

The Visions of Ezekiel

Lesson 7

At the end of the last lesson, we were about halfway through the first assignment of the second set of visions given to Ezekiel. When the assignment began, Ezekiel was sitting in his home by the *Chebar River* surrounded by the *elders of Judah*. The LORD came upon Ezekiel and spiritually lifted him by his hair and delivered him to the *inner court* of the Temple in Jerusalem, right by the *brazen altar*. Ezekiel's body was still in his home by the *Chebar River* surrounded by the *elders* but in his mind he was spiritually in Jerusalem. The LORD showed him many abominations that his people in the old home country were committing against the LORD. These abominations were revealed to Ezekiel to prove why the LORD was about to destroy the city and its wicked people. This vision was a continuation of the mind of God to explain to Ezekiel why He had said at the end of vision one that He was through with the people still living in the Southern Kingdom and the day had come for His wrath to be executed upon them. After showing Ezekiel the abominations, the LORD stepped from His throne to the door of the Temple and proceeded in the vision with the destruction of the people in the Temple complex in the sight of Ezekiel. The six executioners arrived along with a man dressed in white linen with a writing case in hand. The LORD gave the men instructions and sent them to kill the wicked. As we ended the lesson, the *man dressed in white linen* had just returned to report to the LORD that he had completed the task assigned. He had marked all the righteous people and the six executioners had killed every man, woman, boy and girl who did not receive a mark. Ezekiel was dumbfounded with the report as he questioned who in the kingdom escaped the weapons of the executioners.

Continuing in the vision, Ezekiel's body was still in his tent by the *Chebar River* surrounded by the *elders*, and in the spirit his mind he was still in Jerusalem between the *brazen altar and the porch of the Temple*, he would see the *glory of the LORD* at the door of the Temple. It was time for the LORD to depart from the Temple at this point in the story. Ezekiel looked around and began to describe the scene as he saw it.

d) The Departing of the Glory of the LORD from the Temple

(1) The Sight of the Throne Over the Cherubim

Eze 10:1 Then I looked, and behold, in the expanse that was over the heads of the cherubim something like a sapphire stone, in appearance resembling a throne, appeared above them.

With the vision of the destruction of the wicked idolaters in the Southern Kingdom complete, Ezekiel surveyed the surroundings and began to describe the sights. Nothing was new to Ezekiel; he had seen it all before when he met the LORD at the beginning of the first vision. The grand and awesome size of the *glory of the LORD* that he had seen out by the *Chebar River* was

now small enough to appear by the right side of the Temple inside the inner wall in the *inner court*.

In Ezekiel 1:22-23, we discovered that the “**expanse**” was the crystal sea of glass permanently located above the heads of the *four living creatures*. Here, Ezekiel called them “**cherubim**,” which is the plural form of the word *cherub*. A single *living creature* would be called a *cherub*; all four *living creatures* combined would be called “**cherubim**.” The “**expanse**” was still hovering over the heads of the “**cherubim**” in this vision as before. Sitting on the “**expanse**” was the same “**throne**” that Ezekiel described before in 1:26. In that passage, Ezekiel stated in Hebrew that the color of the “**throne**” was *eben*. That Hebrew word simply means that the *throne was the color of a stone; eben means a stone*. It is here in chapter 10 that Ezekiel stated the color of the “**throne**” was that of a “**sapphire**,” in Hebrew *sappir* meaning *a bluish-green stone*. No conflict occurs between these two passages; rather, Ezekiel simply gave information that he had not previously given. And thus, the “**throne**” was above the “**expanse**” which was above the “**cherubim**.”

(2) The Instruction to the Man with the Writing Case

Eze 10:2 And He spoke to the man clothed in linen and said, "Enter between the whirling wheels under the cherubim and fill your hands with coals of fire from between the cherubim and scatter *them* over the city." And he entered in my sight.

