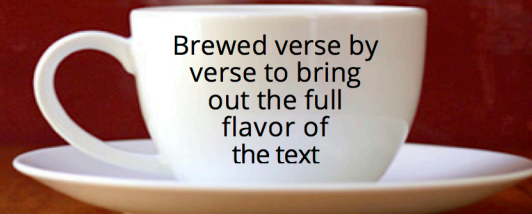


# CuppaJ Cafe

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 1-4, 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.

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 from 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.



Now  
Serving

## The Brew

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

**In today's passage**, verses 5-9, the LORD re-emphasizes the message of verses 1-4 to make sure no one doubts that National Israel's relationship with Him is over and that He will no longer stand in the way of justice. So, please open your Bibles to Ezekiel Chapter 7, and let me pour you a hot CuppaJesus from today's brew, starting with v.5.



### WHAT TO LOOK FOR TODAY

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

	Verse 5	Verse 6	Verse 7	Verse 8	Verse 9
<b>Links</b>				Soon, and	And, then
<b>Persons</b>	The Sovereign LORD, your (Rebs)	Your (Rebs)	O people of Israel, your	I 2x, my 2x (LORD), you 3x, your (Rebs)	I 3x, my, it, the LORD, who, you 2x, your (Rebs)
<b>Places</b>			On (the mountains)	Out (my fury), on (you), against (you)	Away
<b>Things</b>	This, what, disaster after	The end, it, final doom	The day of destruction, the	Fury, anger, all detestable sins	Eyes, no pity, all detestable sins,

	disaster, way		time, the day of trouble, shouts of anguish, the mountains, not shouts of joy		that, the blow
<b>Words</b>	Is, says, is coming	Has come, has finally arrived, is waiting	Is dawning, has come, is near, will be heard	Will pour, unleash, will call to account for	Will turn, show, will repay for, will know is, is striking

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

5 "This is what the Sovereign LORD says: Disaster after disaster is coming your way!

6 The end has come. It has finally arrived. Your final doom is waiting!

7 O people of Israel, the day of your destruction is dawning. The time has come; the day of trouble is near. Shouts of anguish will be heard on the mountains, not shouts of joy.

8 Soon I will pour out my fury on you and unleash my anger against you. I will call you to account for all your detestable sins.

9 I will turn my eyes away and show no pity. I will repay you for all your detestable sins. Then you will know that it is I, the LORD, who is striking the blow.

### THE EXPANDED BIBLE

<sup>5</sup> "This is what the Lord GOD says: Disaster -on top of [or unheard of] disaster -is [<sup>L</sup>look/<sup>T</sup>behold, it is] coming.

<sup>6</sup> The end has come! The end has come! It has -stirred itself up [aroused; awakened] against you! Look! It -has come [or is coming]!

<sup>7</sup> -Disaster [Doom] has come for you who live in the land! The time has come; the day of is near. It will be a day of -confusion [panic], not -celebration [shouts of joy], on the mountains.

<sup>8</sup> Soon I will pour out my -anger [wrath] against you; I will -carry out [spend; exhaust] my anger against you. I will judge you for the way you have lived and will -make you pay [punish you; or hold you accountable] for -everything you have done that I hate [your detestable/abominable practices].

<sup>9</sup> -I will show no pity [<sup>L</sup>My eye will not pity you], and I will not -hold back punishment [spare you]. I will -pay you back [punish you; or hold you accountable] for -the way you have lived and the things you have done that I hate [your detestable/abominable practices]. Then you will know that I am the LORD who -punishes [strikes you].

### THE SCRIPTURES 1998

5 "Thus said the Master יהוה, 'A calamity, an only calamity, look, it has come!

6 'An end has come, the end has come! It has awakened against you, look, it has come!"

7 'The turn has come to you, O inhabitants of the land. The time has come, a day of uproar is near, and not of rejoicing in the mountains.

8 'Soon I shall pour out My wrath, and shall complete My displeasure upon you, and judge you according to your ways, and repay you for all your abominations.

9 'And My eye shall not pardon, nor would I spare. I give you according to your ways while your abominations are in your midst. And you shall know that I am יהוה who smites."

#### THE NET BIBLE

5 "This is what the sovereign LORD says: A disaster—a one-of-a-kind disaster—is coming!

