

THE ONE YEAR BIBLE Reading For November 1:

Ezekiel 1:1-3:15:

Ezekiel was carried into exile by the Babylonians in 597 B.C., during the first major deportation, yet the second overall (1:1). He received his call to the prophetic ministry in 593 B.C., the fifth year of King Jehoiachin's exile, who also was deported in 597 (1:2-3; 40:1). Since the last date recorded in the book is in 571 B.C. (29:17), his ministry lasted over twenty years. We know nothing of the prophet's death and no more about his life than what we read in this book. What is clear from the book, however, is that the prophet writes among the people in Babylonian exile to make the point that this exile is necessary because of Judah's sin and it is taking place not only for judgment, but also that they might come to know that God truly is the LORD (Yahweh), in other words, that He truly is the God who has always been, who is always present with them, and who has made covenant with them. This is seen in the frequent refrain, "then they will know I am the LORD (Yahweh)." Behind this stands the reality that He disciplines them because He loves them and He will restore them because of his faithfulness.

In the first three chapters we find Ezekiel's call to the prophetic ministry. This call, couched in apocalyptic symbols (in other words, highly symbolic visions and pictures designed to pull back the curtains on heaven and earth to see what is truly happening in heaven and to see how God is working in behalf of His people), shows to Ezekiel the greatness, majesty, and sovereignty of God, and it also calls him to be a watchman, one who warns people of impending danger and calls them to safety. His ministry in the sixth century B.C., much like the Christian's today, was to warn people of the judgment of God and call them to the good news there is salvation in the LORD!

O LORD, grant that we would be watchmen, warning people and joyously proclaiming to them the good news of salvation, all with the assurance that You are the great, glorious, and sovereign God over all.

Hebrews 3:1-19:

The content of this chapter is dependent upon what we read in Hebrews 2 yesterday. We know this by the word, "therefore," found in 3:1. It is because the Son became a man and died for sinners, accomplishing such a great salvation, that what we read in chapter 3 is true. What do we read here? Jesus Christ is superior to Moses in the same way as a builder is superior to the house. Jesus, as the Son over the house and as the builder is superior to Moses since Moses is part of the house. What is more, those part of the house of which Moses was a part and who were led by him did not reach the rest which they sought. Yet, the idea begins to be introduced in chapter 3 that Christ is more able to bring the people of God into rest (and we must exhort each other to this end, as well as persevere toward that goal). Where the author is taking us is that we must look to and trust in Jesus Christ, not anything or anyone else, for our salvation, for our growth, for our hope.

Psalms 104:1-23:

This psalm praises God as the king and the creator. Allow the psalm to lead you in praise of Him.

Proverbs 26:24-26:

Here we are warned against those who hate and also against being such a person. This is an indication that much of the directives given in the Proverbs (such as not gossiping) are grounded in the call to love others (e.g. Leviticus 19:18).