Ezekiel had already described the “**coals of fire**” that were located “**between the whirling wheels ... between the cherubim**” in his original description of the *glory of the LORD* in 1:13. In this vision, Ezekiel saw the “**man clothed in linen**” obey the LORD’s command to enter under the *expanse* and collect the coals to “**scatter *them* over the city.**” With that, Ezekiel recorded the details of this portion of the vision.

(3) The Glory of the LORD at the Threshold of the Temple

Eze 10:3 Now the cherubim were standing on the right side of the temple when the man entered, and the cloud filled the inner court. **Eze 10:4** Then the glory of the LORD went up from the cherub to the threshold of the temple, and the temple was filled with the cloud and the court was filled with the brightness of the glory of the LORD.

When the LORD arrived at the Temple complex, the whole permanent court of the LORD settled at the right side of the Temple. “**Right**” in the text means that it was on the *south side of the Temple*, on the opposite side away from the *weeping women* and the *idol that provoked jealousy* on the “**left**” or north side of the Temple. The “**cherubim**” stood south of the Temple, the *wheels* were next to them, the *expanse* was above them and the *throne* was sitting on the *expanse*. When this court of the LORD, called by Ezekiel *the glory of the LORD*, arrived at the south of the Temple, the LORD took His place at the “**threshold**” or door of the Temple complex. As soon as the *man clothed in linen* reached the fire that was among the cherubim he retrieved the coals from the fire and the Temple was “**filled with smoke**” as well as the entire *inner court*. The whole place was illuminated as bright as the *glory of the LORD*.

(4) The Sound of the Cherubim in the Outer Court

Eze 10:5 Moreover, the sound of the wings of the cherubim was heard as far as the outer court, like the voice of God Almighty when He speaks.

In the first chapter, Ezekiel described the “**sound of the wings of the cherubim**” as that of *abundant waters* meaning a great waterfall (1:24). It is interesting that Ezekiel limited the boundary of the sound of the fluttering wings of the cherubim when he stated that it was heard only “**as far as the outer court.**” Therefore, sound was not heard outside the outer wall of the Temple complex. How can this be? When Ezekiel met the LORD for the first time by the *Chebar River*, he heard the sound associated with the mighty whirlwind created by the wings of these cherubim from miles and miles away. How large was the outer courtyard of Solomon’s Temple? We do not know. We know the exact measurements of the Temple; however, we do not know the distance to the inner wall, its length or width, or the distance to the outer wall, its length or width.

The sound of the *fluttering wings of the cherubim* resembled the “**voice of God Almighty**” when He spoke. This statement does not mean that the sound of the wings was the “**voice of God Almighty**” but was similar in resonance and volume to the LORD’s voice.

(5) The Taking of the Fire from Between the Cherubim

Eze 10:6 It came about when He commanded the man clothed in linen, saying, “Take fire from between the whirling wheels, from between the cherubim,” he entered and stood beside a wheel.

And so, Ezekiel reported that the “**man clothed in linen**” obeyed the LORD’s command.

(a) The Transfer of the Coals

Eze 10:7 Then the cherub stretched out his hand from between the cherubim to the fire which was between the cherubim, took *some* and put *it* into the hands of the one clothed in linen, who took *it* and went out.

With the coals transferred, the “**man clothed in linen**” left the *court of the glory of the LORD*. One of the “**cherubs**” helped with the transfer of the coals. It was then that Ezekiel once again saw the creature’s hands.

(b) The Hands of the Cherubim

Eze 10:8 The cherubim appeared to have the form of a man's hand under their wings.

After seeing the creature’s hands, Ezekiel reported that they looked like the hands of a human. Ezekiel also reported that the hands were normally kept under the wings.

(c) The Wheels by the Cherubim

Eze 10:9 Then I looked, and behold, four wheels beside the cherubim, one wheel beside each cherub; and the appearance of the wheels *was* like the gleam of a Tarshish stone. **Eze 10:10** As for their appearance, all four of them had the same likeness, as if one wheel were within another wheel.

