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Ezekiel 1.

(2014)

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Although I believe my aim is pure and God's will perfect this document is still the product of a human man. As to such I neither claim special knowledge or perfect understanding.

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Ezekiel 1.

Topics.

- The 13th year of Ezekiel's captivity.
- A stormy wind from the north.
- Living creatures and the four faces.
- Living creatures the legs and feet.
- Living creatures and the wings and hands.
- Living creatures and the faces of the lion, ox and eagle.
- Living creatures and wheels.
- Whirling wheels.
- The living creatures and the expanse over their heads.
- The glory of the LORD.
- An overview of various summaries.

INTRODUCTION: Ezekiel, a prophet and priest, was exiled to Babylon in 597 B.C. His ministry extended over at least twenty-three years. The book opens with his first dramatic vision of the "likeness" of the LORD". Ezekiel was keenly aware of God's presence and power in human affairs. He addressed both the exiles and the people left in Judah with messages of warning and judgment, predicting the fall of Jerusalem.

After its fall (586), Ezekiel prophesied of hope and reassurance for the people of Judah, who had then lost the focus of God's covenant and the temple in Jerusalem. His vision of the valley of dry bones (ch. 37) is a classic picture of God's ability to breathe new life into those who are spiritually dead. Ezekiel is prophesying about the Jews that did not go into captivity to Babylon, but remained against the word of the LORD in Jerusalem.

NOTE: Ezekiel's message is primarily directed to the people in the land of Judah and the inhabitants of Jerusalem (the two tribes), but often it is difficult to separate the message from Judah and Israel (the ten tribes) because much of what the LORD says can be applied to both Judah and Israel because the two are so intertwined and both nations were guilty of the same gross sins.

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

Not all Chapters of Ezekiel are written in Chronological Order.

A key to understanding many prophecies of the Bible is to know that the verses are not always written in chronological order. It is almost as though the prophet is so inspired that he immediately speaks the words as they come to him. They are then recorded in the order that the prophet spoke them, but that does not always mean they are in the actual chronological order that they will unfold throughout history. Sometimes the latter verses of a chapter may actually be the first events to take place in God's foreordained plan of events. In the book of Revelation this principle applies not only to the individual verses of the chapters but also too many of the chapters themselves.

Bible prophecy and present tense: often a prophecy is spoken in the present tense as though the event has already happened when in actual reality the fulfilment of it may still be many years away. This is because the prophet is seeing the vision in the present moment and speaks it as he sees it in present time. The people the prophet is speaking to know when the prophecy is a future event, but sometimes it can be difficult for those reading it thousands of years later to realise, because of the tense it is written in.

When a prophet speaks he is often speaking as the voice of God, therefore the words he speaks are guaranteed to come to pass. This is another reason the prophet can speak the words of God in the present moment because they are certain to happen at the right time in the future.

Another reason many future prophecies are spoken in the present tense, is because the prophet is speaking the words of God or the vision as they come to him in his time. The prophet himself may not always be aware of the echoes contained in his prophecy or that the words he is speaking, actually have contained within them the ability to transcend time and travel thousands of years through history to a future age or a future person.

The following verses are a good example of this principal: -

- For a nation (referring to Babylon) has come up against my land (Judah), powerful and beyond number; its teeth are lions' teeth, and it has the fangs of a lioness. ⁷It has laid waste my vine and splintered my fig tree; it has stripped off their bark and thrown it down; their branches are made white (Joel 1:6-7).

This event has not taken place, yet Joel speaks it in the past tense as though it has already happened. This is simply because Joel is speaking what he is seeing happening in his vision. God is giving Joel a complete picture in his mind of what is about to take place. Joel in a sense is watching a movie being played out in his mind and is simply speaking it out as the events take place. This is the reason Joel speaks in the past tense, in his mind the events have already taken place, but in real life they are still to be played out in the future.

Bible prophecy and past tense: often a prophecy is spoken in the present tense as though the events are still to take place when in actual reality they are past events. This is because the prophet is seeing the vision in the present moment and speaks it as he sees it in present time. The people the prophet is speaking to know when the prophecy is past events, but sometimes it can be difficult for those reading it thousands of years later to realise, because of the tense it is written in.

Ezekiel 20:1 ----- Says 7th year (it is the 7th year Ezekiel has been in captivity).

Ezekiel 24:1 ----- Jerusalem was destroyed in the 9th year of Jeconiah's captivity and of the reign of Zedekiah (2 Kings 25:1) (Ezekiel 24) and in the 14th year of Ezekiel's captivity (Ezekiel 40:1)

Ezekiel 29:17 ----- Says 27th year (it is the 27th year Ezekiel has been in captivity).

Ezekiel 30:20 ----- Says 11th year.

Ezekiel 31:1 ----- Says 11th year.

Ezekiel 32:1, 17 ---- Says the 12th year.

Ezekiel 33:21 ----- Says, in the 12th year of our exile.

Ezekiel 40:1 ----- Says, in the 25th year of our exile, in the 14th year after Jerusalem was destroyed.

The reason the chapters are set out in this order is explained in the relevant chapter.

A personal note: I am absolutely positive there is much more to this chapter than my limited mind is able to comprehend so the following is by no means a dogmatic interpretation. There are no doubt many other interpretations that can be found in all the symbolism, hopefully the one I have given will give the passionate and enthusiastic Bible reader a launching pad to begin their own exiting discoveries and build and expand on what I have done.

INTRODUCTION: for Ezekiel's visions of God in chapter one to mean anything to the people he is speaking to the symbolisms that are used would need to relate to the content and focus of the theme of the entire book of Ezekiel and the history of Israel at that time. To help understand the theme of the book of Ezekiel the following is an overview of the entire book at the time of Ezekiel's vision.

- The priests and inhabitants of Jerusalem are corrupt and worshipping idols.
- Ezekiel and people of influence have been taken captive to Babylon.
- God's Spirit departs from the temple of God.
- About ten years later Jerusalem and the temple of God is destroyed by Nebuchadnezzar king of Babylon and the remaining people who survived the slaughter of Babylon's armies are taken captive.
- God judges Edom, Egypt, Tyre, Babylon and Gog.
- Cyrus the LORD'S shepherd king of Media Persia conquers Babylon.
- The people of Israel return from all nations to Jerusalem and the land of Israel.
- Jerusalem and the temple of God are restored.
- God's Spirit returns to the temple of God.

Ezekiel 1: Ezekiel chapter three, nine and eleven link to Ezekiel's vision in chapter one.

In Ezekiel 3: the LORD tells Ezekiel to warn the inhabitants of Jerusalem that if they do not turn from their gross wickedness the LORD'S judgment will surely fall upon them.

In Ezekiel 9: Ezekiel in a vision sees executioners with weapons for slaughter entering the city of Jerusalem to administer God's judgment (Ezek. 9:1-2).

In Ezekiel 10: God's glory leaves the temple and Ezekiel has an almost identical vision to his vision by the Chebar Canal in chapter one.

