

Chinese Martyrs Catholic Church
Bible Sharing Program 2025-2027
Session #2: Ezekiel's Vision of the Divine Presence
(1:1-28)

CCSS = Cath Commentary on Sacred Scriptures
SK = See Ko Chinese Bible
NAB = New American Bible
SN = Special Notes

<p>C</p>	<p><u>The Four Living Creatures</u></p> <ul style="list-style-type: none"> ● “ ... a stormy wind came out of the north, and a great cloud, with brightness round about it, and fire flashing forth continually” - This imagery is often utilized in the Old Testament as a prelude to God’s apparition. It is the same in Ezekiel. ● St. Jerome’s interpretation of the four faces and the four Gospels: Matthew is the human face (begins with the genealogy of Jesus), Mark is the lion (Jesus’ kingship is the Lion of Judah), Luke is the ox (emphasis on the priestly ministry, rooted in Zechariah's offering of incense, John is the eagle (the profound depth of the teachings). As Gregory the Great said, God is hidden within each person: He became man in being born, an ox in dying, a lion in rising again, and an eagle in ascending to the heavens. ● The frequent use of “likeness”, “looked like”, and “like” displays the importance of picture language in Ezekiel to convey truths that are beyond normal physical description. In other words, Ezekiel describes things by analogy and metaphor to explain things that cannot be fully understood or seen by human eyes. ● The wheels propel each of the living creatures to different directions, “for the spirit of the living creatures was in the wheels”. This signifies that the movements of the wheels and the spirit of the living creatures are completely harmonized with each other. “Their rims are full of eyes”: signifies that the wheels are “all-seeing” in all directions. ● Comparison between the four living creatures in Ezekiel and Revelation. ● "Above the likeness of a throne was a likeness as it were of a human form" - the frequency of terms for “likeness”, “appearance”, “like”, etc., points to the experience of the vision of the divine glory of God. Ezekiel receives an imagery of the appearance of the likeness of the glory of God: “gleaming”, “appearance of fire”, “brightness round about him”. ● “A likeness as it were of a human form” => Gen 1:26. ● What’s unique about Ezekiel’s vision of God is the location - not in the Holy Land or Jerusalem, but in the foreign land of Babylon. This demonstrates that God has the power to appear anywhere. 	<p>1:4-28</p> <p>1:4 CCSS, Ps 97:2-4, Ex 19-18, 1Kg 19:11-12</p> <p>CCSS 38</p> <p>1:12-14 CCSS</p> <p>1:15-21 CCSS</p> <p>CCSS , Rev 4:6-8, Is 6:1-4</p> <p>1:26-28, CCSS</p> <p>See C1</p> <p>CCSS</p> <p>CCSS</p>
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SPECIAL NOTES

1. Private Revelations

Throughout the ages, there have been so-called "private" revelations, some of which have been recognized by the authority of the Church. They do not belong, however, to the deposit of faith. It is not their role to improve or complete Christ's definitive Revelation, but to help live more fully by it in a certain period of history. Guided by the Magisterium of the Church, the *sensus fidelium* knows how to discern and welcome in these revelations whatever constitutes an authentic call of Christ or his saints to the Church. Christian faith cannot accept "revelations" that claim to surpass or correct the Revelation of which Christ is the fulfillment, as is the case in certain non-Christian religions and also in certain recent sects which base themselves on such "revelations".

2. Some **Church Fathers* see Ezekiel as the Prefiguration of Christ

- a. Both men are thirty years old when they begin their ministries;
- b. Both experience a vision by a river (Chebar and Jordan);
- c. Both see the heavens opened; and
- d. Both experience the descent of the Spirit.

Another example: Ezekiel is instructed to "lie down, ... and bear the punishment of the house of Judah" (4:6). In fact, Ezekiel cannot possibly bear the iniquity of Judah but foreshadows the salvation of Christ (CCSS 57).

**Including Origen of Alexandria (d. 254) and St. Jerome (d. 420)*
Source: CCSS 35.