The wheels previously described in chapter one were mentioned by Ezekiel here again. Here Ezekiel added a description of the “gleam” of the wheels. The Hebrew word is *eyin* and it means *the eye or eyes*. Ezekiel was reporting that the wheels were covered with *eyes*; however, the reflection of the *eyes* looked like “a Tarshish stone” which meant a *yellowish colored jasper* or a *gold colored stone*.

(d) The Movement of the Cherubim

Eze 10:11 When they moved, they went in *any of their four directions without turning as they went; but they followed in the direction which they faced, without turning as they went.*

In the previous two verses, Ezekiel described the *wheels* that accompanied each of the *cherubim* or *four living creatures*. However, here the general theme of Ezekiel’s report focused on the traits of the *cherubim*. In chapter one, the prophet gave this same report about the *cherubim and the wheels*; wherever they traveled, the *creatures* and the *wheels* moved together “without turning.”

(e) The Eyes of the Cherubim

Eze 10:12 Their whole body, their backs, their hands, their wings and the wheels were full of eyes all around, the wheels belonging to all four of them.

In the Revelation, John described these *four living creatures* and stated that they were covered with eyes on every part of their bodies. Here, Ezekiel agrees with John.

(f) The Name of the Wheels of the Cherubim

Eze 10:13 The wheels were called in my hearing, the whirling wheels.

We called the wheels “whirling wheels” previously in this commentary of lessons. That terminology comes from this verse. “Whirling” means *spinning*.

(g) The Faces of the Cherubim

Eze 10:14 And each one had four faces. The first face *was* the face of a cherub, the second face *was* the face of a man, the third the face of a lion, and the fourth the face of an eagle.

To confirm that these *four living creatures* or *cherubim* were the same as in his first vision, once again Ezekiel identified the four faces of each creature.

(h) The Rising of the Cherubim

Eze 10:15 Then the cherubim rose up. They are the living beings that I saw by the river Chebar. **Eze 10:16** Now when the cherubim moved, the wheels would go beside them; also when the cherubim lifted up their wings to rise from the ground, the wheels would not turn from beside them. **Eze 10:17** When the cherubim stood still, the wheels would stand still; and when they rose up, the wheels would rise with them, for the spirit of the living beings *was* in them.

Not to miss a detail, Ezekiel repeated his report from chapter one concerning the movement of the *creatures* and their relation to the *wheels*.

(i) The Glory of the LORD Joined the Cherubim

Eze 10:18 Then the glory of the LORD departed from the threshold of the temple and stood over the cherubim.

Finally, Ezekiel reported the movement of the *glory of the LORD* from the door of the Temple and stated that He returned to His place on the “**expanse**” that was above the heads of the *four living creatures*. With this detail, we can confirm the conundrum we faced in the first part of this vision in last week’s lesson (9:1). There we mentioned that most Bible scholars interpret the movement of the *glory of the LORD* to the door of the Temple as being the *Shekinah Glory of the LORD* that rested atop the *Mercy Seat* that covered the *Ark of the Covenant* which was located in the *Holy of Holies*. In that commentary, we stated that the *Shekinah Glory of the LORD* was a representation of the LORD in the form of a cloud that remained in the *Holy of Holies*. However, the LORD remained on His throne in His court surrounded by the *four living creatures* at all times. There we determined that in this vision, it was the LORD Who moved from His throne to the door of the Temple for Ezekiel to see. But we must also remember that this was a vision and prophecy of an actual event that will occur about five years after this assignment was given. Here the LORD represented Himself as Ezekiel knew Him in the vision. That is not to say that the *Shekinah Glory of the LORD* will not move from the *Holy of Holies* to the door of the Temple and then leave the complex altogether. That will occur in five years when the fulfillment of this prophecy actually transpires. By making this distinction, we are determining that using any interpretation that this passage refers to the *Shekinah Glory of the LORD* is incorrect; however, when the destruction actually occurs five years after this vision, it will be that *Shekinah Glory* that exits the Temple.

(j) The Departure of the Cherubim

Eze 10:19 When the cherubim departed, they lifted their wings and rose up from the earth in my sight with the wheels beside them; and they stood still at the entrance of the east gate of the LORD'S house, and the glory of the God of Israel hovered over them.