In Ezekiel 11: God shows Ezekiel in a vision that the priests in the temple are devising iniquity, giving wicked counsel, complaining about serving the LORD, killing the inhabitants of Jerusalem and that the whole house of Israel is not walking in His statutes, but have acted according to the rules of the nations that are around them. Therefore God is about to execute judgments upon all the inhabitants of Jerusalem and give them into the hands of foreigners. Ezekiel is so horrified at what he sees in this vision that he cries to the LORD asking Him if He is about to destroy the entire remnant of Israel. The LORD comforts Ezekiel telling him that after their judgment He will gather them from the nations and establish them in their own land.

The entire focus of Ezekiel's vision at the Chebar canal is God's judgment on the inhabitants of Jerusalem and the priests in the temple.

The 13th year of Ezekiel's Captivity.

Ezekiel 1:1-3 ----- ¹In the thirtieth year, in the fourth month, on the fifth day of the month, as I was among the exiles by the Chebar canal, the heavens were opened, and I saw visions of God. ²On the

fifth day of the month (it was the fifth year of the exile of King Jehoiachin), ³the word of the LORD came to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the Chebar canal, and the hand of the LORD was upon him there.

(Jehoiachin's captivity and Zedekiah's accession coincide in time).

Chebar canal: is a river or canal in Babylon.

Jehoiachin: was a wicked king of Judah taken into Babylonian captivity.

Visions of God: Nebuchadnezzar king of Babylon took Ezekiel and the people of Jerusalem who had influence captive to Babylon. Nebuchadnezzar did not destroy Jerusalem at this time, but allowed the common people to remain living in the city. It is in Ezekiel's 13th year of captivity that he has these visions of God by the Chebar canal (Jerusalem was destroyed in the 14th year) (Ezek. 40:1). In the 9th year of Jeconiah's captivity and of the reign of Zedekiah (2Kings 25:1) (Ezek. 24).

Jerusalem was destroyed in the 14th year.

- In the twenty-fifth year of our exile, at the beginning of the year, on the tenth day of the month, in the *fourteenth year after the city (Jerusalem) was struck down*, on that very day, the hand of the LORD was upon me, and he brought me to the city (Ezek. 40:1).

NOTICE: the visions are plural they are visions of the glory of the Lord God manifested in various ways and embracing more than one single event, but the destruction of Jerusalem is the central point.

A Stormy Wind from the North.

Ezekiel 1:4-5 ----- ⁴As I looked, behold, a stormy wind came out of the north, and a great cloud, with brightness around it, and fire flashing forth continually, and in the midst of the fire, as it were gleaming metal. ⁵And from the midst of it came the likeness of four living creatures. And this was their appearance: they had a human (Man in KJV) likeness.

The symbolism: the language of Ezekiel's visions can be difficult to understand, nevertheless even without fully grasping the meaning they inspire awe and wonder toward God. Perhaps LORD'S aim in using such vivid symbols was to stimulate the dormant minds of the Jews. Maybe God used mysterious symbols that represent something else so that those who are rebellious and wilfully choose not to believe would be left in blindness, but those with an honest heart toward the LORD would be awakened to a deeper search into the things of God by the very obscurity of the symbols.

The modern Jews magnify this obscurity by ordaining that no one is to read the book of Ezekiel until they have passed their thirteenth year, for fear that by the difficulties of the language they would be prejudiced against the Scriptures. But if we read these difficult parts of Scripture with humility and reverence, and search them diligently, though we may not be able to fully understand all the symbolism, nevertheless we will gather a great deal for the confirming of our faith and the encouraging of our hope in the God we worship.

Nine sections of Ezekiel's prophecy: -

1. Ezekiel's call to prophesy (Ezek. 1:1) to (Ezek. 3:15).
2. Symbolical predictions of the destruction of Jerusalem. (Ezek. 3:16) to (Ezek. 7:27).
3. One year and two months later a vision of the temple polluted by the priests; consequent scattering of fire over the city and the LORD forsaking the temple to reveal Himself to an inquiring people in exile with happier and purer times to follow (Ezek. 8:1) to (Ezek. 11:25).
4. Exposure of the particular sins prevalent in the priests, prophets and princes (Ezek. 12:1) to (Ezek. 19:14).

5. One year later the warning of judgment for national guilt repeated with greater distinctness as the time drew nearer (Ezek. 20:1) to (Ezek. 23:49).
6. Two years and five months later-the very day on which Ezekiel speaks-is announced as the day of the beginning of Nebuchadnezzar king of Babylon and his armies siege against Jerusalem and its destruction (Ezek. 24:1-27).
7. Predictions against foreign nations during the interval of his silence towards his own people; if judgment begins at the house of God, much more will it visit the ungodly world (Ezek. 25:1) to (Ezek. 32:32). Some of these were uttered much later than others, but they all began to be given after the fall of Jerusalem.
8. In the twelfth year of the captivity, when the fugitives from Jerusalem (Ezek. 33:21) had appeared in Babylon, Ezekiel foretells better times and the re-establishment of Israel and the triumph of God's Kingdom on earth over its enemies, Seir (Edom), the heathen, and Gog (Ezek. 33:1) to (Ezek. 39:29).
9. After an interval of thirteen years the closing vision of the order and beauty of the restored kingdom (Ezek. 40:1) to (Ezek. 48:35).

Ezekiel and Daniel: Ezekiel prophesied in the beginning of the captivity, Daniel in the latter end of it. Ezekiel was the only prophet (in the strict sense) among the Jews at Babylon. Daniel was rather a seer than a prophet, for the spirit of prophecy was given him to qualify him, not for a spiritual office, but for disclosing future events, whereas the services of Ezekiel as a priest, when sent into exile were transferred from the visible temple at Jerusalem to the spiritual temple in Chaldea (the faithful exiles).

Four living creatures: the four living creatures are God's will and judgment (on Jerusalem) being worked out through four nations, i.e. Babylon, Edom, Tyre and Egypt.

NOTE: these nations are not limited to Babylon, Edom, Tyre and Egypt, but embrace every nation in league with them (there are many), but for simplicity of this study Babylon, Edom, Tyre and Egypt are used as the primary characters.

The vision: Ezekiel in his vision sees a huge fiery storm with shiny metal (i.e. the shields and swords of an army) (Ezekiel 1:24). Shiny metal in this context is a picture of shields, swords and chariots (weapons of war). In chapter 27 Tyre's army is described as being so vast that when the sun reflected on their shields that they had hung on all the walls of the city it made Tyre appear perfect in beauty (Ezekiel 27:10-11).

Out of this fiery storm of gleaming metal Ezekiel sees four living creatures arising, the fact they are arising show that this is a future event, not a past event, the living creatures are Babylon, Edom Tyre and Egypt all four nations that were against Jerusalem and the people of Israel, during the time of God's Judgment on the inhabitants of Jerusalem. These four nations (Babylon, Edom Tyre and Egypt) are seen in Ezekiel's vision as four living creatures.

