

THE REVELATION OF CHRIST IN EZEKIEL

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January 2, 2008

Our purpose in the study of the book of Ezekiel is to see the gospel of Jesus Christ. God is ever the same. In whatever circumstances His people may find themselves, God is always searching for them in order to bring the word of salvation in order to turn them in repentance toward Himself. “The goodness of God leadeth thee to repentance?” Romans 2:4.

When God calls a man, a woman, a child, to deliver His message, he commissions them. There is no better way to impress upon His messenger the task at hand than to see a vision of God. To see the loftiness of God and His nearness to humans inspires the ordained workman. There is nothing more calculated to change a person’s life than an understanding of the true character of God. “And this is life eternal, that they might *know* thee the only true God, and Jesus Christ, whom thou hast sent.” John 17:23.

One of the messengers, E. J. Waggoner, who the Lord sent in His mercy to His people back in 1888 to the Seventh-day Adventist Church with “a most precious message,”¹ relates how, while listening to a sermon preached at campmeeting by Ellen White herself, God revealed Himself to him. “Suddenly a light shone about me, and the tent seemed illumined, as though the sun were shining; I saw Christ crucified for me, and to me was revealed for the first time in my life the fact that God loved me, and that Christ gave Himself for me personally.”² No one can should be ordained to the gospel ministry without an understanding of Christ and Him crucified for you.

Everyone who is baptized into Christ Jesus is commissioned by Him to witness the message of salvation to needy souls around them. You are anointed with the Holy Ghost at baptism in order to share God’s word with others.

1:1 “Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.

Since Ezekiel does not provide further information as to what reference the thirtieth year pertains to, it probably means he was

¹ Ellen G. White, *Testimonies to Ministers*, p. 91.

² E. J. Waggoner, *The Everlasting Covenant*, p. v.

thirty years old when he received his inaugural vision of God. These were desperate times for the people of God in that they were exiled from home in the land of Babylon. The faithful remnant within Judah as well as the apostates suffered the same fate. The majority had forsaken the covenant of the Lord by unbelief. So long had they incorporated the ideas of foreign religions into their midst that their wicked lives corresponded to such philosophies. The people perished for lack of knowledge regarding the true God. And so the Lord was set to reveal Himself in this far off land through Ezekiel to the captives, thus showing that He was not just some local god manifested only in Palestine, but the true universal God, giving His salvation anywhere in the world they may be.

1:2 In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity.

You have the whole sorry story of Jehoiachin's removal from Jerusalem in 2 Kings 24:10-16. He had reigned only three months and ten days when Nebuchadnezzar besieged Jerusalem and took him away. He was only eighteen years old in 597 B.C. This must have been a devastating event for Judah. The fifth year of Jehoiachin's exile would bring us to 593/592 B.C. for the year of the beginning of Ezekiel's visions.³

The Lord had promised Jehoiachin's father, King David, that he would never lack for a descendant to sit on his throne. But now all that seemed but a faint memory for those who remembered God's promise to David. Furthermore, "all the treasures of the house of the Lord, and the treasures of the king's house" (2 Kings 24:15, 16, 13) were taken away.

1:3 The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

When Ezekiel turned twenty-five years of age he would have been eligible to begin some priestly activity. When he turned thirty, he would have been painfully aware of the fact that, were he still in Jerusalem, he would now have become eligible to begin his full priestly service in the temple, after a five-year preliminary period.

³ Nichol, Francis D.: *The Seventh-day Adventist Bible Commentary, Volume 4*. Review and Herald Publishing Association, 1978; 2002, S. 575

(See Num. 8:24; 4:29, 30.) The Kebar Canal in Chaldea was probably a large feeder canal, which was as big as many rivers.

The word of the Lord indicates a divine revelation to the prophet. “The hand of the Lord” signifies God’s almighty power. God redeemed his people “with a mighty hand and an outstretched arm” (Deut. 4:34; 5:15). God’s hand represents a human characteristic to the Divine. Thus “the hand of Yahweh” embodies divine urgency, pressure, or compulsion upon the prophet to do something.

1:4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire.

And he looked out of the north (ch. 1:4). In the Scriptures, especially in the symbolic section, the north stands for that concept that points to an advancing enemy. The enemies of God’s people in Palestine came from the north—the Babylonians, the Assyrians, the Chaldeans, the Persians, the Greeks, the Romans. All came down over the land bridges into Palestine from the north.

Satan has ever sought to pervert the understanding regarding the government and throne of God. That God’s throne is oriented to the north is indicated by the prophet Isaiah who says of Lucifer:

14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14:14 I will ascend above the heights of the clouds; I will be like the most High.