With the LORD back on the throne with His court, the whole complex moved to the famous “**east gate of the LORD’s house.**” This gate was a reference to the gate in the eastern wall of the *outer court* of Solomon’s Temple which should not be confused with the eastern gate of the Temple that would be rebuilt after Nebuchadnezzar destroyed Solomon’s Temple. The rebuilt Temple would be the one that Jesus visited. It would obtain the name of Herod’s Temple but that was only because Herod set in motion an almost century-long expansion program that would add many buildings, porches and walls to the rebuilt Temple constructed after Cyrus the Great released the *exiles* and allowed them to return to Jerusalem and rebuild the Temple with Persian funds.

(k) The Identity of the Cherubim

Eze 10:20 These are the living beings that I saw beneath the God of Israel by the river Chebar; so I knew that they were cherubim. Eze 10:21 Each one had four faces and each one four wings, and beneath their wings was the form of human hands. Eze 10:22 As for the likeness of their faces, they were the same faces whose appearance I had seen by the river Chebar. Each one went straight ahead.

In conclusion, Ezekiel made absolutely sure that the future readers of this vision would know that his description of the *court of the LORD* was the same *court* he detailed in the beginning of his first vision of God in chapter one.

(6) The Prophecy to the Evil Men Outside the Temple

(a) Ezekiel's Visit the East Gate of the Temple

Eze 11:1a Moreover, the Spirit lifted me up and brought me to the east gate of the LORD'S house which faced eastward.

The LORD had moved His court to the *east gate* and it was time for the LORD to have Ezekiel moved to the same place. As a reminder, Ezekiel's body was still sitting in his home by the *Chebar River* but the Spirit of the Living God had taken Ezekiel mentally to the city of Jerusalem. There, in this second vision, Ezekiel had been shown all the wicked abominations being committed against the LORD within the Temple complex. He was also shown the destruction of the wicked ones there. But the wickedness of the Southern Kingdom was not relegated to the Temple complex alone, it was also outside its wall.

(b) Ezekiel's Visit with Twenty-Five Men

Eze 11:1b And behold, there were twenty-five men at the entrance of the gate, and among them I saw Jaazaniah son of Azzur and Pelatiah son of Benaiah, leaders of the people.

Just outside the *eastern gate* the judges of the kingdom met every day to transact the business of the people which included the transfer of deeds, settling of disputes and advising the people in various matters. At the gate, Ezekiel was shown *twenty-five* judges, "**leaders of the people.**" Once again, Ezekiel mentions two of the leaders by name. This fact must have meant that Ezekiel knew those men before he was taken into exile about seven years before. The Scripture gives no more information than that which we find in the context of this passage about those men. One was "**Jaazaniah son of Azzur.**" He was not the same "**Jaazaniah son of Shaphan**" mentioned in 8:11 who was part of the wicked *seventy men* of the Sanhedrin. This "**Jaazaniah son of Azzur**" was a judge of the people. Ezekiel also mentioned "**Pelatiah son of Benaiah.**" We know nothing more about him save what we find in the context of this passage.

(c) Ezekiel's Word to the Evil Men

Eze 11:2 He said to me, "Son of man, these are the men who devise iniquity and give evil advice in this city, Eze 11:3 who say, 'The time is not near to build houses. This city is the pot and we are the flesh.'

In reference to the *twenty-five* men mentioned in verse 1, the LORD condemned them as being sinful men giving "**evil advice.**" What were they telling the people? They said to the people, "**The time is not near to build houses. This city is the pot and we are the flesh.**" These judges had ignored the prophecy given through Jeremiah in the opening of his book. Yet, they had also twisted his words to give evil advice.

