

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 1-7, the LORD states His intention to wage war on the mountains, hills, ravines, and valleys of Israel for collaborating with His idolatrous ex-wife.

1 The word **"again"** introduces a new message. The previous one began in Ezek. 3:16 and was directed against the rebels. Now, the LORD wants Ezekiel to direct a prophecy against a different target. The word **"came"** contends the message originated outside of Ezekiel. He did not think this up or come to the following conclusions on his own. It also implies that the source sent the message to him. Once again, Ezekiel identifies the LORD as the source of what he is about to say, to claim divine authority for it and so, discourage resistance to it. On official business, Ezekiel merely carries out the function of a prophet, receiving a message from God in order to deliver it in His name.

Again Once more

a message came to me a communication arrived at my heart

from the LORD: originated by the Eternal One

2 The LORD address Ezekiel as **"Son of man,"** a descendant of Adam and therefore a member of the fallen race in need of redemption. This separates him from the rebellious descendants of Jacob turned Israel whom he prophesied against since 3:16. Up to now, he has been facing the rebels and directing God's words at them. Now, God orders to **"turn and face the mountains of Israel"** who have been serving as witnesses for the covenant lawsuit/divorce petition that God filed against the rebels. In this way, he can direct the words of this message at them, or as the LORD puts it, **"prophecy against them."** Adopting the position of confrontation, this message is **"against"** or, unfavorable to the mountains, just as the previous message was hostile and unfriendly to the rebels. The LORD must judge them to show how futile it was for the people to seek refuge on the high places and in the low places of Israel. Even under the sixth seal, at the sight of God and the Lamb ruling the universe: **"everyone—the kings of the earth, the rulers, the generals, the wealthy, the powerful, and every slave and free person—all hid themselves in the caves and among the rocks of the mountains. And they cried to the mountains and the rocks, 'Fall on us and hide us from the face of the one who sits on the throne and from the wrath of the Lamb. For the great day of their wrath has come, and who is able to survive?'"** (Rev. 6:15-17). The cry of earth's inhabitants parallels the pleading of the martyrs beneath the altar. As the IVP New Bible Commentary says: **"The last day reveals the identity of him who has ultimate authority over the universe and the irresistible judgment of the Lamb; but the end of their exercise of authority and judgment is the triumph of the kingdom of grace and glory (see 21:1-22:5)."**

Paul explains how the LORD our righteousness will reverse the injustices and right every wrong of the present evil age when He returns, in Rom. 8:18-25, saying: **"Yet what we suffer now is nothing compared to the glory he**

will reveal to us later. For all creation is waiting eagerly for that future day when God will reveal who his children really are. Against its will, all creation was subjected to God's curse. But with eager hope, the creation looks forward to the day when it will join God's children in glorious freedom from death and decay. For we know that all creation has been groaning as in the pains of childbirth right up to the present time. And we believers also groan, even though we have the Holy Spirit within us as a foretaste of future glory, for we long for our bodies to be released from sin and suffering. We, too, wait with eager hope for the day when God will give us our full rights as his adopted children, including the new bodies he has promised us." So Israel's mountains suffer for the sins of the rebels just as the whole creation still suffers for the sins of Adam and Eve. One day, Christ will come to judge the whole earth, setting the heavens on fire and melting the entire creation – including the mountains (2 Pet. 3:10, 12). No one who has rejected the LORD's chosen King will survive. But as the LORD will save a remnant or handful of humanity, so He will also rescue a new earth from the old.

