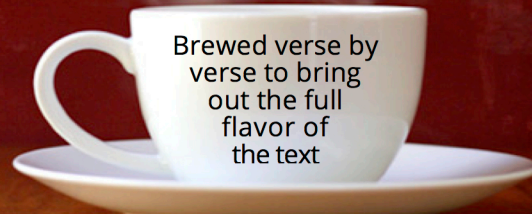


CuppaJ Cafe

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 10-11 call on everyone to celebrate the future God has projected for the New Jerusalem while verses 12-14 explain why they should.

10 Chapter 66 began with the LORD scolding those who did not learn the lessons of the exile and wanted to restore the Temple (verses 1-4). In love with the system rather than Him, they hoped to bring back the sacrifices that excused their sins instead of relying on the suffering servant to heal them from their sinfulness. Then He began to comfort the remnant with promises of new birth so they could live in the New Jerusalem and experience the full blessing of the New Earth and a New Heavens. Here, He invites both groups, "all you who love her," as well as "all you who mourn for her," to "rejoice with Jerusalem," to "be glad with her." Jerusalem represents the future of those who will spend eternity in a recreated world, who happily accept God's offer of salvation rather than grieve for the past. Returning to the mighty God, they have the relationship with Him that overcomes any ties to the way things used to be and enables them to celebrate moving on with Him. A preliminary form of the Gospel, v.10 invites everyone to share the blessings of righteousness by faith offered to them regardless of where they have been. It is a call to abandon self and participate in the future with their loving, Heavenly Father.

"Rejoice* with Jerusalem! Brighten up, or, cheer up with, or because of the New Jerusalem

Be glad* with her, Reverse your sadness into ecstasy with, or because of the New Jerusalem, (my new creation)

all you who love* her everyone who feels affection for, or is attracted to the New Jerusalem

and as well as

all you who mourn* for her. Everyone who grieves for the Old Jerusalem, the Jerusalem before the exile

11 Instead of longing to bring back their memories, the "mourners" should take comfort in "Jerusalem," the symbol of what God has recreated for them from the past and to replace it. Accepting His advice in 65:18 to "be happy and rejoice forevermore over what I am about to create," He compares drawing comfort from Jerusalem, drinking deeply on its glory, its rich consolation and satisfaction, to a child sucking away on its nursing mother to its heart's content.

Drink deeply* of her glory* Devour, get everything you can, or possible, from her overstock of blessings

even as in the exact same way

an infant* drinks* a baby breastfeeds to its satisfaction

at its mother's comforting breasts*." From mammary glands bulging with milk that soothes its pain, or discomfort

12 Before anyone gets the wrong idea that somehow the city has the ability to do this, the LORD explains (NLT omits the word "for" at the beginning of the verse that introduces the reason for what He said in verses 10-11), that He is about to supply Jerusalem with "**a river of peace and prosperity.**" He will irrigate and inundate its citizens with everything they need for eternal satisfaction, welfare and serenity. Instead of being plundered by foreigners, "**the wealth of the nations will flow to her,**" to richly compensate them for all the suffering she has been through. To bring out the intensity of His supply, the LORD returns to the theme of nursing, describing them getting their full of milk on their mother's hip, fondled on her knees. He paints life in the New Jerusalem as the picture of innocent, carefree contentment.

This is what the LORD says: The Eternal One is about to tell you

"I will give Jerusalem I, the Eternal One will make available to the New Jerusalem what she cannot obtain for herself (an image of God stretching from heaven to earth)

a river of peace a gushing, never-ending supply (of water) that brings contentment

and plus

prosperity. Makes her flourish (fulfilled in the incarnation, the arrival of peace on earth, restoration to friendly terms with God)

The wealth* of the nations* The splendor, or abundance, or riches (everything accumulated or achieved) that belongs to the outsiders, or foreigners (as the people leaving Egypt spoiled the Egyptians)

will flow* to her. (Mt. 5:5) will transfer, or be passed on (like an inheritance) to the New Jerusalem

Her children* will be nursed* All her generations will suckle, draw mother's milk, or nourishment

at her breasts,* from her mammary glands,

carried in her arms, lugged around on her hips

and plus

held on her lap be played with (patty-cake style) on the New Jerusalem's thighs

13 The LORD Himself will comfort those who mourn, renewing His promise in Isa. 61:3, "**To all who mourn in Israel, [that] he will give a crown of beauty for ashes, a joyous blessing instead of mourning, festive praise instead of despair.**" Though He speaks to future adults, citizens of the New Jerusalem, He compares His consolation to them as "**a mother comforts her child.**" Thus, He illustrates what it means to be born again, off to a fresh start and requiring all the care and attention of a newborn despite reaching adulthood.