Jeremiah 1:13 The word of the LORD came to me a second time saying, "What do you see?" And I said, "I see a boiling pot, facing away from the north." ¹⁴ Then the LORD said to me, "Out of the north the evil will break forth on all the inhabitants of the land. ¹⁵ "For, behold,

I am calling all the families of the kingdoms of the north," declares the LORD; "and they will come and they will set each one his throne at the entrance of the gates of Jerusalem, and against all its walls round about and against all the cities of Judah. ¹⁶ "I will pronounce My judgments on them concerning all their wickedness, whereby they have forsaken Me and have offered sacrifices to other gods, and worshiped the works of their own hands. ¹⁷ "Now, gird up your loins and arise, and speak to them all which I command you. Do not be dismayed before them, or I will dismay you before them. ¹⁸ "Now behold, I have made you today as a fortified city and as a pillar of iron and as walls of bronze against the whole land, to the kings of Judah, to its princes, to its priests and to the people of the land. ¹⁹ "They will fight against you, but they will not overcome you, for I am with you to deliver you," declares the LORD.

The *twenty-five* wicked judges were correct that the city was a *boiling pot*; however, they had missed Jeremiah's point that he was making for the LORD. Jeremiah was warning of the coming of Nebuchadnezzar from the north but in the following passages he would reveal to the people of the Southern Kingdom how they could avoid being part of the "**boiling pot**." In short, the answer was, "*Surrender to Nebuchadnezzar and live*." The wicked *twenty-five* judges were not telling the common people the whole story. They were preaching doom when the LORD wanted the people to know the way to safety.

(d) Ezekiel's Prophecy to the Men

Eze 11:4 **"Therefore, prophesy against them, son of man, prophesy!"**

Because the *twenty-five* judges were withholding the truth from the common people, Ezekiel was to "**prophesy**" a word from the LORD against them.

(i) The LORD Knows Your Thoughts

Eze 11:5 **Then the Spirit of the LORD fell upon me, and He said to me, "Say, 'Thus says the LORD, "So you think, house of Israel, for I know your thoughts."**

The LORD's prophecy to the *twenty-five* judges was specific in detail. First, Ezekiel was to explain to them that the LORD knew their thoughts. "**So you think**" the LORD said. This might be better translated for today's reader, *as you think*. In other words, the LORD said to the men, "*As you think, I know what you are thinking.*"

(ii) The LORD Knows Your Deeds

Eze 11:6 **"You have multiplied your slain in this city, filling its streets with them."** Eze 11:7 **"Therefore, thus says the Lord GOD, "Your slain whom you have laid in the midst of the city are the flesh and this *city* is the pot; but I will bring you out of it."**

Second, the LORD made it clear that those who were going to die in the city would do so because these men had not given them the full message of the LORD, the message that would lead to their safety. Rather, their partial message caused the people to participate in the rebellion and would cause them to find themselves as part of the destruction when Nebuchadnezzar arrived.

(iii) The LORD Knows Your Fear

Eze 11:8 **"You have feared a sword; so I will bring a sword upon you," the Lord GOD declares.**

Third, the *twenty-five* judges were so focused on the warning of the coming destruction that they dismissed the offer leading to safety. Because they **"feared the sword,"** the sword would inflict their destruction.

(iv) The LORD Knows Your Punishment

Eze 11:9 **"And I will bring you out of the midst of the city and deliver you into the hands of strangers and execute judgments against you.**

Fourth, when the sword came, the *twenty-five* judges would be dragged to the field outside the walls of the city and killed. How would they die? By the sword.

(v) The LORD Knows Your Boundaries

Eze 11:10 **"You will fall by the sword. I will judge you to the border of Israel; so you shall know that I am the LORD.** Eze 11:11 **"This city will not be a pot for you, nor will you be flesh in the midst of it, but I will judge you to the border of Israel.**

Fifth, the *twenty-five* judges would not leave the boundaries of the country's borders. But they would not die within the walls of the city with all the rest in the **"pot."** Rather, they would die in the open fields outside the city for all to see.

