16 - The Signification
 - Ezekiel was certainly going to be asked, **What doest thou?** (v. 9). Ezekiel would respond, **I am your sign** (v. 11).
 - As suspected, the digging in the wall foretold the escape of King Zedekiah (v. 12).
 - Now Ezekiel makes this explicit, but also gives further information, that Zedekiah **shall be taken in my snare** (v. 13) and taken to Babylon.

- Further, though he will be in Babylon, he will **not see it, though he shall die there** (v. 13). This is a prediction of Zedekiah's future demise, which was later described in 2 Kings 25:7 (as well as Jer. 39:7, 52:11).
 - It was prophesied that God would **scatter...all that are about him**, and this prophecy is also recorded as fulfilled in 2 Kings 25:5 and Jeremiah 52:8.
 - As we have seen before, the prophecy *skips forward* in verses 15-16 to an end times prophecy.
 - Verse 15 speaks of a day when the nation will be scattered **among the nations** and dispersed **in the countries**.
 - In the Babylonian captivity, this did not happen (all the captives were taken to Babylon alone).
 - Moses had also spoken of a day when the nation would be dispersed to the nations (Lev. 26:33, Deut. 28:64), and such prophecies were always about the end times.
 - Also related to the end times, the Lord promises to **leave a few men** (v. 16), that is, a remnant.
- Verses 17-18 - The Second Sign
 - The sign is fairly simple: to eat **with quaking** and drink **with trembling and with carefulness**. The meaning could be surmised but will be explained in the next verses.
- Verses 19-20 – The Signification
 - The word **carefulness** (v. 19) is *worry* or *concern*. The word **astonishment** (v. 19) is *horror* or *shuddering*.
 - The days of joyful feasting were gone, the cities would be **laid waste** and the **land shall be desolate** (v. 20).
- Verses 21-25 - The proverb and its explanation.
 - There was a proverb evidently well-known among the people of Israel that **the days are prolonged, and every vision faileth**.
 - The word **vision** here is different from Ezek. 11:24 (the vision in Jerusalem). Here the word is specifically *a revelation*.
 - The proverb, therefore, says that *the days go on but the visions are never fulfilled*. It would be similar to the complain of 2 Peter 3:4.
 - The Lord promises that He will **make this proverb to cease** (v. 23). However, certainly not in the manner desired by the people, with a fulfillment of *positive* visions, but of visions of judgment.
 - When the Lord said, **I will speak, and the word that I shall speak shall come to pass** (v. 25), it surely made the people **eat their bread with carefulness** (v. 19).
- Verses 26-28 - The saying and its explanation
 - In verse 22 there was a **proverb**, here there is a *saying*. That is, the common attitude of the people. The people were saying that *there is plenty of time*. The Lord responds that *time is up!*