Babylon: the LORD used Nebuchadnezzar king of Babylon as His servant to bring God's judgment on Israel. Babylon destroyed Jerusalem, the temple and took the inhabitants of Jerusalem captive.

Edom: (Mount Seir) (also called Esau who is Jacob's brother) (Ezek. 25, 35).

Seir in this context embraces all the mountains and surrounding hill country in the land of Edom, throughout history Edom showed hostility and extreme hatred toward Israel.

Edom took revenge against the inhabitants of Jerusalem by: -

- Giving Israel over to Babylon in the time of their final punishment. (Ezekiel 35:3-6).
- Rejoicing over Israel when their enemies destroyed Jerusalem and the temple.

- Mocked and degraded the people of Israel in their time of suffering.
- Took possession of Israel's homes while they were in captivity to Babylon.

Tyre: (Ezekiel 26) after Nebuchadnezzar king of Babylon and his armies had destroyed the city of Jerusalem and taken its inhabitants captive to Babylon Tyre seeing that Jerusalem was left in ruin, treated them with contempt and plotted to go down to the city of Jerusalem and plunder its goods (Ezekiel 26:3-14) (Ezekiel 28:25-26).

Egypt: (Ezekiel 29) the Pharaoh of Egypt acted cruelly toward Israel by not giving them shelter when they went to them to escape the terror of Babylon's armies. Israel is pictured as a small child reaching out his hand to the much bigger and stronger nation of Egypt, seeking for shelter and protection from his enemies, but instead of Egypt acting like a big brother and gently taking the small child's hand and giving him the shelter he is seeking, Egypt is pictured as ripping the child's arm out of its shoulder socket and almost breaking the child's back (Ezekiel 29:6-9).

Nations in league with Egypt: Cush, Put (Libya), Lud (Lydia in Asia Minor), Arabia (Arabian Peninsula), Libya (North Africa). Nebuchadnezzar king of Babylon will destroy Egypt (Ezekiel 30).

NOTE: Gog (Magog, Meshech and Tubal) (Ezekiel 38-39).

Gog and his allied nations Arabia Egypt Ethiopia (Arica) Greece Iran Libya Russia Syria Turkey, plus nations along the Coastlands and whoever is in league with these nations at the time of this climatic battle are also great hostile powers that oppose Israel, but Gog cannot be one of the four living creatures because God was with Nebuchadnezzar when he attacked Israel (it was God who brought Nebuchadnezzar against Israel) whereas God is against Gog when he and his hordes come against Israel (Ezekiel 39:1-5).

Also Israel gets the victory over Gog, but Babylon totally defeated Israel and (Ezekiel 39:8) shows that Gog cannot refer to Babylon destroying Israel, because that has already taken place. At this time Ezekiel is in captivity to Babylon, Jerusalem and the temple of God is in ruin and the land of Israel is laying waste (Ezekiel 39:8-10), which means that the stormy wind from the north embraces the four primary nations that aided in the destruction of Jerusalem, the temple and the captivity of, is inhabitants (Babylon, Edom, Tyre and Egypt). These nations are pictured in Ezekiel's vision as four living creatures arising out of a tempest, fire and gleaming metal.

This is a vision of: -

- God bringing judgement upon Jerusalem. The entire purpose of the four creatures is to bring God's judgment on Jerusalem.
- These creatures are not real angelic beings they are symbols depicting the nations that went against Jerusalem, and symbols of their strength, power and nature.

The four living creatures (nations/armies) have human likeness (v5) meaning: -

They are prideful, greedy, powerful, cruel and destructive.

Living Creatures and the Four Faces.

Ezekiel 1:6 ----- ⁶but each (living creature) had four faces, and each of them had four wings.

Each of the four living creatures (nations/armies) had four faces and four wings, this shows that each of the four living creatures had the same characteristics. The four faces are the characteristic of the four nations and their armies.

Wings: the wings of the cherubim overshadow the Mercy Seat of the Ark of the Covenant in the Most Holy Place of the temple. Wings can be a symbol of deliverance from trouble or a place of refuge, protection, shelter, joy, healing, help,

strength, energy and the vehicle that brings people or a nation to God Himself. The Scriptures picture God as flying through the heavens on a cherub with a chariot on the wings of the wind (Psalm 18:10) (2 Sam. 22:11) (Psalm 104:3).

Wings are also symbols of something that takes wealth and riches away, carries wickedness, puffs a person up in pride, binds people or nations in their sin, brings God's judgment on an individual or nation or carries an army and its warriors into battle, while whirring wings picture a cruel, fierce and terrifying army or an enemy of Israel, and spreading wings means an army has surrounded or trapped their enemy. The nations of Babylon and Egypt and the lion, ox, man and eagle are all pictured with wings that carry them to their destination.

We have seen that wings can be seen as a vehicle that carries something good or bad to its destination, the context wings is used in determines whether the wings are carrying a good or bad cargo.

In the context of Ezekiel's vision wings are a primarily a symbol of God's will because it is His will that these armies are coming against Jerusalem to bring about His judgment on the rebellious inhabitants of the city, but they also symbolise weapons of war because it is weapons of war that carries an army to victory (Ezek. 1:24) (Ezek. 27:10-11).

For greater detail of wings see the title: -

- Wings (at the end of this chapter).

Living Creatures the Legs and Feet.

Ezekiel 1:7 ----- ⁷Their legs (feet in KJV) were straight, and the soles of their feet were like the sole of a calf's foot. And they (four creatures) sparkled like burnished bronze (Brass in KJV).

Brass: is a symbol of judgment.

Calf's foot: is a symbol of strength and endurance.

The four living creatures (nations/armies) are bringing God's judgment on Jerusalem, their legs and the feet are strong and able to endure, they will not turn back from battle or their mission.

Living Creatures and the Wings and Hands.

Ezekiel 1:8-9 ----- ⁸Under their (the four creatures) wings on their four sides they had human (Man in KJV) hands. And the four (creatures) had their faces and their wings thus: ⁹their wings touched one another. Each one of them (the four creatures) went straight forward, without turning as they went.

Four creatures: the armies of the four nations, Babylon, Edom, Tyre and Egypt.

Human hands: speaks of power, strength and destruction.

Faces: speaks of a person's or nations characteristics.

The motivation of the four armies is the same, Babylon, Edom, Tyre and Egypt's desire is to destroy Jerusalem and remove its inhabitants. The wings are a symbol of these four nations being carried by God's will to fulfil His judgment on the inhabitants of Jerusalem. Babylon, Edom, Tyre and Egypt are pictured as four creatures with wings to carrying them through time to fulfil God purpose. These four creatures are called living creatures in the vision because all have the same motivation, purpose and character, which it to destroy Jerusalem and its inhabitants.

The wings can also be seen as symbolising the weapons of the four nations. The warriors of the armies are pictured marching forward with their wings (shields and swords) touching each other. It is a vision of an enormously massive destroying and very united, strong, cruel and courageous army that will never flee in battle they have one focus (God's judgment) the destruction of Jerusalem.