(7) The LORD Knows Your Sin

Eze 11:12 **"Thus you will know that I am the LORD; for you have not walked in My statutes nor have you executed My ordinances, but have acted according to the ordinances of the nations around you."**

Sixth, the *twenty-five* judges would die because they had not followed the LORD's Law; rather, they acquiesced to the laws of other surrounding nations. Which nations? Egypt for one because of the relationship the LORD would reveal to Ezekiel between the Southern Kingdom and the Pharaoh of Egypt, but that would come in a later vision.

(a) Ezekiel's Shock about the Man

Eze 11:13a **Now it came about as I prophesied, that Pelatiah son of Benaiah died.**

In the vision, Ezekiel was delivering this six-part prophecy to the *twenty-five* judges at the eastern gate. To Ezekiel's surprise, one of the men he knew died - Pelatiah. We must remember, these men had not really heard this message as of yet; this was still just a vision being given by the LORD to Ezekiel. Nevertheless, the death of Pelatiah is uncertain. Would it occur when this message was actually delivered to the *twenty-five* judges later after this vision was over and recorded on paper to be delivered to the city of Jerusalem or did Pelatiah actually die during the revelation of this vision given to Ezekiel. Pelatiah died in either case, but it is the contention of this commentator that Pelatiah died while this revelation was being given to Ezekiel; therefore, he died a natural death and was not killed five years later when the rest of the judges were dragged to the field by Nebuchadnezzar's men and slaughtered by the sword. But that is just this author's opinion.

(b) Ezekiel's Cry about the Man

Eze 11:13b **Then I fell on my face and cried out with a loud voice and said, "Alas, Lord GOD! Will You bring the remnant of Israel to a complete end?"**

Again, during the vision, Ezekiel cried out in concern for the remnant of the Southern Kingdom. "*Would no more people of the Southern Kingdom find safety in exile?*"

6. Ezekiel's Sixth Assignment from the LORD

a) The Words of the People in Jerusalem

(1) The Report of the LORD about Jerusalem

Eze 11:14a **Then the word of the LORD came to me, saying,** Eze 11:15 **"Son of man, your brothers, your relatives, your fellow exiles and the whole house of Israel, all of them, are those to whom the inhabitants of Jerusalem have said, 'Go far from the LORD; this land has been given us as a possession.'**

Ezekiel's question concerning the "remnant" facilitated the LORD's sixth assignment for the prophet. First, the LORD explained to Ezekiel the defiance of those who remained in the city of Jerusalem. Their own words proclaimed that many of the people of the Southern Kingdom had been removed to live in *exile* many miles from the city. Those who were still in the city refused to leave what they thought was their God-given home to go anywhere.

(a) The Word of the LORD to Jerusalem

(i) What He Did

Eze 11:16a **"Therefore say, 'Thus says the Lord GOD, "Though I had removed them far away among the nations and though I had scattered them among the countries,**

Second, the LORD explained to Ezekiel that He had already removed the *exiles* that He wanted to move "far away among the nations ... among the countries... ."

(ii) What He Was

Eze 11:16b **yet I was a sanctuary for them a little while in the countries where they had gone."**

Third, in response to the wicked *twenty-five* judges, the LORD explained that for the *exiles* He was a "sanctuary for them a little while," a place of safety from the destruction that was about to come on the old home country.

(2) The Promise of the LORD to Jerusalem

(a) To the Scattered Ones

Eze 11:17 **"Therefore say, 'Thus says the Lord GOD, "I will gather you from the peoples and assemble you out of the countries among which you have been scattered, and I will give you the land of Israel."**

Fourth, the LORD promised through the vision to Ezekiel that *exiles* who were scattered in all the surrounding countries would be given the land of Israel again in the future. Looking ahead, this promise would not be fulfilled for the exiles until Cyrus the Great defeated the Babylonian Empire in 537 BC. He would allow the *exiles* to return to the Southern Kingdom in 536 BC; however, just a remnant of the *exiles* would make the decision to return to the Promised

Land. Most of the *exiles* would be happy in their new homelands and would not want to risk the move and struggle to establish new lives in the old land. Furthermore, the record in Nehemiah chapters 8 and 9 reveals that most of those who did return to the Promised Land did not know the Hebrew tongue; they were fully entrenched in the Chaldean and Persian tongues and had been assimilated into those cultures. With their return, they brought the culture with them. This promise in this passage was far-reaching in time, stretching out past our day to the time of the 1,000-year kingdom of the LORD when He will gather all the Jews from all the nations of the world and establish them as the premier nation of all the nations.

