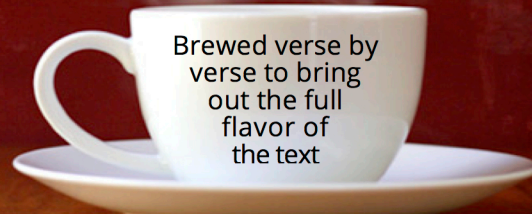


CuppaJ Cafe

Daily devotions
from God's Word...



cuppajcafe.org



The Grind

Savor the taste of our previous brew



Since everything in the Bible leads into and prepares the way for what comes after it, refresh yesterday's Brew to let the previous passage get you ready for today's verses. Though you should have already explored the passage, personally with Jesus, here is the heart of what we saw, together.

In the previous passage, verses 5-6, the LORD addresses the faithful remnant, reaffirming the threats in v.4 and the promises in v.2.

5 In view of what He said about the rest in v.4, the LORD directly addresses those **"who tremble at his words"** (see. V.2), because they will listen to Him and benefit from what He has to say. The language here foreshadows the loyal handful of Christ's disciples who acknowledge the power of His Word, allowing it to cleanse or renew their minds, so He can transform them into people fit for the New Jerusalem in the New Earth (Jn. 15:3; Rom. 12:2; Eph. 5:26-27). But loyalty to the LORD also carries a heavy price: the rest of Israel, their own people, hate and shut them out (persecute) – prefiguring the way the world, including unbelieving Israel will hate and persecute the church for Christ's name's sake, because they don't know the Father who sent Him (Jn. 15:18-21).

Though those who hate true believers may honor the LORD with their lips (Isa. 29:13; Mt. 15:8; Mk. 7:6), He knows what is really in their hearts and will put them to shame for it. John used these words as the basis for His statement, **"If anyone claims, 'I am living in the light,' but hates a Christian brother or sister, that person is still living in darkness"** (1Jn. 2:9). Jesus quoted them to the Pharisees, the religious leaders of His day (Mt. 15:7-9; Mk. 7:6-7).

Hear* Listen up as you should so you can understand

this message* from the LORD, this solemn announcement that comes from the Eternal One

all you who tremble* at his words: everyone who shudders respectfully at what He says

"Your own people hate* you and throw you out* Your fellow Israelites intensely, passionately, personally dislike each and every one of you,

and plus, or also

throw you out* exclude, deprive you from what is rightfully yours

for being loyal* to my name*. for showing consideration, devotion, dedication to my name, upholding my reputation (unlike those who have tarnished my good name, Ezek. 36)

'Let the LORD be honored*!' they scoff*. May the LORD grow in glory, or become more glorious than ever (they say, but don't mean it)

'Be joyful* in him!' [When the LORD shows Himself in person], you who tremble will overflow with glee

But (while)

they will be put to shame*. Those who persecute you will turn pale, drained of all self-righteous hope [that is, they will feel guilty, sorry, and ashamed as a result of shock, or fear] (cf. weeping, wailing, and gnashing of teeth, Lk. 13:28)

6 This verse expresses the opposite to what the people expected. They wanted to rebuild the Temple to silence the LORD'S objections to their immoral and unethical choices. Instead, the Temple becomes a source of "terrible noise", presumably the sound of His ongoing discontent with the people in spite of their pretended piety. Verse 6 illustrates what the LORD meant at the end of v.5 when He vowed to "put [those who will hate and persecute His faithful remnant for their loyalty to His name] to shame." Seeing through their false devotion to the impure motives they hoped to cover up, He symbolically vents His anger toward them with "the voice of the LORD taking vengeance against his enemies." Rejecting His offer of salvation through faith in the suffering servant/Messiah, they will rebuild the unnecessary Temple (verses 1, 2) and reinstate their utterly ineffective sacrifices (verses 3, 4). But, the LORD will reject their offerings, expressing the same anger toward the unbelieving Jews as He has for His enemies, the terrible voice paralleling the great trouble He threatened to send against them in v.4. These words point forward to the rejection of Christ, the LORD'S anointed King and Savior in the NT, when the people of Israel joined the conspiracy against Jesus, numbering themselves with Herod, Pontius Pilate, and the Gentiles who put Him to death (Acts 4:27-28).

What is all the commotion* a destructive sound sends a message

in the city? from the direction of new Jerusalem

What is that terrible noise* a message

from the Temple? Traced to the sacred precincts of the manmade sanctuary

It is the voice* of the LORD the Eternal One calling out

taking vengeance* against paying back

his enemies* those who have been hostile to Him and earned divine retaliation, including the people of Israel who hate and persecute His loyal remnant



Now
Serving

Isaiah 66:7-9

The Brew

Let us pour you a fresh cup, ground verse-by-verse from today's passage

In today's passage, verses 7-9, Isaiah begins a symbolic section reaching to v.14 about Mother Zion and her miraculous children to illustrate how God will fill the New Jerusalem with a new generation of believers under the New Heavens in the New Earth. So, please open your Bibles to Isaiah Chapter 66, and let me pour you a hot CuppaJesus from today's brew, starting with v.7.



