

# Cuppa 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 11-14, the LORD ties together the whole chapter to show that everything in it will bring Him the recognition He deserves.

11 In the last verse in the previous passage, 6:10, the LORD summed up chapters 4-6 as, "**I was serious when I said I would bring this calamity on them.**" Speaking through Ezekiel's actions as well as words, the LORD described both the siege of Jerusalem and the exile of His former people. Referring back to the word "said" in v.10, the word "says" in v.11 introduces this passage with a brief recap of what He said in those chapters. Now Ezekiel must add more actions to his dramatic performance that will zero in His audience on the main points of what the LORD threatened in the three chapters. The LORD instructs Ezekiel to "**Clap your hands in horror, and stamp your feet,**" based on His promise to reduce Jerusalem to a pitiful shell of its former self in 5:14. To dramatize the world's reaction to Jerusalem's fall, Ezekiel must act out how the once great city will become "an object of mockery, taunting, and horror" to the surrounding nations. Blending taunting and horror into a single expression, the prophet should "**Clap your hands in horror,**" celebrating Jerusalem's demise mixed with fear. Glad to see her go, Jerusalem's neighbors will also feel nervous and anxious at the sight of what will happen to her, because her ruins serve as a warning to them of what God will do to any nation when it makes Him angry and He criticizes it for displeasing Him (5:15). At the same time, Ezekiel must "**stamp your feet,**" to strongly express approval of Jerusalem's punishment. This reminds us of children stamping their feet at the mere mention of Haman's name during the Feast of Purim that celebrates the ironic reversal of his plan to execute Esther's relative, Mordecai. Hanging from his own gallows, he was a mockery of his former self. So, Jerusalem will be taunted for suffering the same destruction that she had threatened to her neighbors. People scorn phonies who end up ruined for the same shortcomings they condemn in others.

Representing Jerusalem at the same time, Ezekiel must also "**Cry out**", but not for the pain of the siege or the exile. Instead, she will weep in repentance, "**because of all the detestable sins the people of Israel have committed.**" Ezekiel must howl in tears until he is exhausted and can't make another sound – to match the way she exhausted God's patience with her endless disrespect and disobedience. These desperate actions herald Jerusalem's and national Israel's end, because "**Now** [in fulfillment of the LORD's words] **they are going to die from war and famine and disease,**" the same plagues he threatened to bring on her in 5:16, 17.

**"This is what the Sovereign LORD says:** Let me quote the Eternal One, our former Master and husband, saying:

**Clap your hands in horror,** applaud what will happen to Jerusalem, cautiously

**and stamp your feet.** At the same time you show your strong approval by stomping the ground

Cry out Groan

because of owing to

all the detestable sins the people of Israel have committed. The repulsive nature and lifestyle of the rebellious descendants of Jacob-turned-Israel

Now The time has come for

they are going to die the rebels to cease to exist (receiving the wages they have earned for their sins)

from war because of combat,

and famine plus starvation

and disease. As well as deadly cancers (that will consume, corrupt, or rot them from the inside out)

12 The LORD projected the destruction of National Israel with the symbolic ruin of Jerusalem, when He said that the fire, the fate of those who died from famine behind the city walls will also claim the lives of some who try to escape the Babylonian blockade. This fire, He said, would spread – symbolic of extending the sentence of death to all of Jacob’s rebellious descendants regardless of when or where they live if they do not repent and accept the Suffering Servant as their Substitute and Savior (Isa. 53). Here, the LORD explains and underscores how the “fire” will consume all those who have committed the detestable sins of idolatry and infidelity to Him, forcing Him to divorce them. Referring to the three means of destruction at the end of v.11, He guarantees that, “Disease will strike down those who are far away in exile. War will destroy those who are nearby. And anyone who survives will be killed by famine.” The reference to “those who are far away in exile,” puts those who seem to escape the siege in the same boat as those “nearby,” who died either behind or outside Jerusalem’s walls as Babylonian soldiers cut them down trying to break the blockade. The final line, “And anyone who survives will be killed by famine,” claims that none will escape the sentence of death for the sins that separated the rebels from God. Thus, this sentence hangs over the rest of national Israel to this day.