Living Creatures and the Faces of the Lion, Ox and Eagle.

Ezekiel 1:10 ----- ¹⁰As for the likeness of their (the four creatures) faces, each had a human face. The four had the face of a lion on the right side, the four had the face of an ox on the left side, and the four had the face of an eagle.

Faces speak of character, who a person is, their personality, goal, purposes, motivation etc., so when the word face is used figuratively it speaks of the character of a king, nation, army or an individual. When the secular world uses the term, that person has two faces, they are not saying they have got two heads, they mean they are deceitful and have two characters, i.e., while they are with you they are full of flattery, but behind your back they are speaking or plotting wickedness. With this understanding in mind the four faces (characteristics) of all four nations are the same and likened to the: -

Face of a human: a human face in contrast to a cherub or God carries the idea of the sinful side of human nature which is hypocritical, of low degree, not honourable, destructive and cruel without mercy (especially when it is used in the context of a nation's army).

Face of a lion: (on the right side) a lion is the king of wild animals they are fierce and when they capture their prey they tear it apart (the right side carries the idea of being stronger and more skilful).

Face of an ox: (on the left side) the ox is the king of domestic animals (or work animals), they are, strong, powerful able to endure working all day (the left side carries the idea of being lessor than the right side).

Face of an eagle: the eagle is the king of birds they are swift and quick to their prey.

Summary of the lion, the ox and the eagle: the nature of the four armies is likened to a human, lion, ox and an eagle meaning they are all kings of nations. Collectively they are symbols of the character and nature of the nations of Babylon, Edom, Tyre and Egypt. It is a symbolic way of saying that the armies of these nations will be fierce, cruel, strong and swift to destroy and take their prey (i.e. Israel's houses were burned; Jerusalem and the temple of God destroyed, the people slaughtered and those who did survive were taken into captivity for seventy years to Babylon).

The Living Creatures and the Wings.

Ezekiel 1:11-12 ----- ¹¹Such were their (the four creatures) faces. And their wings were spread out above. Each creature had two wings, each of which touched the wing of another, while two (wings) covered their bodies. ¹²And each went straight forward. Wherever the spirit would go, they (the four creatures) went, without turning as they went.

Firstly the wings: can be seen as a symbol of God's Spirit because He is bringing these four living creatures (nations and armies) against Jerusalem, i.e., wherever the Spirit of God goes (symbolised by the wings) these four living creatures (nations and armies) go.

Secondly the wings: can be seen as the shields (weapons of war) that are being carried by the warriors of a massive army. From heavens perspective seeing thousands of soldiers wearing armour, marching in unison and carrying shields that reflected in the sun like gleaming metal would in a vision appear as wings carrying the army to its destination (Ezekiel 1:24) (Ezekiel 27:10-11).

Living Creatures and their Likeness.

Ezekiel 1:6-13-14 ----- ¹³As for the likeness of the living creatures, their appearance was like burning coals of fire like the appearance of torches moving to and fro among the living creatures. And the fire was bright, and out of the fire went forth lightning. ¹⁴And the living creatures darted to and fro, like the appearance of a flash of lightning.

The appearance of the living creatures was like:-

Burning coals of fire: are a symbol of cruelty, suffering and destruction.

The appearance of torches: are symbols of judgment.

Bright fire: is a symbol of judgment.

Lightning: is a symbol of enormous destructive power and force.

Flash of lightning: is a symbol of being swift to destroy.

Based on these symbolisms the four living creatures (nations/armies) are coming with judgment, suffering and destruction.

The Living Creatures and Wheels.

Ezekiel 1:15 ----- ¹⁵Now as I looked at the living creatures, I saw a wheel on the earth beside the living creatures, one for each of the four of them.

Each of the four living creatures had one wheel on the earth.

Wheels are a symbol of the following four things: -

1. **Movement:** everything with wheels travels, moves, goes somewhere so they are a symbol of taking something somewhere.
2. **War:** wheels throughout the Bible are identified with chariots carrying warriors to battle so they can be a symbol of war.
3. **Re-shaping a thing:** God is pictured as a potter re-shaping or moulding Israel so a wheel (i.e. potter's wheel) can be a symbol of moulding a people or a nation.
4. **God's Judgment:** God throne is pictured with wheels of fire on it, so wheels can be seen as bringing God's judgment.

Whirling Wheels.

Throughout the Bible the word whirling is used with the following phrases, whirling dust like chaff before the wind, the storm of the LORD! Wrath has gone forth, a whirling tempest. The word whirling is linked with the LORD'S wrath going out to those that are corrupt therefore whirling wheels are a symbol of God's judgment and His wrath going out upon the wicked.

For greater detail on wheels see the title:

- Wheels, at the end of this chapter.

In the context of (Ezekiel 1:15) wheels are a symbol of: -

- God's judgment on Jerusalem.
- The armies of the four nations.
- God's re-moulding Israel and Judah.

While in captivity God moulded Israel (the ten tribes) and Judah (the two tribes) like a master potter moulds a beautiful clay jar. Israel and Judah went into Babylon as two unfaithful nations that had turned away from the LORD to idols and other gods.

Seventy years later, Cyrus (King of Persia) who the LORD called His Shepherd (Isaiah 44:28) gave permission to Israel to return to Jerusalem. Under Ezra and Nehemiah God brought Israel and Judah back to their beloved City Jerusalem as one united nation faithful to only one God, the LORD their God, the God of Abraham Isaac and Jacob (Israel never turned to idols or pagan gods again).

The Living Creatures and the Wheels continued: -

Ezekiel 1:17 ----- ¹⁶As for the appearance of the wheels and their construction: their appearance was like the gleaming (colour in KJV) of beryl. And the four (wheels) had the same likeness, their appearance and construction being as it were a wheel within a wheel.

The wheels shone as beryl: means outwardly they looked glorious.

A wheel within a wheel: even though the armies in Ezekiel's vision come from four separate nations, they appeared so much alike in outward appearance that they looked like the same army making them in the vision appear as a wheel (an army) in a wheel (an army). In the secular world the expression: "Wheels within wheels," means powers within powers.

The Living Creatures and the Wheels continued: -

Ezekiel 1:17-21 ----- ¹⁷When they (the wheels) went, they went in any of their four directions without turning as they went. ¹⁸And their rims were tall and awesome, and the rims of all four (wheels) were full of eyes all around. ¹⁹And when the living creatures went, the wheels went beside them; and when the living creatures rose from the earth, the wheels rose. ²⁰Wherever the spirit wanted to go, they went, and the wheels rose along with them, for the spirit of the living creatures was in the wheels. ²¹When those went, these went; and when those stood, these stood; and when those rose from the earth, the wheels rose along with them, for the spirit of the living creatures was in the wheels.

The wheels went in any four directions without turning: most likely means whether they came from the north, south, east or west they were all headed in one direction, i.e. toward Jerusalem.

Their rims were tall and awesome: means that the kings of each of the four nations were full of pride and arrogance.

