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Daily Bible Notes/Highlights Genesis through Revelation 2014

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Ezekiel

C1-3

C1 Vss 1-28 July 31st thirtieth year in Babylon with exiles, The Lord gave this message to Ezekiel, I saw a great storm from the north, a huge cloud, four living beings inside, under their four wings human hands, they could move in any direction, the spirit of the living beings was in the wheels, as they flew their wings sounded to me like waves crashing against shores, or like the voice of the almighty, when I saw it I fell on the ground, I heard someone's voice speaking

Commentary: What an extraordinary vision for Ezekiel to launch his ministry. A combination of nations, powers, and dimensions spiritual and natural cause him to bow and call upon the name of The Lord! The experience is so vivid and impactful there's no doubt about a distinguishing call upon his life.

C2 Vss 1-9 stand up son of man, the spirit came to me and set me on my feet, I'm sending

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you to a rebellious nation, whether they listen or refuse to listen, they will know they had a prophet among them, do not fear them or their words, you must give them my messages, do not join them in their rebellion,

Commentary: It is so inspiring. We live in a 'likes' culture. Too bad, because it is impossible to be a spiritual leader motivated to make everyone happy. A leader attempting to avoid every possible or potential confrontation or simple difference. It is impossible to please The Lord with such an approach. Even a shepherd carried a rod and staff! The prophet and no prophet can be effective with an approach that avoids the anger of people including His people. He tells Ezekiel say what I tell you and don't be afraid. It's also understood, if he capitulates to them he is joining them.

C3 Vss 1-27 the voice said eat what I am giving you, eat this scroll, he fed me the scroll, it tasted as sweet as honey, let my words sink deep into your heart first, I went in bitterness and turmoil but the Lord's hold on me was strong, I came to tele-Abib I was overwhelmed, after seven days he said

Commentary: There were numerous object lessons with all of the prophets and there's no difference with Ezekiel. He is instructed to eat the scroll of the Lord's words. What an imagery of the Bread of Life. He finds the taste pleasant to Him. This writer has what he calls loading God's word. It means to stiff ourselves without as one who over eats. The Holy Spirit digests the Word for us.

C4-6

C4 Vss 1-17 take a brick and set it in front of you, draw a map of Jerusalem on it, surround the city by the enemy camp, lie on your left side for 390 days, a day for each day of their sin, turn on your right side for forty days, prophesy her destruction, I will tie you with rope you won't be able to turn from side to side, get wheat, barley, mix it and bake it each day over fire using human dung this is how Israel will eat defiled bread in Gentile lands. I said oh Lord. I've never been defiled, he said ok use cow dung, I will make food scarce

Ezekiel continues the object lessons. If there is anything that illustrates that we are vessels here's an example to remember. Ezekiel has to draw maps, lay on his side and eat food heated on dung. It shows the lengths God will attempt to get His people's attention.

Is it possible that not even God almighty can get the attention of humanity? This says that humanity prefers darkness rather than light as Jesus revealed.

C5 Vss 1-17 take a sharp sword, shave your head and beard, burn a third, chop it with a sword, scatter a third, for I will scatter them, The Lord says you people have worked less than heathen, I will punish you publicly. I will cut you off. Then at last my fury will subside, I will turn you into a mockery in the eyes of all the surrounding nations,

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Commentary: There are more object lessons. Remember all of the pre-exile prophets are proclaiming doom in various ways. This is the same way that The Lord attempts to get the attention of the individual, particularly fallen leaders. He can bring about change in His people.

C6 Vss 1-14 son of man face the mountains of Israel and prophesy against them, I am about to bring war upon you, you will be littered with corpses, I will let a few escape destruction they will recognize how hurt I am by their unfaithfulness

Commentary; This is the same message of the other prophets. Here the prophet is to face the mountains. The mountains are more responsive than people. Notice as with the Gospel. Perhaps no one responds, but the rocks will cry out if not a person. Nature realizes who God is and knows when His heart is stricken by disobedient creation.

C7-9

C7 Vss 1-27 the end is here, disaster after disaster will give all their wealth as plunder to foreigners, calamity after calamity,

Commentary: There is always a time when disaster is near. Then, it is upon the perpetrators. Where Jeremiah is the weeping prophet, Ezekiel is the prophet of "The Disaster is Here."