"Son of man, Descendant of Adam, and a member of the fallen race that needs redeeming from sin

turn and face the mountains of Israel confront the high places of the Promised Land

and prophesy against them. so you can let me speak through you to express my displeasure with them

3 After assigning him what to do in v.2, **"the Sovereign LORD"** now gives Ezekiel the hostile message He wants the prophet to deliver that will show He is at odds with **"the mountains of Israel."** He is both the source [**"from the Sovereign LORD"**] and the architect of the indictment [**"This is what the Sovereign LORD says"**]. As a prophet, Ezekiel is the LORD's agent through whom He, Himself warns the high places **"the mountains and hills"**, as well as the low places **"the ravines and valleys"** of what He is about to do to them. The people had made idols of creation and chose these places as locations for practicing idolatry, so the LORD speaks to them as unwilling, yet culpable collaborators with the idolatrous rebels (cf. Rom. 8:20). Thus they suffer for the sins of their defiant tenants just as the creation suffers for Adam and Eve's willful disobedience. Josiah outlawed these illegitimate sanctuaries and shrines in 622 BC because the Law required sacrifices exclusively at the Jerusalem Temple. But his successor, Jehoiakim allowed the people to return to their former practices. Normally situated on hilltops, they were called "high places" more for their religious function since Jer. 7:31 refers to their existence in the Hinnom Valley.

More than mere punishment of the rebels, the siege and its awful casualties will purge the land of every trace of idolatry. The **"war"** refers to the aggressive efforts of the Babylonians against the rebels that will simultaneously **"smash"** [or, rid the Promised Land of] **your** [that is, the mountain's and rebels'] **pagan shrines."** The LORD personally identifies Himself twice to underscore the divine nature of Ezekiel's message and mission. Ezekiel's message is therefore infallible, its goal, inescapable, thereby guaranteeing his mission, success.

Proclaim this message from the Sovereign LORD Deliver this communication authored by the Eternal One

against the mountains of Israel. to denounce the high places in the Promised Land

This is what the Sovereign LORD says I am quoting your former Husband and covenant Master, the Eternal One on this

to the mountains and hills aimed at the high places dedicated to idols

and to the ravines and valleys: as well as the dried out riverbeds and lowlands

I am about to bring war upon you, I, the Eternal One, your Ex-husband and former Covenant Lord, am poised to ravage your slopes with armed conflict

and I will smash your pagan shrines. at the same time, I will also wreck your idolatrous sanctuaries

4 Elaborating on the **"pagan shrines"** of v.3, the LORD develops what they entail, in detail, calling them **"altars"** and **"places of worship."** That **"All"** of them **"will be demolished, and will be destroyed,"** underscores the LORD's intention to exterminate every trace of idolatry from the land. Because the rebels had polluted the

Temple with their “vile images and detestable sins” (5:11), the LORD threatened to exterminate or “cut them off completely”. Since the LORD intended to remove both the idolaters and their places of desecration, He now adds: “I will kill your people in front of your idols.” Not only will this demonstrate how powerless the idols are to prevent the LORD from carrying out His will in a head to head confrontation with them, but it will also rid the land of anyone who might practice idolatry. In His final triumph over every false god, as the flood cleansed the pre-Noahic world of sin and sinners, so the LORD – pointing forward to the Kingdom established through sanctification by His Son – will purge idolatry from His sacred land.

All your altars will be demolished, Everywhere you made sacrifices to your false-god lovers will be leveled to the ground

and your places of worship will be destroyed. At the same time your so-called sacred sanctuaries (where you thought you could safely cheat on me) will be annihilated

I will kill your people I, the Eternal One will slaughter your idol worshipers

in front of your idols. Right before the false-gods you worshiped in my place, daring them to stop me

5 Developing His intention to personally “kill your people in front of your idols,” the LORD explains, “I will lay your corpses in front of your idols and scatter your bones around your altars.” The first part parallels making a mockery of Jerusalem in the sight of anyone who could see its ruins. As the Creator will reduce the once majestic city to a mere shell of its former self, so He will also dry up the stream of those who enthusiastically went to the high places to worship nature. In stark contrast to the righteous who will ascend to heaven from this fallen world, the lifeless carcasses of the wicked will lay still and silent at the feet of their phony heroes. The LORD will show their so-called sacred places for the dead ends they truly are. Verse 5 also echoes Lev. 26:30 as it reminds us of Josiah’s practice of burning the bones of idolaters on the altars of high places in the Land as his way of shutting down those defiant sites of disobedience (2Kings 23:20). To David, “**God will scatter the bones of [His true people’s] enemies**” (Ps. 53:5) as the ultimate punishment for wickedness, a thought he repeated in Ps. 141:7, warning, “**Like rocks brought up by a plow, the bones of the wicked will lie scattered without burial.**” As the LORD scatters exiles from the Promised Land, as good as dead, around the world, so He will also scatter the lifeless remains of the wicked around the altars they dedicated to their false-god lovers. The word translated “idols,” here is a favorite of Ezekiel. A pun on the word for “dung-pellets,” it ridicules Israel’s false-gods as “dung-idols” who frequent the manure piles of animals.