Full of eyes all around: means that they are aware of what was happening around them.

Wherever the spirit went, the wheels rose along with them: wheels throughout the Bible are mostly linked with chariots (i.e., weapons of war).

The same spirit that is in the four living creatures (nations) is in the wheels (their armies) wherever the living creatures (nations) went the wheels (their armies) willingly went, because they all had the same spirit, meaning they all had the same hatred and determination to destroy Jerusalem and by extension the people of Israel.

The Living Creatures and the Expanse over their Heads.

Ezekiel 1:22-25 ----- ²²Over the heads of the living creatures there was the likeness of an expanse, shining like awe-inspiring crystal, spread out above their heads. ²³And under the expanse, their wings were stretched out straight, one toward another. And each creature had two wings covering its body. ²⁴And when they went, I heard the sound of their wings. like the sound of many waters like the sound of the Almighty, a sound of tumult like the sound of an army. When they stood still, they let down their wings. ²⁵And there came a voice from above the expanse over their heads. When they stood still, they let down their wings.

Heads: refers to kings.

An expanse, shining like awe-inspiring crystal: refers to the throne of God (Ezek. 1:26).

Wings: symbolise the LORD'S will and the shields, swords and chariots, i.e. weapons of war of the armies that bring about God's judgment on Jerusalem.

Their wings were stretched out straight, one toward another: is a picture of the kings, their nations and their armies all being in unity having the same hatred and

desire to destroy Jerusalem and by extension Israel or a symbol of a massive army marching in one accord with their weapons stretched out ready for battle, symbolising that this event is soon to happen (it actually does 1 year latter).

Two wings covering its body: may mean they had two weapons protecting them, i.e., their shields and their swords etc.

The sound of their wings like the sound of the Almighty and many waters: when a massive army of thousands are seen in a vision marching in the sunlight with the bright reflection shining of the gleaming metal (v4) of their armour, swords, shields and chariots they are going to have the appearance of having wings, and the noise of this massive army marching with their chariots, armour, and weapons of war is going to sound like a great tumult (a violent or noisy commotion) like the sound of an army (see verse 24).

When they stood still, they let down their wings: may mean when they stopped marching they let down their shields and swords (weapons of war) meaning there would be a moment or time of peace.

A voice from over their heads: implies: God is in control of the kings of these nations (the living creatures). He is in control of when there will be war and when there will be peace, when it is time for judgment and when it is time for blessing (this is a vision of God using the nations of the world to achieve His purposes on earth).

SUMMARY: the throne of God was over the kings of the four nations, means God is in control. When these armies marched their armour, shields, chariots made the sound of a great tumult like the sound of the Almighty like the sound of an army (v24) meaning they are the LORD'S army on earth who are about to bring God's fierce judgment on Jerusalem because of their wilful rebellion and gross wickedness.

THE GLORY OF THE LORD.

Ezekiel 1:26-28 ----- ²⁶And above the expanse over their heads there was the likeness of a throne, in appearance like sapphire; and seated above the likeness of a throne was a likeness with a human appearance. ²⁷And upward from what had the appearance of his waist I saw as it were gleaming metal, like the appearance of fire enclosed all around. And downward from what had the appearance of his waist I saw as it were the appearance of fire, and there was brightness around him. ²⁸Like the appearance of the bow that is in the cloud on the day of rain, so was the appearance of the brightness all around. Such was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell on my face, and I heard the voice of one speaking.

Over their heads (the kings) there was the likeness of a throne: this means that God was in control of the four kings of the four nations and their armies.

Seated above a throne with the appearance of a human enclosed in fire: is a symbol of God's glory and His judgment.

The appearance of the bow that is in the cloud on the day of rain: refers to the rainbow.

This was the appearance of the glory of the LORD: Ezekiel falls on his face and the LORD begins showing him a vision and speaking to him. The following chapters are the fulfilment of this vision. At the time of this vision the remaining inhabitants of Jerusalem are in gross wickedness and rebellion to God. God uses Nebuchadnezzar king of Babylon and his armies to march against the city of Jerusalem.

They slaughter the inhabitants, burn their houses, destroy the city and pillage the temple of God and take those who survived captive to Babylon. Edom aided Babylon, Tyre plotted to pillage the city, and Egypt offered no help so God after judging His own people turns toward judging those nations who were hostile toward Israel.

How true is the Scripture: -

- The judgment of God begins at the House of the LORD (1 Peter 4:17).

The Symbolism.

Bronze: (n^echosheth) (brass in KJV), a bass metal compared with silver and gold is an impure metal and therefore it figuratively symbolises filthiness and judgment.

Eagle: (nesher) eagles are seen as performing God's will and protecting the faithful and also punishing them.

Faces: (paniym) can refer to the countenance and presence of a person, but it can also refer to anger, favour, fear or a battle.

Feet: (regel) carries the same idea as legs (below).

Hands: (yad) literally means a hand and figuratively carries the idea of power, dominion, force, strength and direction.

Adam: (man in KJV) when used negatively refers to lower nature of mankind (i.e., selfishness, pride, ego, greed and hypocrisy etc.) in contrast to the higher nature (love, kindness, compassion mercy and forgiveness etc.).

Left side: (s^emo'wl), carries the idea of covering up, i.e. dark (as enveloped) and by orientation the north.

Legs: (regel) (feet in KJV) as used in walking, figuratively it carries the idea of enduring.

Lion: ('ariy) means to pierce it carries the sense of violence and to pluck up and remove quickly.

Four living creatures.

Are God's will and judgment (on Jerusalem) being worked out through four nations which were Babylon, Edom, Tyre and Egypt.

Ox: (shuwr) is a bullock, figuratively it carries the idea of turning or travelling about as a merchant or harlot.

Right side: (yamiyn), the right side and right hand carry the idea of being the stronger and more physically skilful, by orientation it refers to the south.

Wheels: ('owphan) literally means to revolve. The following verses show that wheels are a symbol of armies and weapons of war.

Wheels of chariots.

- Clogging their *chariot wheels* so that they drove heavily. And the Egyptians said, "Let us flee from before Israel, for the LORD fights for them against the Egyptians." (Exodus 14:25).

The chariot wheels of the armies of Egypt got clogged in the mud when they attempted to attack and destroy Israel.

Wheels of chariots.

- Out of the window she peered, the mother of Sisera wailed through the lattice: 'Why is his chariot so long in coming? Why tarry the *hoofbeats (wheels in KJV) of his chariots?*' (because Jael killed him with a tent peg (24) (Judges 5:28).

Wheels of chariots carried king Sisera to war against Israel.

Sea on Four Bronze Wheels.