Disease will strike down those who are far away in exile. Fatal cancers will put an end to whoever escaped the siege and are now banished to faraway lands

War will destroy those who are nearby. Weapons of destruction will empty neighboring territories of those who fled there

And Plus

anyone who survives will be killed by famine. Whoever escapes the siege will share the same fate as those who died of starvation from it

So As a result

at last finally

I will spend my fury on them I, the Eternal One will exhaust my personal rage against the rebels

13 The LORD isn’t asking Ezekiel to taunt the rebels like some egotistical tyrant who enjoys harming those who do not bend to His will. He has already stated His purpose for letting the rebels suffer the consequences of their sins in 6:7, 10. Paul said that, “the wages of sin is death,” in Rom. 6:23. But here as in 6:7, 10, sin kills the rebels so “They will know that I am the LORD.” (Every eye shall see Him; all the tribes of the earth will mourn; Php 2:11). Idolatry is adultery for those who are married or engaged to God through the covenant. While the rebels did not hesitate to cheat on God with false-god lovers, the LORD held them responsible for their unfaithfulness to teach that only He deserves their love and loyalty. As they expected Him to be a one-woman-man, He expected her to be a one-man-woman. The LORD will teach this lesson by bringing death and destruction at every site of their betrayal of Him. What else could they conclude when they see the corpses of idol-worshippers at their feet of their impotent lovers, unable to protect them from the wrath of their jealous husband. What other opinion could they come to when they see all their fellow idolaters laying dead at all their

old cheat-spots, the “altars on every hill and mountain and under every green tree and every great shade tree—the places where they offered sacrifices to their idols.” Since none of their idols could save them, the LORD alone was the only one to whom they should have given their affection and allegiance.

They will know that I am the LORD The rebels will finally realize I, the Eternal One am the only one they should have loved

when their dead lie scattered (this will dawn on them) at the time that their corpses are sprinkled

among their idols together with their false-god lovers

and altars on every hill and mountain as well as the tables on every high place

and under every green tree plus beneath all the lush groves

and every great shade tree as well as all the timber with branches stretching out in all directions

—the places where they offered sacrifices to their idols. wherever they cheated on Me bringing gifts to their false-god lovers instead of to Me

14 True to His word, the LORD will purge every trace of Idolatry from the Promised Land to remove every contaminant from it. So, he “will crush [or, pound] them [the idol-worshippers, with His fist, as well as] make their cities [or, places He gave them to live, that they turned into so-called refuges from Him] desolate.” The boundaries: “from the wilderness in the south to Riblah [on the Orontes River] in the [extreme] north” includes every square inch of the land He gave to them. Riblah was in the district of Hamath, the same Hamath Amos used in the expression, “from the entrance of Hamath to the Brook of Arabah” in Amos 6:14, to describe one end of the country to the other. Then, the LORD punctuates the lesson He was teaching the people directly, and everyone else from their example, “they will know that I am the LORD.” The severity of Israel’s punishment will leave no doubt that “the LORD is our God [our one and only covenant spouse], the LORD alone” (Deut. 6:4).

I, the Eternal One

will crush them will pound them into powder with My fist

and make their cities desolate plus empty [or, evict them from] all the towns I gave them to live in

from the wilderness in the south to Riblah in the north. From one end of the Promised Land to the other

Then At that point in time

they will know the rebels will finally realize

that I am the LORD. I, the Eternal One am the only One they should have loved.



Now  
Serving

## The Brew

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

In today’s passage, verses 1-4, the LORD repeats the unthinkable – more urgently than ever – to drive home after centuries of sin and divine long-suffering that both, Jerusalem and National Israel are finally finished. So, please open your Bibles to Ezekiel Chapter 7, and let me pour you a hot CuppaJesus from today’s brew, starting with v. 1.



### WHAT TO LOOK FOR TODAY

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

	Verse 1	Verse 2	Verse 3	Verse 4
<b>Links</b>	Then	Or	For	And, then
<b>Persons</b>	Me (Zeke), the LORD	Son of man (Zeke), the Sovereign LORD, Israel, you, your (Rebs)	I 2x, my (LORD), you 2x, your (Rebs)	I 2x, my, the LORD, you 2x, your (Rebs)
<b>Places</b>	To (me), from (the LORD)	To (the land of Israel), here, wherever, east, west, north, south, land	Against (you)	Away
<b>Things</b>	This message	This, what, the end	No hope, anger, all detestable sins	Eyes, no pity, all detestable sins, that
<b>Words</b>	Came	Is 3x, says, look, finished	Remains, will unleash, will call, to account for	Will turn, show, will repay for, will know, am

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

1 **Then this message came to me from the LORD:**

2 **"Son of man, this is what the Sovereign LORD says to [the land of] Israel: "The end is here! Wherever you look—east, west, north, or south—your land is finished.**

3 **No hope remains, for I will unleash my anger against you. I will call you to account for all your detestable sins.**

4 **I will turn my eyes away and show no pity. I will repay you for all your detestable sins. Then you will know that I am the LORD.**

### THE EXPANDED BIBLE

<sup>1</sup> Again the ·LORD spoke his word to me [<sup>1</sup>word of the LORD came], saying:

<sup>2</sup> "·Human [<sup>1</sup>Son of man; 2:1], the Lord GOD says this to the land of Israel: An end! The end has come on the four corners of the land.