C8 Vss 1-18 in the sixth year of Jehoachin I saw a figure of a man, waist down-flame, waist-up amber, he took me by the hair, the spirit lifted me up, you will see detestable sins, inside they were in the walls crawling animals, detestable creatures, he brought me to the north gate. Women weeping for the god Tammuz, others worshipping the sun

Commentary: Here we see the detestable sins. It is when leaders on the inside are corrupt as can be. They had taken the temple itself with it's fine detailed from God almighty and redefined it with abhorrent inscriptions. It's what is inside man that defiles him. These are the words of Jesus (.)

C9 Vss 1-11 bring on the men appointed to punish the city, with them was a man dressed in linen, he said to him walk thru the streets out a mark on the foreheads who weep and sigh because of the detestable sins, kill everyone whose forehead is not marked, kill them all, young old, girls, women and little children, the man in linen said I have done as commanded

Commentary: There is no stone unturned when it comes to the punishment. There's no such thing as "sanctity of life" in human flesh.

C10-12

C10 Vss 1-22. In my vision I saw a throne of lapis lazuli above the crystal surface, take

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burning coals and scatter over the city, all the cherubim had what looked like human hands, they and the wheels were covered with eyes, these were the same beings I saw at the Kedar,

Commentary: The prophet views these vivid images. It demonstrated how finite our thinking is. The Apostle Paul spoke of seeing things that beyond description (.). Beyond Ezekiel's vision he sees hands going to work on the human situation.

C11 Vss 1-21 the spirit lifted me I saw 25 men, the spirit said to me these are the men giving wicked council, you have murdered many, I will drag you, I will bring in you the sword, while I was prophesying Pelatiah died suddenly, I cried Lord are you going to kill everyone

Commentary: Lifted up in the spirit, now, the prophet can see how swift the Lord's hand is. These men are apparently leaders and one of them was slain causing the prophet to cry out. His not concern is not clear. It could have been the threat and pressure that would come upon him. If so. The prophet needed to recall? The Lord told him don't fear.

C12 Vss 1-28 son of man you live among rebels who have eyes but refuse to see and eye but refuse to see, pretend you are being sent in exile, do it in front of everyone, then in the evening do as captives do, dig a hole in the wall, cover your face, this is what will happen to Zedekiah, I will throw my net over him,
Time passes and prophecies come to nothing, give them this proverb time has come for every prophecy to be fulfilled! No more delays,

Commentary: The Lord plans another object lesson to demonstrate His compassion for His people through His warnings, but also the time to act is upon them. No more delays! Apparently, mocking God's prophets the people had a saying, 'time passes and prophecy comes to nothing.'

It shows again how lost humanity can be in so many ways.

C13-15

C13 Vss 1-19 son of man prophesy against the false prophets who are inventing their own prophecies, oh people of Israel these prophets are like jackals, because of your lies I will stand against you,

Commentary; Like his contemporary prophets, Eziekel too must expose the false prophets. This is the job of the Lord's leaders to expose false prophets. He used the term, jackals.

Speak against the women from their own imaginations, by lying to people who love to listen to lies, I'm against all your magic charms, you have discouraged the righteous with your lies, I will rescue my people from your grasp

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Commentary: Ironically, women are the mediums of Scripture. It's not clear why they seem to be more susceptible to this kind of activity. Likewise they are false fortune tellers i.e ., false prophets as well as men.

C14 Vss 1-23 then some of the leaders visited me, and The Lord said to me, why should I listen to their request, they've set up idols in their hearts, they go to a prophet asking for a message, The Lord says repent and turn away from your idols , if a prophet is deceived it's because I deceived the prophet, false prophets and those who seek his guidance will be punished,

Commentary: There can be those persons who are disengenuous. They act as if they desire to know the will of The Lord, but it's not true at all. What's needed is so simple. Repent!

Even if Noah, Daniel, and Job were their righteousness would not save anyone but themselves

Commentary: If persons thought any of these personalities were false or mythical, this settles that argument in this writers mind, but not even they could help.

C15 Vss 1-8. How does a grapevine compare to a tree? It can only be used as fuel, the people are like grapevine, since they are useless, have thrown them in the fire

Commentary: All they are good for is kindling wood, and this is the case for many who are suppose to be God's children.

C16-18

C16. Another message, son of man, give this message, you are nothing but a Canaanite, no one care about you, but I came by and helped you thrive like a plant, you took your sons and daughters and sacrificed them to other gods, what a sick heart you have, I will strip you naked, even Samaria didn't commit half your sins, Sodom, Samaria, all their people will be restored

Commentary: When God's people lose their way, they are the antithesis of The Lord's purpose for them. And each and everyone of us were received as his children when we had no value at all. He can strip us naked if we not what He desires. He provides a comparison to show how much He can punish.