- Then he (Hiram) made *the sea* of cast metal. It was round, ten cubits from brim to brim, and five cubits high, and a line of thirty cubits measured its circumference. ²⁴Under its brim were gourds, for ten cubits, compassing *the sea* all around. The gourds were in two rows, cast with it when it was cast. ²⁵It stood on twelve oxen, three facing north, three facing west, three facing south, and three facing east. *The sea* was set on them, and all their rear parts were inward. ²⁶Its thickness was a handbreadth, and its brim was made like the brim of a cup, like the flower of a lily. It held two thousand baths. ²⁷He also made the ten stands of bronze. Each stand was four cubits long, four cubits wide, and three cubits high. ²⁸This was the construction of the stands: they had panels, and the panels were set in the frames, ²⁹and on the panels that were set in the frames were lions, oxen, and cherubim. On the frames, both above and below the lions and oxen, there were wreaths of beveled work. ³⁰Moreover, each stand had four *bronze wheels* and axles of bronze, and at the four corners were supports for a basin. The supports were cast with wreaths at the side of each. ³¹Its opening was within a crown that projected upward one cubit. Its opening was round, as a pedestal is made, a cubit and a half deep. At its opening there were carvings, and its panels were square, not round. ³²*the four wheels* were underneath the panels. The *axles of the wheels* were of one piece with the stands, and the height of a wheel was a cubit and a half. ³³The *wheels* were made *like a chariot wheel*; their axles, rims, spokes and hubs all cast (1 Kings 7:23-33).

The sea of cast metal had bronze wheels the wheels were used to move the sea of cast metal. On top of the twelve oxen, three facing north, three facing west, three facing south, and three facing east (all their rear parts were inward) was a round sea of cast metal (about 15ft), from one side to the other (about 7½ft) high, and (about 45ft) around its circumference on bronze axles and four wheels (about 2¼ft) made like chariot wheels with their axles, their rims, their spokes, and their hubs being all cast.

Wheels like a whirlwind.

- Their (Israel's enemies) arrows are sharp, all their bows bent, their horses' hoofs seem like flint, and their *wheels like the whirlwind* (Isaiah 5:28).

Israel's enemies are picture as coming with weapons of war against Israel on wheels like a whirlwind.

A potter's wheel.

- So I went down to the potter's house, and there he was *working at his wheel* (Jer. 18:3).

A potter's wheel is used to mould (re-shape) clay into something to be admired.

Chariot wheels rumbling.

- At the noise of the stamping of the hoofs of his (the king of the north) stallions, at the rushing of his *chariots, at the rumbling of their wheels*, the fathers look not back to their children, so feeble are their hands, ⁴because of the day that is coming to destroy all the Philistines, to cut off from Tyre and Sidon every helper that remains. For the LORD is destroying the Philistines, the remnant of the coastland of Caphtor (Jer. 47:3).

The king of the north is pictured coming with stallions stamping their hoofs and rumbling chariot wheels rushing to destroy the Philistines.

Chariot wheels will come against Israel.

- They shall come against you (Israel) from the north with *chariots and wagons (and wheels in KJV)* and a host of peoples. They shall set themselves against you on every side with buckler, shield, and helmet; and I will commit the judgment to them, and they shall judge you according to their judgments (Ezek. 23:24).

Chariot wheels are bringing a host of people with weapons of war against Israel.

Horsemen, wheels and chariots.

- His (Nebuchadnezzar king of Babylon) horses will be so many that their (armies) dust will cover you (Tyre). Your walls will shake at the noise of the *horsemen and wagons (and of the wheels in KJV)* and *chariots*, when he (Nebuchadnezzar) enters your gates (Tyres) as men enter a city that has been breached. ¹¹With the hoofs of his horses he will trample all your streets. He will kill your people with the sword, and your mighty pillars will fall to the ground (Ezek. 26:10).

Multitudes of warriors with weapons of war on horses and chariots on wheels will enter the city of Tyre to destroy it.

Wheels of burning fire on the throne of God.

- As I looked, thrones were placed, and the Ancient of days took his seat; his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames; *its wheels were burning fire* (Dan. 7:9).

Wheels on the throne of God are pictured as wheels of flaming fire i.e. judgment.

Wheels of chariots and multitudes slaughtered.

- Woe to the bloody city (Nineveh), all full of lies and plunder—no end to the prey! ²The crack of the whip, and *rumble of the wheel*, galloping horse and *bounding chariot!* ³Horsemen charging, flashing sword and glittering spear, hosts of slain, heaps of corpses, dead bodies without end—they stumble over the bodies! (Nahum 3:1-3).

An army is seen with weapons of war riding on rumbling wheels of chariots and slaughtering the inhabitants of Nineveh.

Wheels are pictured: -

- On chariots carrying warriors with weapons of war to destroy Israel. (Exod. 14:25) (Jdgs. 5:28) (Jer. 47:3) (Ezek. 23:24) (Ezek. 26:10) (Nah. 3:1-3).
- Being made of bronze to carry the sea (1 Kings 7:23-33).
- Like a whirlwind and a tempest (Isaiah 5:28).
- As a potter's wheel used to re-shape clay (Jer. 18:3).
- On the throne of God as wheels of flaming fire (i.e. judgment) (Dan. 7:9).

Summary: wheels are a symbol of: -

- Movement: everything with wheels travels, moves, goes somewhere so they are a symbol of taking something somewhere.
- War: wheels are identified with chariots carrying warriors to battle.
- Re-shaping a thing: such as people or a nation (i.e. potter's wheel).
- God's Judgment: wheels of fire on His throne.

WHIRLING WHEELS.

Israel's enemies will be made whirling dust.

- Asaph says, O my God, make them (Israel's enemies) like *whirling dust*, like chaff before the wind (Psalm 83:13).

Asaph prays God would make Israel's enemies like whirling dust.

The nations are like whirling dust.

- The nations roar like the roaring of many waters, but he (the LORD) will rebuke them (the nations), and they will flee far away, chased like chaff on the mountains before the wind and *whirling dust* before the storm (Isaiah 17:13).

The LORD will make the nations like whirling dust.

Wrath of the LORD is a whirling tempest.

- Behold, the storm (whirlwind in KJV) of the LORD! Wrath has gone forth, *a whirling tempest*; it will burst upon the head of the wicked (Jer. 23:19).

God's wrath on the wicked is pictured as a whirling tempest.

The fury of the LORD is a whirling tempest.

- Behold the storm of the LORD! Wrath has gone forth (with fury in KJV), *a whirling tempest*; it will burst upon the head of the wicked (with pain in KJV) (Jer. 30:23).

God's fury on the wicked is pictured as a whirling tempest.

Whirling wheels under the Cherubim.

- He said to the man clothed in linen, "Go in among *the whirling wheels* underneath the cherubim. Fill your hands with burning coals from between the cherubim, and scatter them over the city." And he went in before my eyes (Ezek. 10:2).

Whirling wheels (God's wrath) and burning coals (God's judgment) are under the cherubim.

Whirling wheels between the Cherubim.

- When he commanded the man clothed in linen, "Take fire from between *the whirling wheels*, from between the cherubim," he went in and stood *beside a wheel* (Ezek. 10:6).

Whirling wheels and fire is between the cherubim.

Wheels called whirling wheels.

- As for the wheels, they were called in my hearing "the whirling wheels" (Ezek. 10:13).