I, the Eternal One

will comfort* you there in Jerusalem will console you from your grief and disappointment inside the New Jerusalem (as part of the family, Gen. 12:3)

as in the same way

a mother* comforts* her child*." The one who bears children consoles her offspring

14 The LORD assures all those who see it His way and celebrate Jerusalem's blessings—who, prefer salvation by faith to détente with sin through endless sacrifices at the Temple, that they will be happy. Instead of an outward display, they will experience delight down to the core (the heart), so that their celebration is a true expression of what they feel inside. Pointing to the future, the LORD refers beyond Isaiah's day to the Messianic Age when people will be able to see these things for themselves (like those who study Daniel's prophecies in the light of Messiah in the latter days). The Hebrew says literally, "Your bones shall flourish like an herb," probably referring to Ezekiel's prophecy of Israel's resurrection when the Spirit entered Israel's remains and

raised it up as a new creation at Pentecost. Then, everyone will be able to see the contrast between “**the LORD’s hand of blessing on his servants,**” and “**his anger against his enemies.**” Since this distinction isn’t as obvious during the church age, the LORD must refer to the end, when every eye shall see the LORD’s return, to favor His people and crush His enemies (separates the sheep from the goats).

When At the time

you see* these things, you see what I have just described and understand them

your heart* will rejoice*. You will celebrate down to the core

You will flourish* like the grass! Your bones (what’s left of you, the remnant) will develop successfully (or, revive in the style or manner of the valley of dry bones in Ezek. 37, pointing to Pentecost), the same way as the sprout, the suffering servant/Messiah (an image of sanctification, discipleship)

Everyone will see the LORD’s hand of blessing* on his servants—the whole world will see for themselves the Eternal One’s power working for those who serve Him

and plus

his anger* against his enemies. Him foaming at the mouth in a rage toward those who oppose and resist His will (pointing to the final judgment and rewards)



Now
Serving

The Brew

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

In today’s passage, verses 15-17, describe a cosmic theophany—an appearance, or visitation—of the LORD to judge the whole world, well beyond the scope of those in 63:1-6 or 64:1-3 where God intervenes between His people and a specific people or nation. So, please open your Bibles to Isaiah Chapter 66, and let me pour you a hot CuppaJesus from today’s brew, starting with v.15.



WHAT TO LOOK FOR TODAY

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

	Verse 15	Verse 16	Verse 17
Links	And 2x, like	And 2x	And 3x
Persons	The LORD, his 3x, he,	The LORD, his, he, him, the (world), the (earth, or whole world), earth (as a planet)	Those who, themselves (the ungodly), the LORD
Places		(the) earth	In (a sacred garden), in (the center), to (a terrible end)
Things	Fire, swift chariots, a whirlwind, punishment, the fury of (his) anger, the flaming fire of (his) hot rebuke	(the) world, fire, sword	A sacred garden, its, idol, the center, pork, rats, other detestable meats, a terrible end
Words	See, is coming with, roar, will bring with	Will punish by/by, will judge, will be killed by	Consecrate/purify with, feasting on, will come, says

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

15 See*, the LORD is coming* with fire*, and his swift* chariots roar* like a whirlwind*. He will bring* punishment* with the fury* of his anger* and the flaming fire* of his hot rebuke*.

16 The LORD will punish* the world* by fire* and by his sword*. He will judge* the earth*, and many will be killed* by him.

17 "Those who 'consecrate'* and 'purify'* themselves in a sacred garden* with its idol* in the center*—feasting* on pork* and rats* and other detestable meats*—will come* to a terrible end*," says the LORD.

TODAY'S DEVOTIONAL

15 The previous passage ended with a prediction that the whole world will see the LORD bless His people at the same time He judges His enemies. Embodying the essence of the covenant, the righteous one promises to make things right in the end for His people by punishing those who oppressed or worked against them. Verse 15 continues, elaborates on, and amplifies what He said in v.14—especially the judgment of His enemies. The verse begins with the word, "for," indicating it will make clear why the LORD said what He just did, followed by the word "see," to call attention to its tremendous significance for their future. Not only does v.15 illustrate what He meant in v.14, but it also explains why He used the word "anger" to describe His actions toward His enemies.

Surrounded by fire as in Dan. 7:9, **"He sat on a fiery throne with wheels of blazing fire,"** the LORD comes for the purpose of punishing His opponents (cf. 29:6; 30:27, 30). He will arrive in war chariots (cf. Ps. 18:10; 68:17; Hab. 3:8), swift enough to preempt any defense or avoid retaliation, as terrifying as a desert storm. The same phrase occurs in Jer. 4:13 to describe the Babylonian army as God's agent sent to discipline His rebellious people. It also reminds us of Pharaoh and his chariots bearing down on the refugees at the Red Sea, noisily kicking up clouds of menacing dust. The LORD uses that painful memory to magnify the hostility He will exercise against His enemies, as threatened in v.14. Hos. 8:7 warns that Samaria, the northern kingdom of Israel, has **"sown the wind, so they will reap the whirlwind,"** another way of saying that they will suffer serious consequences for the mischief they have caused. Like funnels of noisy air in the desert, God's chariots will bring reprisals to His enemies far worse than any nonsense they may have generated. Divine judgment always exceeds anything manmade or natural.