6 An end comes—the end comes! It has awakened against you—the end is upon you! Look, it is coming!

7 Doom is coming upon you who live in the land! The time is coming; the day is near. There are sounds of tumult, not shouts of joy, on the mountains.

8 Soon now I will pour out my rage on you; I will fully vent my anger against you. I will judge you according to your behavior. I will hold you accountable for all your abominable practices.

9 My eye will not pity you; I will not spare you. For your behavior I will hold you accountable, and you will suffer the consequences of your abominable practices. Then you will know that it is I, the LORD, who is striking you.

#### TODAY'S DEVOTIONAL

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5 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.

Both verses 4 and 9 end with the recognition God has always wanted from His people, indicating that verses 2-9 offers two versions of the same poem. Verse 5 repeats verse 2, verse 8 repeats verse 3, and verse 9 repeats verse 4. So, verses 5-9 clone the thoughts of verses 2-4, so that verse 10 introduces a new section that develops the theme of verses 2-9, the start of a longer poem in verses 10-27. The LORD speaks directly to the rebels in the shorter first poem, verses 2-9, mainly in the 1<sup>st</sup> person, while He talks about them, mainly in the 3<sup>rd</sup> person, in the longer second poem of verses 10-27. The only 1<sup>st</sup> person verses in the second poem, 20b-22, 24, 27a amplify and comment on the shorter, original poem. Adding more details to what He said earlier, the LORD escalates the accusations against and intensifies the punishment awaiting His former wife for her disrespect and disloyalty to Him. The privilege of a marriage/covenant relationship carries with it the greater responsibility of faithfulness to its vows of love. Not only should we love Him because He loved us first (1Jn. 4:19), but to whom much is given even more is required (Lk. 12:48). Spouses expect more from each other than they do from anyone else. Chapter 7 is what a jealous husband would say about his two-timing wife, threatened in Ex. 20:5 and carried out as promised in Deut. 6:15 (cf. Ezek. 5:13 and 6:10).

As before, Ezekiel makes sure that the people understand his message comes from the LORD. The expression, "[This is what the Sovereign LORD says](#)," quotes the rejected and abandoned ex-husband who is now fully justified to execute the curses of the covenant on His ex-bride. As the people asked Moses to speak directly with God and pass on what He said to them to relieve them from the obligation of obedience, so now the LORD addresses His ex-bride in the first person to announce her fate for her marital failures. What follows, "[Disaster after disaster is coming your way](#)," is a classic Hebrew summary, a brief statement introducing the details that will follow in verses 6-9. The expression, "[Disaster after disaster](#)," promises a succession of relentless catastrophes – that spell doom for Jerusalem and National Israel.

"[This is what the Sovereign LORD says](#): I am quoting our Eternal ex-husband and covenant partner

**Disaster after disaster is coming your way!** Pounding after pounding is headed for you that will pulverize you into a pile of garbage

6 Verse 6 explains what the LORD meant when He promised “**Disaster after disaster**,” in three short statements. The first, “**The end has come**,” announces the termination of the cycle of disobedience and postponed judgment. The second, “**It has finally arrived**,” punctuates the conclusion of its journey toward the rebellious ex-bride. National Israel is about to receive what she has deserved all along and has been on its way for some time. The third, “**Your final doom is waiting**,” underscores what is about to happen as Jerusalem’s unavoidable and irrevocable destiny. She cannot avoid the judgment in store for her.