I, the Eternal One

will lay your corpses in front of your idols will spread the carcasses of the rebels/idol-worshipers at the feet of their false-god lovers

and at the same time, I will

scatter your bones around your altars. Sprinkle your skeletons all about your places of sacrifice

6 As God banished Cain from His presence and made him a homeless wanderer, so He will also make the descendants of the rebels, under the same penalty of death as those who died during the siege of Jerusalem, unable to find peace from their rebellious past. “Wherever you live [He guarantees] there will be desolation,” so they cannot escape their fate. He describes this, “desolation,” with five images of damage so severe that it is beyond survival or repair. Once again, He personally guarantees, “I will destroy your pagan shrines,” and illustrates the outcome of His campaign against idolatry four ways: “Your altars will be demolished, your idols will be smashed, your places of worship will be torn down, and all the religious objects you have made will be destroyed.” The broader expression “your places of worship will be torn down,” reinforces the parallel pronouncement “Your altars will be demolished.” In the same way the absolute phrase “all the religious objects you have made will be destroyed,” consummates the simpler declaration, “your idols will be smashed.” In this way, the LORD progressively strengthens what He says to extinguish any hope of cheating Him out of complete payback for their arrogance and sins. The extermination of God’s rebellious Old Covenant people paves the way for His Messianic New Covenant remnant – of reinserted Jews and in-grafted Gentiles (Rom. 11).

Wherever you live there will be desolation, No matter where you are, you cannot escape the fate of those who died during the siege

and so that

I will destroy your pagan shrines. I, the Eternal One will wreck your idolatrous sanctuaries

Your altars will be demolished, The tables where you made sacrifices to your false-god lovers will be leveled to the ground

your idols will be smashed, your false-god lovers will be reduced to powder

your places of worship will be torn down, your so-called sacred sanctuaries (where you thought you could safely cheat on me) will be bulldozed

and plus

all the religious objects you have made will be destroyed. Every manmade thing you dedicated to your idols will be wiped out

7 The LORD used Ezekiel's dramatic actions in Chapter 4 to show that He will lead the attack on Jerusalem, slay the wicked, and chase anyone who tries to get away with intent to kill. In other words, to bring the rebels to justice, He must become their enemy (5:8) and a warrior who fights against them with arrows and the sword (5:16, 17). Waging war against the mountains, the invincible God will not end His campaign against idolatry, at the root of every sin, until all His foes are dead and defeated. So, the LORD sums up His efforts to purge idolatry from the Land with a morbid outcome: "The place will be littered with corpses." No one will survive His crusade. The words, "the place" refers to the whole of Palestine as a battleground, covered or "littered with corpses." No one will escape His wrath, and no place is safe from Him. As a painting points to its painter, and a sculpture to its sculptor, so the Promised Land with its holy hill and Temple should also have pointed the rebels to the Creator who wanted to redeem them. Though they failed to realize this as His covenant bride, they will reach this conclusion when He brings them to justice for their sins. Unable to resist His vengeance and slaughtered for their disobedience, they will at last realize that He, "alone [is] the LORD." They will know that the covenant God who brought them out of Egypt, led them to the Promised Land, and shared His holy hill with them – is none other than the Eternal One, without beginning or end, who dwells in eternity – and that no one may join Him there, against His will. For centuries they took Him for granted, assuming they had a lock on His promises and blessings. When He takes everything away from them, they will understand at last, as Paul wrote, and "God said to Moses, 'I will show mercy to anyone I choose, and I will show compassion to anyone I choose.'" So it is God who decides to show mercy. We can neither choose it nor work for it" (Rom. 9:15, 16). Unless they come to God through the Suffering Servant/Messiah, the Jews will be lost, forever (Rom. 9:30-10:4)! (Weeping and wailing and gnashing of teeth)