C17 give this riddle, a great eagle with broad wings many colors came to a cedar tree plucked off it's highest branch, another great eagle came ... Explained: Babylon took Jerusalem,

Commentary: God uses every way possible to grip people and each person. When people are obstinate they reject every kind of overture from The Lord. The birds are extraordinary. They can fly high above their enemy most often and they usually have extraordinary

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vision. So this anecdote made it clear Israel would be defeated by an enemy who had the advantage over walls and streams surrounding Jerusalem. God can and will do what is necessary to reach and discipline his people.

C18 the parents have eaten sour grapes, and each but their children's pucker will not be said anymore, the person who sins will die, anyone who does these things will not die, but the one who does all the unrighteousness things will die, but if the wicked turn away from sin they will not die, do you think I like to see wicked die? Of course not! If righteous people turn start doing sinful things...should they be allowed to live, of course not

Commentary: We see a principle shifting that needs explanation. Children will no longer be held responsible for their parents sin, but unfortunately children more often follow the patterns of their parents. If they do they will still suffer, but because of their own errors. Also, there is no question that when a least is punished his whole family is liable because family member are inexplicably tied together. So, believers, and particularly leaders cause collateral damage. But it is not God punishing children. It's is parents damaging their own children with their sins.

The next point is does The Lord desire for the wicked to die. It is an emphatic negative, no! If they will turn to Jesus...

9/27

C19-21

C19

Commentary: The Chapter begins with a song of the dying. Using analogies of a lion with cubs, and a vine that grows only to be burned the emphasis continues to be on a conquering nation and doomed Israel.

C20 Commentary: The theme of Rebellion continues. The chapter revisits the Exodus experience and the same kind of obstinance. As with the present, their hearts were given to idols (16). The rebellion was generational. The present generation is determined to pollute itself.

C21 Commentary: As with his peer prophets, Ezekiel call Israel God's enemy. A sword is being sharpened for them (9). All that can help often is a strap. How true this is for wayward believers today. Sin has become so pervasive, they don't even attempt to hide it(24).

9/28

C22-24

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C22. Commentary: The principal city, Jerusalem, is completely corrupt. We see this now often in many leaders. Sin is rampant in many church-houses. The Lord promises to scatter them.

C23 Commentary: The chapter provides the illustration of the two sisters who prostitute themselves (Oholah, Oholibah) i.e., Samaria and Judah. Note than God refers to them as prostitutes. They've given themselves to others. If the believer gives oneself to others, The Lord had shown that he'll give the believer over to those things. They both will suffer completely (49).

C24 Commentary: The illustration of the cooking pot is yet another methodology. Tender meat is placed within, and brings the pot to a boil. There is a cleansing aspect of a boiling pot that cannot be missed here. Israel is being cleansed and not just scaled for the sale of punishment. The chapter includes taking the prophet's wife, but he must not shed a tear. No open mourning was allowed.

Again this was an object lesson to show how resolute The Lord was with pursuing the punishment of his people. The people witnessed the prophets response. Note folks may hate God's prophets, but they are riveted to his prophets... The Lord responds I will defile my own temple, the place of your pride!

9/29

C25-27.

C25. As with Jeremiah, Ezekiel also addresses other nations who have a long history with Israel. They too will succumb to defeat: Ammon cheered and Israel's crushing. They too would be crushed. Moab, Edom, Philistia, and Tyre all fall because they watched and gloated as Jerusalem fell.

C26. Many nations would amass against Tyre as with the others. All of the trade leaders will see Tyre's demolishing and be in great fear. This is how fear operated, and we can see it in all if the nations.

C27 Tyre would be overcome. Tyre is depicted as a trade center with merchants and others coming from all over the ancient Mediterranean. Nevertheless every aspect of this trade center would be utterly destroyed.

9/30

C28-30

C28 Notice more time is given to Tyre than the other nations combined. Perhaps their proclamation or assumption explains it. They viewed themselves as a god (1). This is the

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ultimate danger of pride. It is in this Chapter where Lucifer's descriptive characteristics are given: model of perfection, a resident of Eden, adorned with precious stones. His image, location, and anointing is at the core of His poisoned persona. Notice his commerce or merchandise is the source of the violence or corruption. This author believes this is Lucifer's making or creation (see Angelicentric View of History). Angels are not represented anywhere in the creation account of Genesis, and yet they are created beings. This writer presupposes they were created during an earlier period.

Sidon is cited in the Chapter. It seems their demise will be because of plague. However that plague could be related to the countless deaths of surrounding nations.

