

<p><b>A</b></p>	<p><b><u>Ezekiel Commissioned to Speak to a Rebellious People</u></b></p> <ul style="list-style-type: none"> <li>Ezekiel’s commissioning is divided into three parts, with two parallel sections flanking a central section. This highlights Ezekiel’s own obedient response in contrast to the “hard heart” of a rebellious people. He is called to reject rebellion and faithfully proclaim the word of God.</li> <li>“Son of man, stand upon your feet, and I will speak with you.” - “Son of man” has made numerous appearances in the Old Testament; meaning “mortal human being”, one who is descended from Adam. In Daniel, “son of man” refers to a humanlike figure who possesses divine qualities and who sits at the right hand of God in heaven. In the New Testament, Jesus frequently refers to himself as “the son of man” in each of the four Gospels. Both meanings of “son of man” apply to him (humanity and divinity). Emmanuel, who is referred to as “son of man, prefigures Jesus.</li> <li>Though the Israelites will inevitably rebel and transgress against the Lord, Ezekiel’s mission will be accomplished: “they will know that there has been a prophet among them”.</li> <li>Preparation for Ezekiel’s mission: receiving the Holy Spirit and the word (2:2, 8); warning him of the impending challenges (a rebellious people; “though briers and thorns are with you and you sit upon, and scorpions”); “be not afraid of their words” and “shall speak my words to them”; “be not rebellious like that rebellious house; open your mouth and eat” the scroll - signifies that Ezekiel must receive the word deeply into himself, into his inner parts. See explanations below.</li> </ul>	<p>2:1-3:11</p> <p>SN1 CCSS p. 43</p> <p>2:1 CCSS p. 45  Nb 23:19, Is 56:2,  Ps 8:4, Dan 7:13  See BSP 2 SN B3</p> <p>2:3-5 CCSS</p> <p>2:6-8 CCSS</p>
<p><b>B</b></p>	<p><b><u>The Vision of the Scroll</u></b></p> <ul style="list-style-type: none"> <li>God wants Ezekiel to speak “words of lamentation, mourning, and woe”, representing God’s judgement of the rebellious people. “... eat this scroll, and go, speak” signifies that Ezekiel must embody the word that he receives and speaks, transmitting the entire message, word for word, regardless of how the listeners may receive them.</li> <li>“... eat this scroll that I give you and fill your stomach with it” so that he can speak this word with power. “How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard?” “Then I ate it, and it was in my mouth as sweet as honey”. “The ordinances of the Lord are ... sweeter also than</li> </ul>	<p>2:9-3:3</p> <p>2:9-3:1 CCSS</p> <p>3:3 CCSS, SN2  Rm 10:14-15, 17  Ps 19:10, Jer 15:16</p>

	<p>honey, and drippings of the honeycomb.”</p> <ul style="list-style-type: none"> <li>Ezekiel’s eating of the scroll foreshadows John’s vision of the scroll; the former judges the Israelites and the latter judges all nations on the last day.</li> </ul>	<p>CCSS Rev 10:8-11</p>
<p><b>C</b></p>	<p><b><u>The Lord Reaffirms Ezekiel’s Commissioning</u></b></p> <ul style="list-style-type: none"> <li>Contrary to the stubbornness of the House of Israel, people of “foreign speech and a hard language” will heed Ezekiel’s message. The problem is not the people’s failure to understand what he is saying; it is the openness of the heart that determines how the word of God will be heard.</li> <li>“I have made your face hard against their faces, ... Like adamant harder than flint have I made your forehead” - God will equip Ezekiel with the courage and perseverance needed to deliver a “hard word” to a people with a “hard heart”. Ezekiel’s name means “God strengthens”. Courage and perseverance are exactly what Ezekiel needs for his mission.</li> <li>Indeed, God has more to do to prepare Ezekiel. God’s Spirit comes upon Ezekiel and lifts him up, he goes “in bitterness in the heat of [his] spirit” because “the hand of the Lord being strong” upon him. The scroll that is initially sweet in Ezekiel’s mouth (3:3) is now burning bitterly within Ezekiel’s own spirit as the scroll contains a word of severe and unrelenting judgement upon the people. Similar to Jeremieh who also experienced God’s word of judgement like a fire inside him, “There is in my heart as it were a burning fire shut up in my bones”.</li> <li>Under the guidance of the Holy Spirit, Ezekiel “came to the exiles” and “sat there overwhelmed among them seven days”. This is a period of preparation for the prophetic ministry of Ezekiel. Seven days is also the period set aside for the ordination of a Levi priest. At the end of seven days, God has made Ezekiel to be “a watchman for the house of Israel”. The role of a watchman is to stay alert and then to give warning to the town or city regarding the danger he sees. The need to watch arises not simply from the danger of an enemy who comes to attack but from the approach of God’s word, which comes in judgement: “whenever you hear a word from my mouth, you shall give them warning from me”.</li> <li>The role of a watchman includes warning against a wicked person or a righteous person who has abandoned righteousness. If Ezekiel fails to</li> </ul>	<p>3:4-11</p> <p>3:4-7 CCSS</p> <p>3:8-11 CCSS</p> <p>3:12-14 CCSS</p> <p>Jer 20:9, Rev 10:10</p> <p>3:15-17 CCSS</p> <p>Lv 8:33</p> <p>3:18-21 CCSS</p>

<p>warn that person, then that person will die in his iniquity, but the responsibility for his death will fall to Ezekiel: “his blood I will require at your hand”. If, however, the person is saved after the warning, Ezekiel will be saved, too. The commandment of a watchman is reiterated in 33:1-9. These two watchman passages function like bookends for Ezekiel’s ministry: everything in between (chp. 4-32) is the catalogue of the words of warning that Ezekiel courageously speaks to a sinful people.</p> <ul style="list-style-type: none"> <li>● “The hand of the Lord was there upon me” - this is the third and final act of preparation for his ministry (1:3, 3:14, 22). The plain (“go forth into the plain”) described here will be the location for the great vision of the dry bones (37:1-14).</li> <li>● This final preparation concludes with the Spirit entering into Ezekiel a second time (2:2, 3:24). Ezekiel is told to shut himself up within his house and to be bound with cords, symbolizing that he is “bound” by God’s word and not free to do as he pleases. His muteness is a sign of the rebelliousness of the people; Ezekiel’s inability to speak is a reflection of their inability to heartland unwillingness to follow God’s will, “for they are a rebellious house”.</li> </ul>	<p>3:22-23 CCSS</p> <p>3:24-27 CCSS</p>
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**SPECIAL NOTES**

1. The three parts of Ezekiel’s commissioning:
  - Ezekiel is called to speak to a rebellious people (2:1-7)
  - Ezekiel is told to eat the scroll of God’s word (2:8 - 3:3)
  - Ezekiel is called (again) to speak to a rebellious people (3:4-11)
  
2. “Whenever men and women, albeit frail and sinful, are sincerely open to an encounter with Christ (Word), a radical transformation begins to take place: ‘but to all who received him, he gave power to become children of God’ (Jn 1:12). To receive the Word means to let oneself be shaped by him, and thus to be conformed by the power of the Holy Spirit to Christ.”  
 (BXVI, Verbum Domini, n.50)