<sup>3</sup> Now the end has come for you, and I will send my anger against you. I will judge you for the way you have lived, and I will ·make you pay [punish you; or hold you accountable; <sup>1</sup>place upon you] for all your ·actions that I hate [detestable/abominable practices].

<sup>4</sup> ·I will have no pity on [<sup>1</sup>My eye will not pity] you; I will not ·hold back punishment from [spare] you. Instead, I will make you pay for the way you have lived and for your ·actions that I hate [detestable/abominable practices]. Then you will know that I am the LORD.

### THE SCRIPTURES 1998

1 And the word of יהוה came to me, saying,

2 "And you, son of man, this is what the Master יהוה said to the land of Yisra'el, 'An end! The end has come upon the four corners of the land.

3 'Now the end is upon you, and I shall send My displeasure against you, and judge you according to your ways, and repay you for all your abominations.

4 'And My eye shall not pardon you, nor would I spare, for I repay your ways while your abominations are in your midst. And you shall know that I am יהוה!"

#### THE NET BIBLE

1 The word of the LORD came to me:

2 "You, son of man—this is what the sovereign LORD says to the land of Israel: An end! The end is coming on the four corners of the land!

3 The end is now upon you, and I will release my anger against you; I will judge you according to your behavior, I will hold you accountable for all your abominable practices.

4 My eye will not pity you; I will not spare you. For I will hold you responsible for your behavior, and you will suffer the consequences of your abominable practices. Then you will know that I am the LORD!

#### TODAY'S DEVOTIONAL

---

1 Today's passage is part of a larger section extending to v.13, all linked by similar phrases announcing doom on Jerusalem and National Israel. Three short oracles, verses 1-4, 5-9, and 10-13 share a similar message: "the end is come," and "now is the end come" in verses 1, 2; "an end is come," "the end is come" in v.6; "the morning is come," "the time is come," and "the day of trouble is near," in v.7; "the day is come," in v.10; "the time is come," "the day draws near," in v.12. This new collection of announcements repeats the same theme that began in chapter four: after centuries of human sin tempered by divine patience, the cycle of disobedience and postponed judgment has come to an end.

Ezekiel repeats the message to correct the rebels' false assumption that Jerusalem is eternal. Jeremiah warned the people: "**don't be fooled by those who promise you safety simply because the LORD's Temple is here. They chant, "The LORD's Temple is here! The LORD's Temple is here!"** (Jer. 7:4). The early prophets called on the people to repent of their evil ways so God could bring back the glory days of Solomon. But, as time wore on and the people distanced themselves further from the LORD, the latter prophets realized that the rebellious descendants of Israel would not come back to God. Since the people lost their claim to the promises God made to Abraham, the prophets offered them an alternative: the "sure mercies of David" based on the promise that one of his descendants would rescue a remnant who, put their faith in him, from the divine sentence of death handed down at Jerusalem's fall (Isa. 55:3). Despite what the prophets told them, by Jesus' day the Jewish leaders still claimed they were Abraham's descendants and heirs to his promises.

The linking word, "**Then**" introduces this message with the same guarantees from 6:1 that Ezekiel did not dream it up, and that the LORD was its source. Authorized by the LORD, the message defied anyone to discredit or deny it. The LORD adds this message to what He previously told Ezekiel, first – to reinforce its contents, and second – to show that He has no intention of changing His mind. The people were hoping He would like He did before, but not this time as He will explain in v.2.

**Then** Next

**this message** the communication I am about to deliver to you

**came to me from the LORD:** has arrived; the Eternal One sent it to me.

2 The LORD refers to Ezekiel as "**Son of man**," to identify him as a descendant of Adam who needs redemption from sin, while separating him from the descendants of Israel who have betrayed their great ancestor and rebelled against Him. He calls Himself, "**the Sovereign LORD**," who retains supremacy and ultimate power over everything and everyone despite the disrespect and disobedience of His former covenant wife. As He created the universe by speaking it into existence, so He now "**says to** [the land of] **Israel**," to decide its fate: "**The end is here! Wherever you look—east, west, north, or south—your land is finished.**" The NLT omits the words, "the land of," because ultimately, when the LORD speaks to the land, He addresses the rebels who live in it, just as He spoke to the mountains in Chapter Six to describe purging the Promised Land of idols and idol worshipers. By directing His words to "the land," the LORD overrides any self-