(b) To the Righteous Ones

Eze 11:18 "When they come there, they will remove all its detestable things and all its abominations from it. Eze 11:19 "And I will give them one heart, and put a new spirit within them. And I will take the heart of stone out of their flesh and give them a heart of flesh, Eze 11:20 that they may walk in My statutes and keep My ordinances and do them. Then they will be My people, and I shall be their God.

This passage further confirms the commentary of the previously passage. The *exiles* who would return under the permission of Cyrus the Great had a rude awakening when the holy scrolls were found in the rubble of the destroyed Temple. Ezra read them to the people and we might well say that there was a revival among the people, but it did not last; they soon returned to the cultural ways that they had learned in *exile*. Ezra, Nehemiah, and the rest of the prophets down to Malachi were spokesmen for the LORD, warning the Jews of their sin, but the Jews did not listen, and they were not God's people. In their hearts He was not really their God. Had He been, they would have accepted Him when He took on human flesh and came to deliver His personal message of salvation and the revelation of the great mystery of the Church and the establishment of the *New Covenant*. All of that still awaits the Jews in our future.

(c) To the Evil Ones

Eze 11:21 "But as for those whose hearts go after their detestable things and abominations, I will bring their conduct down on their heads," declares the Lord GOD.

Fifth, returning to the message to those alive during the days of this vision, the warning was clear, the conduct of the wicked *twenty-five* judges would not be tolerated by the LORD.

b) The Movement of the LORD to the Mountain with the Cherubim

Eze 11:22 Then the cherubim lifted up their wings with the wheels beside them, and the glory of the God of Israel hovered over them. Eze 11:23 The glory of the LORD went up from the midst of the city and stood over the mountain which is east of the city.

The mountain directly east of Jerusalem was and is still today the Mount of Olives. It seems quite fitting that the LORD stopped and hovered over this mount. Some five hundred years after this vision, the Mount of Olives would become a special place for the LORD during His days on earth when He would come to offer salvation, the New Covenant and establish the Church, but Ezekiel had not been told anything about that to this point in the story.

(1) The Return of Ezekiel to Chaldea

Eze 11:24a And the Spirit lifted me up and brought me in a vision by the Spirit of God to the exiles in Chaldea.

Just as he had been taken, so was he returned to his body in his home by the *Chebar River* by the Holy Spirit of God. What day was it? It was still the sixth year, the fifth day of the sixth month. The *elders of Judah* were still sitting around him in his home. How long had he been out of his body? We do not know; however, because he was in the spirit, it could have been as short as a second in time or as long as it took to read this vision from its first words in chapter 8 verse 1. Visions directed and orchestrated by the LORD can come in a flash of time with no need for a long drawn-out revelation. After all, with the LORD, all things are possible and He can deliver His message in the twinkling of an eye.

(2) To End this Part of the Vision

Eze 11:24b So the vision that I had seen left me.

This sentence was Ezekiel's way of saying, "*All of a sudden I awoke and found myself back in my own home surrounded by the elders of Judah!*"

(3) To Tell this Part of the Vision

Eze 11:25 Then I told the exiles all the things that the LORD had shown me.

The *elders of Judah* had been sitting with Ezekiel and no doubt waiting for a word from the LORD. When Ezekiel was released by the LORD from the restraints of the vision, the elders would not be disappointed. The prophet's tongue was released from the roof of his mouth and he told them the whole details of this vision to this point in the story.

However, this second set of visions contains sixteen assignments for Ezekiel and he has been given only two to fulfill to this point. Ezekiel would be required to complete fourteen more assignments before this set of visions comes to an end and the next set begins in chapter 20.