

## Adam Clarke:

## Introduction

The prophet, having been overwhelmed with the glorious vision in the preceding chapter, is here strengthened and comforted, Ezekiel 2:1, Ezekiel 2:2; and then commissioned to declare to the rebellious house of Israel the terrible judgments that would very shortly come upon the whole land, if they repented not; with a gracious assurance to Ezekiel that God would be constantly with him while executing the duties of his office, Ezekiel 2:3-5. The prophet is also commanded to be fearless, resolute, and faithful in the discharge of it, Ezekiel 2:6-8, as he must be the messenger of very unpleasing tidings, which well expose him to great persecution, Ezekiel 2:9, Ezekiel 2:10.

## Verse 1

And he said unto me - In the last verse of the preceding chapter we find that the prophet was so penetrated with awe at the sight of the glory of God in the mystical chariot, that "he fell upon his face;" and, while he was in this posture of adoration, he heard the voice mentioned here. It is evident, therefore, that the present division of these chapters is wrong. Either the first should end with the words, "This was the appearance of the likeness of the glory of the Lord," Ezekiel 1:28; or the first verse of this chapter should be added to the preceding, and this begin with the second verse.

## Verse 2

And the spirit entered into me - This spirit was different to that mentioned above, by which the wheels, etc., were moved. The spirit of prophecy is here intended; whose office was not merely to enable him to foresee and foretell future events, but to purify and refine his heart, and qualify him to be a successful preacher of the word of life.

He who is sent by the God of all grace to convert sinners must be influenced by the Holy Ghost; otherwise he can neither be saved himself, nor become the instrument of salvation to others.

And set me upon my feet - That he might stand as a servant before his master, to receive his orders.

## Verse 3

Son of man - This appellation, so often mentioned in this book, seems to have been given first to this prophet; afterwards to Daniel; and after that to the Man Christ Jesus. Perhaps it was given to the two former to remind them of their frailty, and that they should not be exalted in their own minds by the extraordinary revelations granted to them; and that they should feel themselves of the same nature with those to whom they were sent; and, from the common principle of humanity, deeply interest themselves in the welfare of their unhappy countrymen. To the latter it might have been appropriated merely to show that though all his actions demonstrated him to be God, yet that he was also really Man; and that in the man Christ Jesus dwelt all the fullness of the Godhead bodily. When the acts of Christ are considered, it is more easy to believe his eternal Godhead, than to be convinced that the person we hear speaking, and see working, is also a man like unto ourselves.

I send thee to the children of Israel - To those who were now in captivity, in Chaldea particularly; and to the Jews in general, both far and near.

## Verse 4

Thou shalt say unto them, Thus saith the Lord - Let them know that what thou hast to declare is the message of the Lord, that they may receive it with reverence.

Every preacher of God's word should take heed that it is God's message he delivers to the people. Let him not suppose, because it is according to his own creed or confession of faith, that therefore it is God's word. False doctrines and fallacies without end are foisted on the world in this way. Bring the creed first to the Word of God, and scrupulously try whether it be right; and when this is done, leave it where you please; take the Bible, and warn them from God's word recorded there.

## Verse 5

Yet shall know that there hath been a prophet among them - By this they shall be assured of two things:

1. That God in his mercy had given them due warning.

2. That themselves were inexcusable, for not taking it.