WHAT TO LOOK FOR TODAY

Here are the main items in the text that will lead you to its understanding.

	Verse 7	Verse 8	Verse 9
Links	Even	Ever 4x, as 2x, but	Ever, and then, never
Persons	Jerusalem, a son	Who 2x, a nation, a country, Jerusalem's, her children	I 2x, the LORD, God, this nation 2x, it, your (New Jerusalem)
Places	Jerusalem, to (a son)	Jerusalem, in (a single day), in (a mere moment)	(this) nation 2x, it, your (New Jerusalem), to (the point of birth)
Things	The birth pains	Anything strange, this, such a thing, a single day, a mere	The point of birth, no

Words	Before begin, gives birth	moment, the time, birth pains Has seen, heard of, has been born, has come forth, by begin, will be born	Would bring, not deliver, asks, would keep from being born, says
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Pay careful attention to every item as you follow today's devotional in your study Bible. We have already grouped them by colors in "Today's Text," so you can follow the writer's flow of thought for yourself. Capture and grasp what he is trying to tell you with matching color pencils to draw lines connecting items to others in the same color-family, and a black pencil to cross-link items from different color-families that still have something to do with one another. Use circles, boxes, triangles, etc. to identify topics and themes (triangles, for instance, might represent the Trinity). Also mark with asterisks, etc., the ones you need to look up later for more information or greater details.

TODAY'S TEXT

7 "Before the birth pains* even begin*, Jerusalem gives birth* to a son*.

8 Who has ever seen anything as strange* as this? Who ever heard of such a thing? Has a nation* ever been born* in a single day*? Has a country* ever come forth* in a mere moment*? But by the time* Jerusalem's birth pains* begin*, her children* will be born*.

9 Would I ever bring this nation* to the point of birth* and then not deliver* it?" asks the LORD*. "No! I would never keep* this nation* from being born*," says your God*.

TODAY'S DEVOTIONAL

7 Misunderstood for so long, God knows that He cannot leave it to the people to grasp the true significance of His promise to create a New Heavens, a New Earth, and a New Jerusalem. He must help them to deal with three key issues regarding the future: (1) they cannot resume the symbolic past; (2) they cannot take the future for granted; and (3) they must be born again before they can enter the Kingdom. Now, He has already scolded them for wanting to restore the outdated Temple (66:1-2) and reinstate the obsolete sacrificial system (66:3-4) despite being told they need regeneration to join the new, improved human race that has a part in the recreated future (65:20-25). Not only can't they resume the past and pick up where they left off before the exile, but, they cannot assume a place in the recreated future based on descent from Abraham. Only those who are loyal to His name may expect blessing (66:2), while the rest will reap what they have sown, lumped together with God's enemies (66:5-6).

Here, He makes it clear that they must undergo miraculous birth using the image of Jerusalem as a woman about to bear children based on the promise in 49:18-23 and 54:1-3 to repopulate Palestine. In 49:18-23, the dispersed Jews, her children, will return to their homeland, while 54:1-3 promise she will have more children after they return than she did before the exile. Verse 7 explains how this will happen. Miraculously, Jerusalem will supernaturally give birth to a son before she goes into labor, before birth pains even start. First of all, God promises to reverse the curse of painful childbirth in Gen. 3:16, adding yet another unprecedented situation to the recreated future. Essentially, lifting the curse represents a new state of affairs after the LORD redeems His people and removes their sin.

In the immediate sense, this points to the spiritual rather than physical birth Jesus discussed with Nicodemus in John 3:3-8. The NT associates new birth with justification, or rescue from the penalty of death for sin. In the ultimate sense, it points to God populating the New Jerusalem with miracle children who resemble Christ, their miraculous older brother. Without the warning of labor pains, Jerusalem delivers children unexpectedly, symbolizing that their birth is beyond her control. So, the body of Christ, the Israel of God brings her children—new believers—into the world by the power of God. He alone decides to whom, where and when this happens—pointing to Christ and His unique ability to make a single people out of Jews and Gentiles (Eph. 2:11ff). The reference to a single son probably points to Messiah's birth, described in Rev. 12:1, 2, 5.

"Before prior to the time

the birth pains* the squirming in pain from labor, or, labor pains

even begin*, actually start

Jerusalem gives birth* the New Jerusalem will release into the world

to a son*. A boy

8 Originally used by the prophets to illustrate God's promise that the dispersed Jews will return to their homeland, the symbolic image of Jerusalem as a mother and scattered Israelites as her children has become a type of the church, the New Jerusalem, and both Jews and Gentiles who will return to God through the Suffering Servant/Messiah. Isaiah modifies the earlier prophecy of Jerusalem as a bewildered mother surprised by so many returning children, many of whom she can't recall bringing into the world (Isa. 49:21), to a mother bearing children from all the families of the earth, by faith in Messiah. More than returning to a piece of real estate, the remnant of Jacob, the handful that repent like Jacob, will return to the mighty God (Isa. 10:21). The expression "remnant of Jacob," must refer to more than one tribe, since the LORD intends to bring all the tribes home. He refers to them all as "Jacob" because Jacob became Israel when He gave up self and joined forces with God. In a similar way, the few who duplicate what Jacob did will become the Israel of God. As the LORD promised in Isa. 56:7-8: **"I will bring them to my holy mountain of Jerusalem and will fill them with joy in my house of prayer. I will accept their burnt offerings and sacrifices, because my Temple will be called a house of prayer for all nations. For the Sovereign LORD, who brings back the outcasts of Israel, says: I will bring others, too, besides my people Israel."** Unlike those who hate and persecute God's loyal remnant, the LORD will accept the offerings and sacrifices of those He brings back from "all nations," to show He welcomes them and will assimilate them into the royal covenant family.