Some wheels are called whirling wheels

SUMMARY of whirling wheels: throughout the Bible the word whirling is used with terms like, whirling dust like chaff before the wind, the storm of the LORD! Wrath has gone forth, a whirling tempest and are all linked with the LORD'S wrath going out to those that are corrupt, therefore whirling wheels are a symbol of God's judgment and His wrath going out upon the wicked.

(Psalm 83:13) (Isaiah 17:13) (Jer. 23:19) (Jer. 30:23) (Ezek. 10:2) (Ezek. 10:6) (Ezek. 10:13)

Wheels within wheels: the expression, "Wheels within wheels," in the secular world means powers within powers it can carry this same meaning in Scripture.

Whirlwind: (ruwach) literally refers to a violent wind figuratively it can carry the idea of a violent breath and exhalation of anger.

Wings: wings are a symbol of flight. Wings can be applied to whatever or whoever is used to bring about the purposes of God, they can embrace a person, a nation, an army and to their final outcome. Wings when used in a vision can be seen as wings carrying God's presence, His will or His Spirit or when applied to humanity wings can be applied to whatever is used to achieve a persons or a nation's goal.

In the context of Ezekiel's vision wings are applied to shields and chariots i.e. weapons of war because it is the weapons of an army that carries them to victory, but when wings are used in relationship to God they are seen as carrying His Spirit

and even at times carry His Chariot through the heavens, God's Chariot (2 Sam. 22:11) (Psalm 18:10) (Psalm 104:3). It is the context of the verse that determines what meaning of the word wings carries.

On eagles' wings.

- You yourselves have seen what I did to the Egyptians, and how *I bore you on eagles' wings* and brought you to myself (Exod. 19:4).

The LORD is pictured as bringing Israel out of the bondage of Egypt and to Himself on eagle's wings.

Wings over the Mercy Seat.

- The *cherubim shall spread out their wings above, overshadowing the mercy seat* with their wings, their faces one to another; toward the mercy seat shall the faces of the cherubim be (Exod. 25:20).

The wings of the cherubim overshadow the Mercy Seat of the Ark of the Covenant which was in the Most Holy Place of the temple.

Sacrifices torn open by their wings.

- He shall *tear it open by its wings*, but shall not sever it completely. And the priest shall burn it on the altar, on the wood that is on the fire. It is a burnt offering, a food offering with a pleasing aroma to the LORD (Lev. 1:17).

Birds of sacrifice were to be torn open by their wings.

Wings of shelter and protection.

- Like an eagle that stirs up its nest, that flutters over its young, *spreading out its wings, catching them*, bearing them on its pinions (Deut. 32:11).

The wings of an eagle are pictured as sheltering and protecting their young.

The LORD'S wings are a place of refuge.

- The LORD repay you for what you have done, and a full reward be given you by the LORD, the God of Israel, *under whose wings you have come to take refuge!*" (Ruth 2:12).

God's is pictured as having; faithful wings of refuge, shelter, protection until trouble passes many times throughout Scripture (Psalm 17:8) (Psalm 36:7) (Psalm 57:1) (Psalm 61:4).

Joy in the LORD'S wings.

- You have been my help, and in the *shadow of your wings* I will sing for joy. (Psalm 63:7).

In the shadow of God's wings there is help and joy.

Covering and faithfulness in the LORD'S wings.

- He will cover you with his pinions, and *under his wings* you will find refuge; his faithfulness is a shield and buckler (Psalm 91:4).

God's wings are a place of covering and faithfulness.

Wings of the LORD.

- He (the LORD) rode on a cherub and flew; he was seen on the *wings of the wind*. (2 Sam. 22:11).

God is pictured as riding on a Cherub.

The LORD flew on a Cherub on the wings of the wind.

- In my (David) distress I called upon the LORD; to my God I called. From his temple he heard my voice, and my cry came to his ears. ⁸"Then the earth reeled and rocked; the foundations of the heavens trembled and quaked, because he was angry. ⁹Smoke went up from his nostrils, and devouring fire from his mouth; *glowing coals* flamed forth from him. ¹⁰He bowed the heavens and came down; thick darkness was under his feet. ¹¹*He rode on a cherub and flew; he was seen on the wings of the wind.* ¹²He made darkness around him his canopy, thick clouds, a gathering of water. ¹³Out of the brightness before him *coals of fire flamed forth.* ¹⁴The LORD thundered from heaven, and the Most High uttered his voice. ¹⁵And he sent out arrows and scattered them; lightning, and routed them (2 Sam. 22:7-14).

God when flying on a Cherub on the wings of the wind in anger is pictured with: -

- Smoke coming out of his nostrils.
- Devouring fire coming from his mouth.
- Glowing coals of flaming fire going out from Him.
- Causing the foundations of the earth to reel and the heavens to tremble.
- Thick darkness under his feet, but brightness going before Him.
- His voice sounding like thunder and arrows of lightening going out.

Wings of pride.

- The *wings of the ostrich wave proudly*, but are they the pinions and plumage of love? (Job 39:13).

The wings of the ostrich wave proudly, but it is all vanity.

The LORD flew on a Cherub.

- He (the LORD) rode on a cherub and flew; he came *swiftly on the wings* of the wind (Psalm 18:10).

The LORD is pictured as flying on a cherub on the wings of the wind.

Wings like a dove.

- I (David) say, "Oh, that I had *wings like a dove! I would fly away* and be at rest (Psalm 55:6).

Wings are a symbol of something that could take us away from enemies, pressure and trouble.

The LORD rides on the wings of the wind.

- He (the LORD) lays the beams of his chambers on the waters; he makes the clouds his chariot; *he rides on the wings of the wind* (Psalm 104:3).

When the LORD rides on His chariot it rides on the wings of the wind.

The wings of the morning.

- If I take *the wings of the morning* and dwell in the uttermost parts of the sea. (Psalm 139:9).

Wings are a symbol of carrying David to the uttermost parts of the earth.

Wings flying toward heaven.

- When your eyes light on it, it is gone, for *suddenly it (riches and wealth) sprouts wings*, flying like an eagle toward heaven (Proverbs 23:5).

Wings are used as a symbol that takes wealth away.

- Even in your thought, do not curse the king, nor in your bedroom curse the rich, for a *bird of the air will carry your voice*, or some winged creature tell the matter (Ecclesiastes 10:20).

Wings are pictured as people who tell (carry) your secrets to others.

Wings of Assyria.

- It (Assyria) will sweep on into Judah, it will overflow and pass on, reaching even to the neck, and its *outspread wings will fill the breadth of your land*, O Immanuel (Isa. 8:8).

Assyria is pictured as having wings that will carry its armies over the land of Israel.

Whirring wings.

- Ah, land of *whirring wings* that is beyond the rivers of Cush (Isaiah 18:1).

Whirring wings refers to the enemy of Israel.

Wings like eagles.

- They who wait for the LORD shall renew their strength; they shall mount up with *wings like eagles*; they shall run and not be weary; they shall walk and not faint (Isaiah 40:31).