The place will be littered with corpses, The entire Promised Land will be covered with carcasses

and so that

you will know that I alone am the LORD. you rebellious descendants of Jacob turned Israel will finally realize that I, the Eternal One – am One of a kind, the only One who deserves your worship and loyalty (cf. with the Shema in Deut. 6:4, 5 – "Listen [or, Shema], O Israel! The LORD is our God, the LORD alone. And you must love the LORD your God with all your heart, all your soul, and all your strength).



Now
Serving

The Brew

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

In today's passage, verses 8-10, the LORD describes the fate of the remnant who will not share the fate of those who died during the siege. So, please open your Bibles to Ezekiel Chapter 6, and let me pour you a hot CuppaJesus from today's brew, starting with v.8.



WHAT TO LOOK FOR TODAY

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

	Verse 8	Verse 9	Verse 10
Links	But, and	Then 2x, when, and	And, when
Persons	I, my (LORD), a few of people, they (the remnant)	They 4x, their 3x, themselves (remnant), me, I (LORD)	They, them (remnant), I 4x, alone, the LORD
Places	Among the nations of	Among the nations, at (last)	On (them)
Things	Destruction, the world	Unfaithful hearts, lustful eyes that, idols, last, all detestable sins	That 2x, this calamity
Words	Will let, escape, will be scattered	Are exiled, will remember, will recognize how hurt, am by, long for, will hate for	Will know, am, was serious, said, would bring

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

NEW LIVING TRANSLATION

8 But I will let a few of my people escape destruction, and they will be scattered among the nations of the world.

9 Then when they are exiled among the nations, they will remember me. They will recognize how hurt I am by their unfaithful hearts and lustful eyes that long for their idols. Then at last they will hate themselves for all their detestable sins.

10 They will know that I alone am the LORD and that I was serious when I said I would bring this calamity on them.

THE EXPANDED BIBLE

⁸ But I will leave some people alive; some will ·not be killed by the nations [¹escape the sword] when you are scattered among the foreign lands.

⁹ Then those who have escaped will remember me, as they live among the nations where they have been taken as captives. They will remember how I was ·hurt [grieved; crushed] ·because they were unfaithful to me [¹by their adulterous heart] and turned away from me and ·desired to worship [by their eyes that have prostituted themselves with] their idols. They will ·hate [loathe] themselves because of ·the evil things they did that I hate [their abominations/detestable practices].

¹⁰ Then they will know that I am the LORD. I did not ·bring this terrible thing on them for no reason [or threaten in vain this catastrophe against them].

THE SCRIPTURES 1998

8 "But I shall leave a remnant, in that some of you shall escape the sword among the gentiles, when you are scattered throughout the lands.

9 "And those of you who escape shall remember Me among the gentiles where they have been taken captive, because I have been broken by their adulterous heart which has turned away from Me, and by their eyes which whored after their idols. And they shall loathe themselves for the evils which they have done in all their abominations.

10 "And they shall know that I am יהוה, and not for naught have I spoken to do this evil to them."

THE NET BIBLE

8 But I will spare some of you. Some will escape the sword when you are scattered in foreign lands.

9 Then your survivors will remember me among the nations where they are exiled. They will realize how I was crushed by their unfaithful heart which turned from me and by their eyes which lusted after their idols. They will loathe themselves because of the evil they have done and because of all their abominable practices.

10 They will know that I am the LORD; my threats to bring this catastrophe on them were not empty.

TODAY'S DEVOTIONAL

8 In chapter 5, v.3 the LORD ordered Ezekiel to take a few of the hairs representing those trying to escape the siege of Jerusalem and tuck them into the pouch created by tucking his garment into his sash. Then, he told him in v.4 to **"take some of these hairs out and throw them into the fire, burning them up,"** to symbolize sharing the same fate as those burned inside the city in v.2. **"From there,"** the LORD went on to say, **"a fire will spread to all the house of Israel,"** including every Jew born after that under the same sentence of death as those who lost their lives during the siege. Jews may escape this judgment only by trusting the Suffering Servant to reconcile, or bring them back to the LORD (Isa. 10:21).