Continuing the theme of replacing the past with something new, the LORD uses the first pair of questions to underscore that this event is something unprecedented and unheard of. Mocking the slow process of history, the new nation will be born in a moment. In the first place, this points to the way the church will be born "in Christ," at the cross, in whom men and women are new creatures because the old has passed away and all things have become new. God accomplishes all this because He was personally in Christ, reconciling all the families of the earth to Himself (2 Cor. 5:17-19). Ultimately, this prophecy points to Christ's return when He will transform His faithful people in the blink of an eye into a whole new race of men and women. Skeptical Hezekiah once lamented to Isaiah, **"This day is a day of distress and rebuke and disgrace, as when children come to the point of birth and there is no strength to deliver them"** (Isa. 37:3). While Isaiah's audience must also answer "No," to the second pair of questions, the LORD affirms what He said in v.7. The word "but" here has the sense, "nevertheless," or, "in spite of that," repeating the promise with one modification: the plural "children" replaces the singular, "a son." The reference to "children" probably points to John's expression, "the rest of her (faithful Israel/the church's) children," in Rev. 12:17, persecuted by the same dragon that tried to destroy Christ, because they resemble Him so much (keep God's commandments, and have the testimony of or, like Jesus).

Who has ever seen Has anyone ever witnessed

anything as strange* as this? Anything at all like this?

Who ever heard of Can anyone recall an announcement of

such a thing? something like this?

Has a nation Has any realm on earth

ever been born in a single day? On any occasion, naturally come into existence in 24 hours, or in an evening and a morning (like the creation did six times when the Eternal One made heaven and earth)

Has a country* Has a foreign territory (or, any sovereign state apart from God)

ever come forth* in a mere moment*? at any time, naturally come on the scene in an instant

But Nevertheless, or in spite of that, or, yet

by the time as soon as

Jerusalem's birth pains* begin, the New Jerusalem's labor pains commence

her children* will be born*. All her generations will already exist

9 The expression, “**bring this nation to the point of birth**,” maintains the focus on a new beginning rather than restoration of the past. The LORD personally guarantees that what He has promised in verses 7-8 will come true. The words, “**bring this nation to the point of birth**” compares the process of creating a New Jerusalem to pregnancy. It is as unstoppable as childbirth. As a pregnant woman has to “**deliver**” her baby, so history must bring [the citizens of] the New Jerusalem into the world. Again, the LORD uses a question to test His people’s faith and loyalty. As it was impossible in v.8 to find a single example in the past of what God proposed to do in the future, so here in v.9 it is just as impossible to say that God will not finish whatever He has started. The same God who, accomplished everything He set out to do at creation, will see this promise through to completion. That’s why the LORD refers to Himself as “God”, reminding the people of His success at creation. Repeating the answer “No,” the LORD affirms that He would never leave a project unfinished, or a promise unfulfilled. Jesus once told the Pharisees, “A family splintered by feuding will fall apart” (Mk. 3:25). So, it is absurd to think He would ever prevent His plans from coming true.

Would Is it even possible that

I ever bring this nation I, the Eternal One,

to the point of birth might take this people to the brink of bursting

and then then turn around

not deliver it?” and block them from having a baby?

asks the LORD. the Eternal One wants to know.

“**No!** Absolutely not!

I would never keep this nation from being born,” It is impossible that I, the Eternal One might prevent this nation from happening

says your God. Declares your Creator (the One who brought you into existence, or, made you out of nothing).



A Tastier CuppaJ

Let Jesus pour you a fuller bodied, more flavorful CuppaJ from today’s brew

Well, we hope you enjoyed this morning’s CuppaJ for the Day, brewed verse-by-verse to bring out the full-flavor of the text. Now it’s your turn to explore the passage for yourself—to make this study good to the last drop. Remember, you haven’t really studied the Bible, God’s *Written Word*—until it connects you with Jesus, God’s *Living Word*. Then Jesus, the true Teacher can customize the text, so every word comes across written just for you. This morning’s CuppaJ is just a taste of what’s in the text—the starting point for a deeper learning experience with Jesus. So, go ahead; spend time alone with Him to go over this passage together. Let Jesus pour a tastier CuppaJ from the same brew, for you, today. Use the following form to jot down whatever Jesus shares with you.

Bible Study



1. Open your Bible to today’s passage and **review** today’s brew.
2. **Savor** the passage, one verse at a time, **listening** for God’s still small voice.
3. **Follow** the trail you marked in each verse, **pause** to look up the terms you flagged for further consideration, and **write** whatever the Spirit brings to mind.

v.7

v.8

v.9