Wings are a symbol of re-stored energy and strength.

Wings of Moab.

- Give *wings to Moab*, for she would *fly away*; her cities shall become a desolation, with no inhabitant in them (Jer. 48:9).

Wings in this context are a symbol of flight and escape from trouble.

The LORD spreads His wings against Moab.

- For thus says the LORD: "Behold, one shall *fly swiftly like an eagle and spread his wings* against Moab (Jer. 48:40).

Wings are a symbol of God's judgment on Moab.

Fly swiftly like and eagle.

- Behold, one shall *mount up and fly* swiftly like an eagle and *spread his wings against Bozrah*, and the heart of the warriors of Edom shall be in that day like the heart of a woman in her birth pains" (Jer. 49:22).

A nation or individual is pictured as flying like an eagle and spreading his wings (power/armies) against Bozrah.

A great eagle with great wings.

- Thus says the Lord GOD: *A great eagle with great wings* and long pinions, rich in plumage of many colors, came to Lebanon and took the top of the cedar (Ezek. 17:3).

Nebuchadnezzar king of Babylon is pictured as a great eagle with great wings.

- There was *another great eagle with great wings* and much plumage, and behold, this vine bent its roots toward him and shot forth its branches toward him from the bed where it was planted, that he might water it (Ezek. 17:7).

Pharaoh of Egypt is pictured as a great eagle with great wings.

A lion with eagles' wings.

- The first was *like a lion and had eagles' wings* (this is Babylon). Then as I looked *its wings were plucked off*, and it was lifted up from the ground and made to stand on two feet like a man, and the mind of a man was given to it (Dan. 7:4).

Babylon is pictured as a lion with eagle wings.

A leopard, with wings.

- After this I looked, and behold, another, *like a leopard, with four wings* of a bird on its back. And the beast had four heads, and dominion was given to it (Dan. 7:6).

Greece is pictured as a great leopard with four wings.

A wind has wrapped them in its wings.

- *A wind has wrapped them in its wings*, and they shall be ashamed because of their sacrifices (Hosea 4:19).

The wings of the wind has wrapped Israel in their iniquities' meaning Israel is bound in their sin.

The wind was in their wings.

- Then I lifted my eyes and saw, and behold, two women coming forward! *The wind was in their wings*. They had *wings like the wings of a stork*, and they lifted up the basket between earth and heaven (Zech. 5:9).

Two women are picture as having the wind in their wings and lifting up off the earth with a basket of wickedness.

Healing in its wings.

- But for you who fear my name, *the sun of righteousness shall rise with healing in its wings*. You shall go out leaping like calves from the stall (Malachi 4:2).

Christ is pictured with healing in his wings.

As a hen gathers her brood under her wings.

- Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together *as a hen gathers her brood under her wings*, and you would not! (Luke 13:34) (Matt. 23:37).

Hen's wings are wings of shelter and protection.

Four holy living creatures with six wings full of eyes.

- The four living creatures, each of them with *six wings*, are full of eyes all around and within, and day and night they never cease to say, "Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!" (Rev. 4:8-11).

The four living creatures with wings.

1st living creature like a lion ----- King of wild animals.

2nd living creature like an ox ----- King of work animals.

3rd living creature with the face of a man ---- King of humanity.

4th living creature like an eagle ----- King of birds.

The symbolism: all creation is now praising God.

Wings that sound like many chariots.

- They had breastplates like breastplates of iron, and *the noise of their wings was like the noise of many chariots with horses rushing into battle* (Rev. 9:9).

Wings are pictured as carrying a great army into battle.

Wings of a woman.

- The woman was given the *two wings of the great eagle* so that she *might fly from the serpent* into the wilderness, to the place where she is to be nourished for a time, and times, and half a time (Rev. 12:14).

Wings are pictured as carrying a woman from trouble to a place of protection.

An overview of the wings on the Ark of the Covenant: the wings of the cherubim overshadow the Mercy Seat of the Ark of the Covenant in the Most Holy Place of the temple. When wings are linked with God they are a symbol of: -

- Refuge and covering.
- Deliverance from trouble and bondage.
- Shelter and protection.
- The vehicle that brings people or a nation to God Himself.
- Faithfulness, healing and help and joy.
- Re-stored energy and strength.
- The vehicle that carries a person or nation away from trouble to a place of protection and safety.

God riding on a Cherub.

- The LORD is pictured as flying through the heavens on a cherub with a chariot on the wings of the wind (Psalm 18:10) (2 Samuel 22:11) (Psalm 104:3). When God is pictured flying on a cherub on the wings of the wind in anger, He is seen with smoke coming out of his nostrils, devouring fire coming from his mouth and glowing coals of flaming fire going out from Him. Thick darkness is under his feet, but brightness goes before Him, His voice sounds like thunder and arrows of lightening are seen causing the foundations of the earth to reel and the heavens to tremble at His appearance.

When wings are used negatively they are symbols of something that: -

- Takes wealth and riches away.
- Carries sin and wickedness.
- Carries armies.
- Puffs a person up in pride and vanity.
- Binds people or nations in their sin and wickedness.
- Brings God's judgment on an individual or nation.

Wings in relationship to armies are symbols of: -

- Something that carries the army and its warriors into battle.

Whirring wings refers to: -

- A great, fierce and cruel army or an enemy of Israel.

Spreading wings refers to:-

- A nation or their armies surrounding their enemy.

Wings when referring to nations apply to: -

- Nebuchadnezzar king of Babylon is pictured as a great eagle with great wings.
- Pharaoh of Egypt is pictured as a great eagle with great wings.
- Babylon is pictured as a lion with eagle wings.
- Greece is pictured as a great leopard with four wings.

Each of the following creatures is pictured with wings: -

- **Lion** ----- The king of wild animals.
- **Ox** ----- The king of work animals.
- **Man** ----- The king of humanity.
- **Eagle** ----- The king of birds.

Summary: of wings: the wings of the cherubim overshadow the Mercy Seat of the Ark of the Covenant in the Most Holy Place of the temple. Wings can be a symbol of deliverance from trouble or a place of refuge, protection, shelter, joy, healing, help, strength, energy and the vehicle that brings people or a nation to God Himself. God is pictured as flying through the heavens on a cherub with a chariot on the wings of the wind (Psalm 18:10) (2 Samuel 22:11) (Psalm 104:3).

Wings are also symbols of something that takes wealth and riches away, carries wickedness, puffs a person up in pride, binds people or nations in their sin, brings God's judgment on an individual or nation or carries an army and its warriors into battle, while whirring wings picture a cruel, fierce and terrifying army or an enemy of Israel, and spreading wings means an army has surrounded or trapped their enemy.

Babylon, Egypt, Greece and the lion, ox, man and eagle are all pictured with wings that carry them to their destination. Wings can be viewed as vehicle (natural or spiritual) that carries something good or bad to its destination, the context wings are used in determines whether the wings are carrying a good or bad cargo.

End.