The Psalmist writes: “Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.” Psalm 48:2.

The “whirlwind came out of the north, a great cloud, and a fire infolding itself” was far more than operation desert storm. This was a storm with lightning, and other awe-inspiring phenomenon revealing God in His sanctuary.

This storm theophany reveals God’s movable throne. This is the only passage in the entire Hebrew Bible which mentions the opening of the heavens. This implies that the phenomena of the chariot and the cherubim supporting a platform with the throne of the “one like the son of man” should be understood in relation to heavenly realities. The movable throne approaching from the “north” comes from heaven and brings down the realities of the heavenly temple of

Yahweh to the fray of human history. The implication is that the throne of YHWH leaves its location in heaven and comes to interact with the dynamics of human history.

The whole scene leaves one with the sense of God's throne and inner sanctum coming to earth for the purpose of judgment and salvation. God's judgment is always for the purpose of bringing about repentance and deliverance for those who open up their hearts to Him.

1:5 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

And out of the midst of this incandescent mass appeared the likeness of four living beings. These four living creatures are very important and we will spend quite a considerable time thinking about them.

In chapter ten these living beings are called the cherubim (ch. 10:15). "And the cherubim were lifted up. This is the living creature that I saw by the river of Chebar." So these living beings are called the cherubim. We encounter them again in Rev. 4 and 5. There they are called beasts, but the Greek term indicates they are living beings, *zoe*, from which we get zoology. They are creatures invested with life.

"This was their appearance," Ezekiel continues, "they had the likeness of a man" (1:5). So the general view of a cherub is anthropomorphic. They have a man-like appearance.

1:6 And every one had four faces, and every one had four wings.

And these faces he describes in vs. 10 as "the face of a man, and the face of a lion. . . an ox. . . and an eagle."

In comparing this description with the description he gives later on in chap. 10:14 we see that the face of an ox is substituted for the face of a cherub. So man, ox, lion, eagle, is equivalent to man, cherub, lion, eagle. The ox and the cherub, therefore, became interchangeable. And as one thinks of the golden ox that Israel made at the foot of Sinai while Moses was up in the mountain, we gain an intelligent rationale as to why they would make an ox. An ox was the simplest symbol of a cherub, the guardian to the gate of the temple, that could be manufactured. And so when we look at the bull that is worshiped in India,—the sacred cow;—or in Egypt,—the sacred bull,—we realize that this is one mutation of the concept of cherub.

We first encounter cherubs in heaven. In the 28th chapter of Ezekiel, which we shall study God willing in detail, Satan is called the covering

cherub. We have no idea what he looks like except that he was beautiful and wise. In the Scriptures, in the salvation story, the initial revelation of the cherubim is found in the last part of Genesis 3. Here we are informed that God placed cherubim at the east of Eden. We are not told what they looked like nor are we given any detail concerning the number. We don't hear of cherubim anymore until the 25th chapter of Exodus when Moses is informed by God that Bezaleel must fashion two cherubim and stand them at each end of the mercy seat which was to stand on the ark which was a cover of that chest containing the law, two tables of stone, manna in a golden pot, and the resurrected Aaronic rod. Still we have no description.

When David was given a vision of the sort of temple God wanted him to make, he was shown two further cherubim. These had to be made of olive wood overlaid with gold. They were gigantic. They stood on the floor of the most holy place of Solomon's temple. And under their wings the entire ark, with the mercy seat and the two cherubim, rested. So in Solomon's temple, we find there were four cherubim.

Apart from the fact that they had wings and that they could stand, we are given no description of the cherubim until we come to Ezekiel one. And here inspiration goes out of its way to give us a most detailed description.

1:7 And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the color of burnished brass.

These man-like living creatures that stood had straight feet (1:7). The word means legs as well. They had straight legs like a man. They could stand, but the sole of their feet was like the sole of a bull's foot. So they have bull's feet, straight legs like a man, a body like a man, and four faces. Beside that (vs. 6) they had four wings to which in vs. 11 are added two special other wings. They are therefore, possessed of six wings.

In Isaiah 6 the young prophet was given a vision of the throne of God and he saw seraphim—six-winged creatures. The only point that he adds to the fact that they were seraphim is that they had six wings.