The previous passage (verses 1-7) ended with the Promised Land littered with Jewish corpses, symbolizing national Israel's divorce from God because of Idolatry, or infidelity (6:7). The extent of devastation left us with the impression that none of the Jews survived the LORD's efforts to purge the land of idol worship and worshippers – pointing to the sin-free, purified Kingdom of God. The linking word, **"but"** at the beginning of v.8 however, introduces a partial contrast. Instead of totally opposing the picture of a dead nation, **"but"** reverses only some of it. Instead of killing all the idolaters, the LORD **"will let a few of [His] people escape destruction,"** presumably the handful who turn to the Suffering Servant as their only hope of returning to God from whom they have been divorced. Thus, the LORD who spoke so sternly to the mountains in the previous passage now addresses the people of the Promised Land with a merciful message. As Isa. 1:9 put it: **"If the LORD of heaven's armies had not spared a few of us, we would have been wiped out like Sodom, annihilated like Gomorrah."** Taken from those in full flight from the doomed city, **"they will be scattered among the nations of the world,"** awaiting collection by Messiah from all the families of the earth.

But In spite of that

I will let a few of my people escape destruction, I, the Eternal One will spare a handful of the rebels from the devastation when I purge the land of idolatry.

and yet,

they will be scattered among the nations of the world the survivors will be sprinkled all over the earth.

9 The LORD warned the fugitives from Egypt they might forget Him, that is they would take Him for granted when they took over the blessings of the Promised Land at no expense to themselves (Deut. 6:12). Now, he guarantees they will **'remember'** Him, **"when they are exiled among the nations."** Separated from the Temple, evicted from their homes, and banished from returning there, the remnant will miss the LORD and have a change of heart. People often realize what they had – after they lose it. Reflecting on the same situation, the remnant will say: **"I might as well return to my husband, for I was better off with him than I am now"** (Hos. 2:7). Only then will a few **"recognize"** what they have so callously failed to see up to that point – their responsibility for what has happened to them – not for breaking rules, but for breaking God's heart. Instead of

mistakes for which they must pay, they will see the deeper truth – that their “[unfaithful hearts](#) [and lustful eyes](#)” have “[hurt](#)” their divine husband and ended their marriage to Him. Fickle at the core, they deserted God, and looking for love in all the wrong places, they desired others in His place. In the end, they wandered from God, chased after their false-god lovers and “broke” or, shattered God’s heart (the literal meaning of the word translated, “[hurt](#)”). The process of recovery that began with reminding them, to whom they were married, then showed them that God rather than they, was the injured party, finally “[at last](#)” brings them to the point “[they will hate themselves for all their detestable sins](#)” and accept blame for the divorce.

[Then](#) After the divorce

[when they are exiled among the nations](#), during their separation from me and the Promised Land

[they will remember me](#). The remnant will miss Me and want Me back.

[They will recognize how hurt I am](#) The remnant will also realize that I, the Eternal One was the injured party in the divorce

[by their unfaithful hearts](#) with our fickle nature

[and lustful eyes that long for their idols](#). As well as searched for love with every Tom, Dick, and Harry

[Then](#) At that point,

[at last](#) finally

[they will hate themselves for all their detestable sins](#). They will accept all the blame for the divorce.