Providing the gravity of what would happen to all of the nations in proximity to Israel, a word of restoration is reserved for Israel. They will return home. This is the inspiration for any person or people being disciplined by The Lord. They are restored. However, the restoration is a process and with consequences.

C29 If Egypt the largest of all these nations thought it received a pass, it too would fall. Their source of pride was the Nile. They claimed a God-given resource as their own. No matter what humanity possesses, it is not enough. All it can do is get us into trouble. These things lead people to think more highly of themselves than they should. It's not a good place with The Lord. They fell to the Babylonians

C30 Others too would fall because of Egypt's collapse. These others depended on Egypt: Ethiopia, Libya, Lydia principally African nations. The Pharaoh would be broken. The objective, that they would know the God is The Lord.

10/1

C31-33

C31 It is clear that the Assyrians who sacked Samaria have already been crushed before this period. Egypt's demise is compared to Assyria's fall. This demonstrates that Egypt would surely give way, and should be testimony to all nations even the Babylonians that something all powerful is at work. Kingdoms rise and fall. Bring a conquering kingdom means your day is coming. Simply because we are on top one day, did not mean we'll always be on top. And no matter how assured our future is in this planet, eternity guarantees darkness and despair if we do not honor The Lord during our days upon the earth.

C32 The warning continues for Egypt. As this writer alluded to numerous times. The Lord does not punish or discipline without warning and time to repent. Unfortunately, sin is a trap. The power of sin, and the spirit of escaping disclosure and punishment are inextricably tied together. So while warnings are numerous and in various ways, they fall on deaf ears most often.

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C33 This chapter returns to Israel as the focus. The son of man now becomes the watchman. The watchman has the principal responsibility of warning God's people. It is clear they don't believe in their demise and the degree where animals are left to ravage the remains. Consider what it means when bodies are everywhere. Although they are lost in their sins, they still understood health and the danger of decaying bodies. But their devastation would be so great, they could do nothing.

10/2

C34-36

C34 Thus is the depravity and lack of leadership chapter if there ever is such a chapter. This chapter may be the one that sets the stage for Church-leadership and particularly discipline for leaders. The juxtaposition of the hireling compared to the good shepherd is striking and it should be. They are in it for themselves. They abandon and truly don't care for the sheep. The good shepherd himself tends the sheep.

C35 Here we see what happened when many in Israel sought asylum as refugees. They were butchered by the people of Mount Seir. They would receive the same treatment. This is the principal that everyone can learn. When The Lord punished as in this case, the punishment is in direct relationship to the sin. It 'a not a guessing game. Now, disobedience will also include the withdrawal of blessings, but withdrawing blessings typically is not enough. There also has to be administration of punishment. While many don't like the term punishment, when God does it, it is just and with extensive warning before application.

C36 Again, the patten of calling on God's people to let them know that those who shamed them will not go unpunished. They will be dealt with because they were involved in shaming God's people. However the prophet quickly returns to the punishment that is assured for Israel. The prophets move from giving a word of doom, then hope, then doom again. Some might think this is mixed messaging but it is the contrary. The objective is to inform His own that their conduct would be corrected through being ravaged by others. However, they received hope in the midst of the messaging. They were not being utterly cast out.

10/3

C37-39

C37 This is the imagery of sin having the ultimate impact and nearly the common denominator-result of bones, but God can revive from bones and bring life back to his people. Moreover, nations and people can be resurrected as illustrated by the two section of wood with carvings. The usage of wood seems certainly to have a reflection upon the cross.

C38 Here we see the introduction of Gog and Magog. Who is Gog and Maygog? There is a great deal of controversy about the description of these two entities. As with most ancient

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lands both the Capitol and nation or people are mentioned here. These two become a major factor in the final battle of history. It is this chapter that appears to be referencing the final battle. Is this writer's view that with all the speculation, when ever the terms Gog and Maygog means the representation of evil in the form of a nation.

C39. There can be no doubt about who wins against all of the nations represented by Gog. The Lord will make a massive grave yard out of all the nations who amass against His people (11).

The word more presently is that God will end their captivity, but more importantly is the reason given. God protects His reputation (25). His word is on the line. His discipline with Israel is not to utterly destroy. It is to correct and pave the way for Jesus and the salvation of humanity forever.

10/4
C40-42

C40. It's important to note here that what the Lord shows the prophet in the 25th year of their captivity the details of the temple area. These measurements are key because it represents the beginnings of the temple and Israel's spiritual restoration.

C41-48

The remainder of Ezekiel reconstitutes the temple and division of the land reconstituting the nation from the beginning. It is almost like the old term, climbing the mountain again.

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