Ellen White in describing Lucifer calls him, on at least two occasions, the covering cherub, that shining seraph. So Lucifer was both cherub and seraph.⁴

Cherub and seraph are Hebrew terms. They have been left untranslated by the editorial supervision of the Holy Spirit through the centuries to call our attention to the etymology of these terms. Seraph comes from the verb *seraph* which means to burn, or glow, or be incandescent, or shine. Seraphim are shining ones. They are bearers of light. They are light bearers. In Latin they might be called *luci-fer*—looks and ferol.

The word cherub comes from two words. The initial “k” *kaph*, the preposition meaning “like.” *Rub* meaning father, revered father. Cherub, therefore means, one who is like the father, like the revered father.

Of all created beings, Lucifer, the light bearer, the shining one, the seraph; was most like the Father. He could be called *the karub*, the cherub, as he is in Ezekiel 28.

The character of the cherubim is God-likeness. The function of the cherubim, as seraphim, are bearers of light.

Now Ezekiel sees in the cloudy, tortured north, four living cherubim. He emphasizes the fact that they are living. Six-winged, four-footed, four-legged, calf-footed.

1:8 And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.

Besides that they have the hands of a man (Eze. 1:8). Now get a picture of the cherubim. They are shining, god-like symbols of living beings, with four faces—man, ox, lion, eagle—with six wings, with a human body, with straight legs, bull’s feet, man’s hands.

1:9 Their wings were joined one to another; they turned not when they went; they went every one straight forward.

And their wings touch each other. One pair of wings covers their feet in humility. Another one covers their face in adoration. And with the third pair of wings they fly. If you can picture the cherubim standing with faces looking reverently at the mercy seat, with two wings stretched out over their faces, over their heads, the right wing

⁴ “Satan seems paralyzed as he beholds the glory and majesty of Christ. He who was once a covering cherub remembers whence he has fallen. A shining seraph, ‘son of the morning;’ how changed, how degraded!” Ellen G. White, *The Great Controversy* (1888 edition), p. 88.

touching the left wing of the cherub in front of him, and the left wing touching the right wing of the cherub in front of him. Then the two wings that go past their feet down touching the tips of the two lower wings of the cherub in front of them. And then a pair of horizontal wings one going to the right and left touching the tips of the left and right wings of the facing cherub. You have three circles of wings—two pairs of wings forming a horizontal circle and the other wings forming two vertical circles like wheels within interlocking wheels at right angles to each other.

1:10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

1:11 Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

Verse 11, every one was joined the one to the other. There is a cooperative touching, affectionate effect pictured here.

1:12 And they went every one straight forward: whither the Spirit was to go, they went; and they turned not when they went.

So these cherubim are Spirit-directed. Wherever the Spirit decides, they go. “This is said of the living creatures that compose God’s throne, and is therefore a description of the perfection of God’s Government. He rules not by arbitrary command, but by His own Spirit of life. The description of God’s throne is at the same time a statement of the way in which all God’s people will obey Him, when they allow His will to be done on earth as it is in heaven. With the Spirit of life in them, they will be actuated by the mind of God Himself. As He thinks, they will act; whithersoever the Spirit moves, thither will they go. What a blessing to be subject to a King who can actually instill His own perfect life into His followers!”⁵

1:13 As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

Now among them, vs. 13, are coals of fire. Now we encounter these same coals of fire in the sixth chapter of Isaiah. The young prophet complained to the Lord that he was a man of unclean lips, and the

⁵ E. J. Waggoner, “How God Rules,” *The Present Truth* 12, 47 (November 19, 1896), p. 743.

Lord says, in effect, I can cleanse those. And so He commands one of the seraphim. And they bring a live coal from the altar. They touch Isaiah's lips and he is purged from his sins.

Among them is the appearance, vs. 13, of these coals of fire that are also like lamps. Fire burns. Lamps illumine. The Scriptures talk of John the Baptist, in the words of Jesus Christ, as a burning and a shining light. The burning purifies the dross. The shining illuminates the way. So not only do they cleanse, but they also cast light on the journey through life.

And this lamp of fire "went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning" (vs. 13). The Spirit of prophecy informs us that this speed, like lightning, of the light passing among the cherubim, indicates the speed with which the work of the three angels is going to be completed in this earth.⁶

1:14 And the living creatures ran and returned as the appearance of a flash of lightning.

So far the description of the cherubim—man like, six-winged, four-faced, man-handed, straight-legged, four-footed, symbols of a function. I want to underline the fact that these cherubim are symbols.

Every part of the sanctuary was symbolic. We look at the lamb and we are so used to it we immediately think of the tender, merciful, innocent, suffering, unresisting Jesus Christ. We look at the seven-branched candlestick. We think of Christ the light of the world. We look at the showbread and the goblets of wine and we think of our partaking of His message,—His words which are bread and life. The fragrance of the incense turns our minds to the merits and intercession that He carries out on behalf of sinners.