10 This verse reveals God’s purpose for sparing a few of the rebels who repent and return to their former husband. Through the severity of their punishments they will learn “**that I alone am the LORD,**” the only one who deserves their loyalty, desire, and love. At the same time, brought to repentance so they will acknowledge their sins and admit God was perfectly justified to divorce them, they will realize that their former covenant LORD and husband, “**was serious when I said I would bring this calamity on them.**” The covenant spelled out the terms of their marriage, listing curses for infidelity and blessings for faithfulness to the LORD. Patient and loyal to His covenant bride, the LORD repeatedly warned the rebels of the consequences for their actions. Mistaking patience for reluctance to hold them accountable, they began to disrespect and defy the LORD – even cheating on Him with worthless substitutes. But, as 2Pet. 3:9 explains: “**The Lord isn’t really being slow about his promise, as some people think. No, he is being patient for your sake. He does not want anyone to be destroyed, but wants everyone to repent.**” As Paul made clear to the Athenian Council in Ac. 17:30: “**Although God overlooked people’s ignorance about these things in earlier times [until the day He evicted national Israel from the Promised Land, the exile should make obvious that] He now commands everyone, everywhere to repent of their sins and turn to Him.** That’s why Paul told the Romans that the Gospel demands the obedient response of faith, or trust in Christ (Rom. 16:26). Jesus Himself told the disciples: “**There is no judgment against anyone who believes in him. But anyone who does not believe in him has already been judged for not believing in God’s one and only Son**” (Jn. 3:18). Those who believe in Christ are spared from the fate awaiting those who refuse to.

[They will know](#) The remnant/survivors will come to understand

[that I alone am the LORD](#) I, the Eternal One am unique, their husband – the only One who deserved their love and devotion

[and](#) plus

[that I was serious when I said I would bring this calamity on them](#). I really meant it when I kept warning them they would suffer the consequences for their sins.

* Dennis brought up a valid point this morning. IT IS DANGEROUS TO TAMPER WITH THE **ORIGINAL** WORDS OF SCRIPTURE – but that doesn’t apply to its translations. Translators select what they consider the best English word to represent the **ORIGINAL** Hebrew, Aramaic, or Greek word in the **INSPIRED** text,

but they frequently choose different ones to do the job. That's why translations of the same text aren't always the same. In fact, translations are actually interpretations of the **ORIGINAL** text because translators choose the words they think will bring out what they consider the meaning of the text. Aside from differences in theology, some translate word for word generating more rigid and literal versions of the text than those who work thought for thought. Though for thought translators see their task more as bringing out the meaning of the text with as many words as they need than it is to reproduce the exact same words of the text in another language. So, most people find it easier to understand these broader, dynamic translations than verbatim, formal ones. Formal translations may bear a stronger resemblance to the original, duplicating in English and in the same order, the words of the Hebrew, Aramaic, and Greek text. At the same time however, word for word translations are still harder to understand than dynamic ones that try to capture what the writer said, idea by idea.

The safest way to study the Bible is in its **ORIGINAL** language, examining God's Word in its native Hebrew, Aramaic, or Greek. Those who must rely on translations should at least look up the words in English versions in **ORIGINAL** language dictionaries, to familiarize themselves with their root ideas. As we have pointed out numerous times over the years, translators often use the same English word to translate different Hebrew, Aramaic, or Greek words. That means you can't always tell the **ORIGINAL** word the writer or speaker uses from its English translation. Only a concordance will show you that. But, a word of caution: **INSTEAD OF CHOOSING A DEFINITION THAT SUITS YOUR THEOLOGY, GET THE BASIC IDEA OF THE WORD FROM WHICH THE BIBLE DERIVES DEFINITIONS.** The actual meaning of the word – in your text – depends on how the context shapes its root idea. Depending on its context, the same word can mean different things in different verses. Truth is, the definitions listed in the dictionary attempt to capture the various ways that context might use the root idea of a word. So, instead of latching on to the definition you think fits, let the context tell you what a word means, though this will take some practice.

Incidentally, there is no substitute for knowing the **ORIGINAL** languages because looking up words in a dictionary cannot tell you everything you need to know; but it is a good place to start. We currently offer a NO-GRAMMAR Hebrew/Greek class that simplifies the languages so virtually anyone can use them in their studies.

To interpret a text, then, look up the **ORIGINAL** word in your text. Once you grasp its root idea, let the context have the last word on what it means. That should get you close enough to the truth in the text to tell it from the counterfeit.



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.

[illegible]

v.9

[illegible]