righteousness that dares to excuse itself from the fate He is ordering for National Israel. No one will escape what He has in store for His “unfaithful wife” on the grounds they are descended from Abraham. Those days are over. The entire “**land**,” “**wherever you look—east, west, north, or south**...[and therefore everyone in it] **is finished**.” These are the terms of the divorce the LORD just granted Himself. Personifying the land, the LORD tells all the people of National Israel without exception – that nothing remains of either, the relationship they once had with Him, or the future He intended for them as His bride. So, when the religious leaders came to John the Baptizer for baptism, to include themselves in God’s plans for the covenant future, he denounced them, saying: “**You brood of snakes!**” he exclaimed. “**Who warned you to flee God’s coming wrath?**” and demanded from them like everyone else: “**Prove by the way you live that you have repented of your sins and turned to God.**” Then, he warned them: “**Don’t just say to each other, ‘We’re safe, for we are descendants of Abraham.’ That means nothing, for I tell you, God can create children of Abraham from these very stones**” (Mt. 3:7-9). No longer God’s bride and under the same sentence of death as those who died during the siege of Jerusalem six centuries earlier, he explained to them: “**Even now the ax of God’s judgment is poised, ready to sever the roots of the trees. Yes, every tree that does not produce good fruit will be chopped down and thrown into the fire**” (Mt. 3:7-10). The same people He wanted to attract others to Him by the blessings He gave to them, had already become a warning to the world of what happens when the LORD judges a nation – any nation – that provokes Him to anger so that He has to let them have it with both barrels.

“**Son of man**,” Descendant of Adam

**this is what the Sovereign LORD says** Let me quote what the Supreme, Eternal one wants me to announce

**to** [the land of] **Israel**: to the Promised Land and those living in it

“**The end is here!** It’s over, or the results are in

**Wherever you look—east, west, north, or south** no matter what direction you view

—**your land is finished**. The whole territory and its inhabitants are through

3 Continuing what He began in v.2, the LORD goes on to say: “**No hope remains, for I will unleash my anger against you.**” Every expectation that God would still grant them what He had promised at their wedding is gone. Instead of the glorious future that could have been theirs for serving Him, only disaster awaits them, “**for** [or, because, He explains to them] **I will unleash** [or, release without any restraint] **my** [full] **anger** [rage, or fury brought on by sin] **against you.**” Like an earthquake that causes a merciless tsunami to crush everything in its path, so God’s outrage at disrespect and disobedience will generate a wave of consequences directed at National Israel that will put an end to it. And, in case any of the rebels thought God might spare them from the consequences they deserve for old times’ sake, the LORD adds: “**I will call you to account for all your detestable sins.**” God intends to collect everything the rebels owe Him for “**all** [not just some of] **your detestable sins** [that make God throw up because they are so disgusting].” The LORD uses the same imagery to describe how He feels when He warns end time Laodicea: “**So because you are lukewarm, and neither hot nor cold, I am going to vomit you out of my mouth.**” The LORD finds Laodicea’s tepid brand of Christianity so revolting, He underscores the gravity of its situation by comparing what He feels for it, to the way He felt about His ex-wife.

**No hope remains**, Every covenant expectation you ever had is gone

**for I will unleash my anger against you.** Because I, the Eternal One will let loose without holding any of it back, my rage or fury caused by sin on you rebels

**I will call you to account** I, the Eternal One will demand an answer

**for all your detestable sins.** For every disgusting, or nauseating thing you have ever done

4 Instead of looking at National Israel with love and affection, God now promises His ex-wife, “**I will turn my eyes away and show no pity.**” To turn the eyes away from someone is a biblical symbol of rejection, a denial of any connection or link to him or her. The expression, “**show no pity,**” drains the last trace of hope that God might still feel some of the love from the past for National Israel. God feels nothing for her, let alone any inclination to spare her from what she deserves – the root idea of the word. From an accounting in the previous verse, God now states without any hesitation, “**I will repay you for all your detestable sins,**” intending to collect every penny of punishment she owes Him for centuries of nauseating attitude and behavior. Instead of a jealous husband striking out at His unfaithful wife, the LORD has a noble purpose for all of National Israel’s painful suffering. As He explained in earlier passages, His goal is not to harm His former bride, but to bring her and others through her new awareness of who He is to a saving knowledge of the LORD. Discovering at last that He deserved all of her love and loyalty is the repentance that will save all the families of the earth from the doom awaiting this planet. When this happens, Jews as well as Gentiles may participate in the New Covenant of the Messiah that brings new birth and recreates repentant sinners into citizens of the Kingdom of God.

**I will turn my eyes away** I, the Eternal One will reject, or turn a deaf ear to you **and show no pity.** And as a result, refuse to spare you from what you deserve

**I will repay you for all your detestable sins.** I, the Eternal One will pay you rebels back in full for every disgusting, or nauseating thing you have ever done

**Then you will know that I am the LORD.** Finally, or at last you rebels will realize I, the Eternal One am the only one you should love, the only one who deserves your affection and loyalty.



## 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.1 \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