So when you look at the cherub you see the symbol of a function,—a symbol of a function,—first fulfilled by Lucifer; and later fulfilled by Gabriel; and finally fulfilled by the redeemed of the Lord.

Now this may come as a surprise to you but may I call you attention to Revelation 5. Here we have a description following chapter 4 which describes the cherubim of the judgment scene. In Rev. 5:8 we meet the four living beings,—the four beasts,—who, in verse 9, sing a new song. And part of this new song, ascribing honor to Jesus Christ, is

⁶ "The bright light going among the living creatures with the swiftness of lightning represents the speed with which this work will finally go forward to completion" (5T 754).

that “thou art slain, and hast redeemed us to God by thy blood, out of every kindred, tongue, and people.” So the four living beings, the four cherubim, sing the song that they have been redeemed from among men. So they are symbols of a function that first was fulfilled by Satan; then was fulfilled by Gabriel; and ultimately will be fulfilled by human beings redeemed from among men.

What mean their four faces? The early Christian teachers following the apostles understood that these four faces could be likened to the revelation of Christ found in the four Gospels. Matthew, written for the Jewish people; sought to establish the royal dignity of Jesus Christ the Master, born of the tribe of Judah. He is the lion of the tribe of Judah.

Mark depicts Jesus Christ, as the patient toiler. The book of Mark opens with a tremendous day in which Christ work from morning, noon, and night, trying to serve and seek and help needy humanity. The whole gospel of Mark depicts Christ the toiler. The ox was the most useful, faithful beast of burden in Palestine.

The Gospel of Luke, the physician, depicts Jesus Christ as a man. It looks to the humanity of Christ through the virgin Mary. It shows Him tired, thirsty, hungry, sleepy, as a human being would be. Luke depicts Him as a man.

John mounts with wings of eagles and soars into celestial spaces. He depicts Christ as the eagle. So the four characteristics of Christ: royal dignity; patient, toiling, suffering, sacrificial labor; human communication and sympathy; and soaring vision that goes up into stellar spaces. These four characteristics Jesus Christ depicts in humanity.

Now these characteristics had been depicted on the standards of the four leaders of the tribes of Israel. To the east of the enclosure of the tabernacle in the wilderness was located the tent of Judah, with a lion emblazoned on its standard. To the south was Reuben with a man. To the west was Ephraim with an ox. And to the north was Dan with an eagle with a serpent in its talons. So we have man, ox, lion, eagle as representative of all humanity among the twelve tribes.

If one may look at this fourfold symbology as a whole, the characteristic of God the Father, the likeness of the Father, as light unapproachable, goes through Jesus Christ as through a lens, as through a prism. And the four major rays of this light are broken up and burn and glow on the faces of Judah, Reuben, Ephraim, and Dan—lion, man, ox, eagle. The children of Israel are supposed to

depict the likeness of Jesus Christ. We see them, therefore, with these standards, representing formalized appearances of that likeness.

On the mercy seat the cherubim were standing, looking forward to the fulfillment of the promise with which Revelation 3 ends “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne” (vs. 21).

Satan claimed to be like God. Satan prostituted his gifts. He revolted against God. He seduced a third of the angelic hosts. He destroyed this earth. He declared that God’s idealism is impossible of attainment. Then it was the life in the light of the character of God through the promises of Jesus Christ, filling the hearts of men and women, purposed to change them into that likeness and taking them back into the throne of God; to demonstrate to the universe that Satan was a liar; that God is true and God’s purposes can be carried out.

Now in Ezekiel’s time the people were in a desperate state. What were they going to do? They were being broken up. They were apostates. The prophet’s heart was breaking. God said, in the whirlwind, that in spite of the terror from the north, His purposes through the cherubim would be carried out. And so they move in wonderful procession, as fast as lightning, guided by the Spirit through the turbulence of these terrible days.

1:15 Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

Now within the cherubim in Ezekiel 1:15, there are wheels. Now what are these wheels? We encounter them in several places of the Bible. Take, for example, the third chapter of James. And as you look at this verse you will be amazed from the margin that the wheels of nature are set on fire by a word that is not spoken as God would have it spoken. A word fitly spoken (Prov. 25:11) contrasts with a word that is not fitly spoken in James 3:6. [*O’-fen*, to “revolve”; a “turn” + fitly.] “Spoken on his wheels” is used in Proverbs as well as in James 3:6. [“Setteth on fire the *course* of nature.” *Trokh-os’* a wheel (as a runner), that is, a circuit of physical effects.] Daniel 7:9 declares that God has wheels that are full of light and full of fire. [“His wheels {*gal-gal* meaning, a wheel} as burning fire.”]