While the first line describes how the LORD will look when He appears, the second expresses the purpose for His coming: **"to bring punishment."** The rest of the verse describes the divine weapons that will inflict punishment on the LORD'S enemies, in much the same way as Pharaoh intended to make the refugees pay for the death of his firstborn and the damage to his overinflated ego. Images of **"fury"** and **"flaming fire"** illustrate the destructive nature of the LORD's visit that will burn, consume, and annihilate anyone foolish enough to oppose Him. This **"fury"** and **"flaming fire"** are extensions of the LORD's **"anger,"** and **"hot rebuke,"** violent displays of the wrath He will demonstrate against sinners at the end of the latter days (cf. 17:13; 51:20; 54:9). Too harsh for anything that happens before the end, the language points to the final judgment.

See, Look (draws attention to something significant in the future)

the LORD is coming with fire, the Eternal One is on His way surrounded by, or armed with fire

and plus

his swift chariots roar like a whirlwind. His portable throne and other war vehicles howl like a hurricane, kicking up dust

He will bring punishment The Eternal One will cause justice, or retribution

with the fury of his anger with nostrils flaring, or, snorting

and together with

the flaming fire of his hot rebuke. Flames, flashing from His heated, or scalding reprimand

16 The NLT translators omit the Hebrew word, "for" at the beginning of this verse that indicates it will explain how the LORD will carry out the judgment from v.15. The LORD will use two weapons against His enemies: fire, the symbol of all-consuming judgment and a sword representing divine vengeance. In other words, the victims have earned what they will get: complete obliteration. The verb translated, "will punish" makes this personal, literally meaning "he will enter for himself in the controversy." So, instead of surrogate avengers, the LORD will personally carry out His verdict against His enemies, pointing to the final judgment at the end of time. That's when the righteous one will make everything right, acting for His people and against His enemies. "The world," refers to humanity, both Jew and Gentile who meet the conditions in v.17. Thus, He will wipe out those who have abandoned Him, and those who never sided with Him choosing instead to serve idols and to live lawless lives. This points first to the destruction of the Temple in 70 A.D. plus all the suffering associated with it, and in the long term, the annihilation of the old earth and the clusters of unbelievers attached to its vine, the worldly system, at the second coming. The word "many" stands in contrast to the few in His remnant, suggesting that the majority of people on earth will be destroyed at His second coming, visitation, or appearance.

The LORD The Eternal One

will punish* the world* will cut off their external genitals (castration/mastectomy) so they can no longer reproduce or nurse/console with milk (ending bloodlines, no chance of recovery)

by fire* through (supernatural, inextinguishable, irreversible) flames

and plus

by his sword*. Through a blade that ends life, or ushers in an era of lifelessness (no breasts to suckle, or milk to quench their thirst; like Hagar and Ishmael in the wilderness)

He will judge* the earth*, The Eternal One will pass judgment on, or pronounce a decision/verdict against everyone (other than the remnant)

and plus

many will be killed* by him. Wound all the others to death Himself (the Eternal One)

17 This verse identifies the many who will be killed by the LORD at the end of v.16. The language reminds us of Isa. 65:3ff referring to the same class of idolaters by repeating the terms—gardens and swine flesh. Both consecrate and purify are actually words used in the Mosaic ceremony for cleansing. To magnify the people's perversion, Isaiah uses them to describe the shameful heathen rites that have angered the LORD. Instead of the garden that the LORD planted in Eden with the Tree of Life at its center, the people celebrate these rites imitating what God has commanded in copycat orchards they have planted around false gods. In this way, they have turned the action that should lead to holiness before the one true God into an initiation for service to the devil. Like the kingdoms of the world in Daniel 2 and 7, the entire group will come to a terrible end, together. The LORD will remove by fire and sword—them, their foul behavior, and false gods—from the earth, a poetic way of saying He will replace the old earth with a new one, free from all former impurities, clean and fresh from the ashes of the past. This may sound impossible, but we have God's word on it. The expression, "says the LORD" is His way of personally guaranteeing everything He claims will happen.

"Those who 'consecrate'* Whoever perverts the cleansing rites, dedicating

and as well as

'purify'* themselves pronouncing themselves innocent

in a sacred garden* with its idol* in the center* in orchards I didn't plant but they consider holy, built around and designed to honor false gods in their middle (instead of the one true God = idolatry)

—feasting* on pork* gorging themselves on swine's flesh

and plus

rats* rodents

and plus

other detestable meats*— other foods I consider filthy

will come* to a terrible end*,” will be led by their own actions to a horrible finish

says the LORD. the Eternal One guarantees it



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.15 _____

v.16 _____

v.17