

# Ezekiel 10:9

Authorized King James Version (KJV)

And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl stone.

## Analysis

The description of 'four wheels by the cherubims, one wheel by one cherub' emphasizes the individual yet coordinated nature of God's providential governance. Each cherub has its corresponding wheel, suggesting that God's rule is both universal and particular—He governs all things while attending to specific details. The fourfold pattern represents completeness and worldwide scope (four directions, four corners of the earth).

The wheels' appearance 'as it were a beryl' refers to the Hebrew tarshish (תַּרְשִׁיֶשֶׁת), likely a precious stone with a golden or amber hue, possibly topaz or chrysolite. The use of precious stone imagery communicates the glory, value, and beauty of God's sovereign rule. His providence is not merely powerful but glorious—even in judgment, God's actions display His majestic character.

The coordination between cherubim and wheels illustrates that God's heavenly court and His earthly providence work in perfect harmony. Heaven's will is done on earth. This unity of purpose and action reflects the Trinitarian God's perfect self-consistency. From a Reformed perspective, this passage confirms that history unfolds according to God's eternal decree, with every event—including Israel's judgment—serving His redemptive purposes.

## Historical Context

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The beryl or tarshish stone was highly valued in the ancient world, associated with royalty and divine glory. It appears in the high priest's breastplate (Exodus 28:20) and in descriptions of divine visions (Daniel 10:6). The use of such imagery for the wheels emphasizes that God's providential rule is not merely mechanical but reflects His glorious character.

For the exiles, this vision provided crucial theological reassurance. They might have questioned whether Yahweh had lost control, allowing Babylon to triumph. Ezekiel's vision of the coordinated wheels and cherubim confirmed that their exile was not evidence of divine weakness but of divine sovereignty. Babylon was itself under God's control, unwittingly serving His purposes of judgment and eventual restoration.

## Related Passages

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**Ephesians 2:8** — Salvation by grace through faith

**John 3:16** — God's love and salvation

## Study Questions

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1. How does seeing God's providence as glorious (beryl-like) rather than merely mechanical change your perspective on His sovereignty?
2. In what ways do you see the coordination of heavenly purposes and earthly events in your own life?
3. What comfort does the doctrine of divine providence offer when facing circumstances that seem chaotic or meaningless?

## Interlinear Text

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וַאֲרָא הַּ    וְהִנֵּה הַּ    אַרְבַּע הַּ    הָא וּפָנֵי יָם    אַ צֶל    הֶכֶר וּב  
**And when I looked**    H2009    **behold the four**    **of the wheels**    **by**    **cherub**  
H7200    H702    H212    H681    H3742

הָא וּפָנֵי יָם    אֶחָד    הֶכֶר וּב    אַ צֶל    אֶחָד    הָא וּפָנֵי יָם  
**of the wheels**    **and another**    **by**    **cherub**    **and another**    **of the wheels**  
H212    H259    H681    H3742    H259    H212

אֶחָד    אַ צֶל    הֶכֶר וּב    אֶחָד    וּמֵרְאָה    הָא וּפָנֵי יָם  
**and another**    **by**    **cherub**    **and another**    **and the appearance**    **of the wheels**  
H259    H681    H3742    H259    H4758    H212

כִּי יוֹ    אֶבֶן    תִּרְשִׁישׁ:  
**was as the colour**    **stone**    **of a beryl**  
H5869    H68    H8658

## Additional Cross-References

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**Revelation 21:20** (Parallel theme): The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

**Daniel 10:6** (Parallel theme): His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.