Now these wheels, according to the book *Education*, represent the play and interplay of the machinery of life.⁷ Connected with the living beings, the cherubim, there are wheels. These wheels represent the complicated performance of relationships and human events. A word spoken fitly on His wheels, produces wonderful fruit. A word that is not so spoken sets on fire nature. And God who sits on His throne (Dan. 7) has flowing from Him wheels of light and wheels of fire. He is in control of the play and interplay of human events.

In the Bible colors have a very important function. We talk about fine linen, clean and white. We talk about scarlet sins becoming as white as snow. We talk about the color of blood, purple robes. Ellen White was given a vision, a dream, when she was a little girl, of a cord that was green in color. She had to keep it coiled close to her heart. Stretch it out every time she wanted to open faith.

So these wheels, the play and interplay of human events, connected with these living beings, as they give out the likeness of Jesus Christ through the ages, was to bring hope.

1:16 The appearance of the wheels and their work was like unto the color of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

The point is the universal mobility of the vehicle. The wheels can move in any of the four directions without being turned. Since the Lord's throne is above, his throne can move freely in any direction. We might think of a chair with a spherical castor on each leg, allowing the chair to roll in any direction—wherever the occupant desired—without turning the orientation of the chair.

1:17 When they went, they went upon their four sides: and they turned not when they went.

That suggests that the One who is enthroned can see in all directions at once; he is omniscient. He has no need to turn his throne in a particular direction first to see whether he desires to go there.

1:18 As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four.

⁷ "As the wheellike complications were under the guidance of the hand beneath the wings of the cherubim, so the complicated play of human events is under divine control. Amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of the earth." Ed 178.1.

The wheels are full of eyes. They are alive, perceptive, and under the guidance of God's Spirit.

1:19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

1:20 Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

What does this tell us? That God's purpose of making men and women like himself *karuth*, impressed with the likeness of Jesus Christ, one with Him, as Satan was in the beginning, that this purpose is connected with the play and interplay of human events; and is all guided by the Spirit of God.

1:21 When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

1:22 And the likeness of the firmament upon the heads of the living creature was as the color of the terrible crystal, stretched forth over their heads above.

Above their heads is a firmament. This means a stretched out place. And this firmament connected with the throne in verse 20, has the "appearance of a sapphire stone" (vs. 26).

Now we first encounter this firmament like a sapphire stone in a description of the throne of God found in connection with the time when the seventy elders together with Moses, went up into Mount Sinai, for a distant encounter with Yahweh. They saw through the mist of that vision this stretched out place above the throne, the color of sapphire. The foundation of the throne is sapphire. This led to the traditional view of the Jews that the original ten commandments were written on sapphire stones. The law of God is the foundation of His throne. The two tables of stone on sapphire would remind them of this as did the ribbon of blue that was to bind their wrists and ankles wherever they moved. So their hands and their feet always were active within the circle of the law of God.

1:23 And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

1:24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of

speech, as the noise of an host: when they stood, they let down their wings.

1:25 And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

1:26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

Like other Old Testament theophanies in which the Lord or his Angel (the preincarnate Christ) appears as a man (e. g. Gen. 18; 32:24-30; Josh. 5:13-15), this points toward the incarnation of Jesus Christ as true man, fully human and yet fully God. The term here is אָדָם *aw-dawm*, Adam, a man, a human. The use of 'adam here, may recall that God created 'adam (Adam; the man; the first man and woman; humanity) in his own image.

1:27 And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

This divine man is composed of various brilliances of what looked like fire and electrum from his waist and above, and of fire below.

1:28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about.

Christ has a rainbow-like nimbus entirely surrounding him. The rainbow is the sign of God's everlasting covenant.

Genesis 9:13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

9:16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake."

Despite Ezekiel's caution and awe, he gives a fuller eyewitness description of Yahweh than one can find anywhere else in the Old Testament, except in Dan. 7:9-14. Even Isaiah had seen only Yahweh's "train" (Is. 6:1).

Ezekiel realizes that what he is gazing upon is "the appearance of the Glory of Yahweh." Here God reveals His glory from the heavenly

sanctuary to Ezekiel. It is still God's purpose to reveal His glory not just to a prophet in the end-time, but to the whole earth (Rev. 18:1).