**The end has come.** The cycle of your disobedience and my postponement of judgment is over.

**It has finally arrived.** The last step has reached a dead-end.

**Your final doom is waiting!** Extinction is dead ahead of you.

7 The LORD specifically addresses the targets of His judgment as “**O people of Israel**,” the living descendants of Jacob, turned Israel. The expression, “**the day of your destruction is dawning**,” is a bold attempt to translate the Hebrew word, **tsphiyrah** that occurs only in v.10 and Isa. 28:5. At its root, a “crown” that encircles the head, it is often translated “diadem”. Referring also to the way the light of the rising sun wraps itself around, or crowns and encircles the horizon, it can also be translated “morning” as in the KJV, or “break of day/dawn” as in the NLT. Associated with the blinding flash of light at the moment this phenomenon occurs, this same word can be translated “doom” (NET) or “destruction” (NLT), encircling the horizon like the armies that surrounded and laid siege to Jerusalem. The translation here, “**the day of your destruction is dawning**,” covers all three bases and seems to fit the apocalyptic context of verses 5, 6 as well as the setting of verses 8, 9. “**Destruction is dawning**” repeats itself as “**the time has come**”, a deadline, underscored as “**the day of trouble is near**,” still approaching, but only a short time away in the future. To dramatize the terrible experience awaiting Israel’s faithless descendants, the LORD contrasts the dismal future with Israel’s uplifting past. Paraphrasing the familiar saying, “**How beautiful on the mountains are the feet of the messenger who brings good news, the good news of peace and salvation, the news that the God of Israel reigns!**” that often celebrated last minute divine deliverance in the past, the LORD squashes any hope of a turnaround in the present situation, warning: “**Shouts of anguish will be heard on the mountains, not** [or, instead of] **shouts of joy**.” The LORD makes it clear that He will not step in to prevent or even ameliorate the doom, ahead.

**O people of Israel**, O living and rebellious descendants of Jacob, who obediently joined forces with God and became Israel,

**the day of your destruction is dawning.** Your last episode is about to begin.

**The time has come; the day of trouble is near.** The cutoff point is here; your distressing last episode is within reach

**Shouts of anguish will be heard on the mountains, not shouts of joy.** Howls of distress will echo across the heights of the Promised Land, instead of, or in place of the happy yells of the past.

8 Consistent with “**waiting**” in v.6, and both “**dawning**” and “**near**” in v.7, the LORD announces, “**Soon I will pour out my fury on you and unleash my anger against you**.” The expressions, “**I will pour out my fury**” and “**unleash my anger**” describe the forces that will destroy Jerusalem and National Israel as divine reactions to sin. In other words, the people have brought this on themselves by repeatedly defying God’s will, earning what they are about to receive. To confirm this sense of the text, the LORD sums up what He just said in the following line: “**I will call you to account for all your detestable sins**.” The people thought they were up to date with their spiritual debts; but despite timely payments for every sin with offerings and sacrifices at the Temple – they were in serious arrears. God saw through their skin-deep actions made shallow by a lack of respect and repentance and deliberately postponed collecting full payment for their sins, graciously granting them time to repent and come to their spiritual senses. Divorced from them and no longer in covenant with them, He offered them “the sure mercies of David” in place of the promises He made to Abraham as their only

hope of salvation. Now, forced by their ongoing defiance and unrelenting rebellion, the time had come for the LORD to “call [Jerusalem and National Israel] to account for all [or, the entire record of] your [unrepented of and therefore, still unforgiven] detestable sins.”

### **Soon** Shortly

I will pour out my fury on you I, the Eternal One will rain down my outrage for sins on you

and unleash my anger against you. As well as turn loose my wrath for sin against you

I will call you to account for all your detestable sins. I will demand an answer for your entire record of acts of defiance, unforgiven because you never repented of them

9 Verses 8, 9 virtually duplicate verses 3, 4. Like lines repeated in a poem or song as a comment or complaint about something – verses 3, 4 regarding the judgment on the land in verses 1, 2, and verses 8, 9 regarding the judgment of its inhabitants in verses 5-7. The first line of v.9, “I will turn my eyes away and show no pity,” rhymes with the first line of v.8, “I will pour out my fury on you and unleash my anger against you.” Together they show the two sides of the hopeless accounting ahead. Verse 8 describes what God will do to the rebels, turning His wrath loose on them, while v.9 describes what He will not do: plea bargain. He will neither, consider rebel pleas that might change His mind or feel sorry for them and lighten their sentence. Unable to defend themselves or to move Him to clemency, the LORD decides: “I will repay you for all your detestable sins.” Since the wages of sin is death, and the time has come for them to suffer the full consequences of their actions, there is no escaping the fate they have earned for themselves. When this happens, Israel’s rebellious descendants will finally realize that “The LORD, [Himself] is striking the blow.” The LORD told the rebels that, as a consequence of divorcing them, He had become their enemy. Isaiah especially, mentions their attempts, still claiming Abraham’s promises, at blaming the LORD for the exile as something He could have prevented. The consequences will convince them at last that they are to blame for the divorce and that as their jealous, jilted former husband, the LORD is perfectly justified to make them accept responsibility for what they have done. They thought they had spurned Him for their false-god lovers; but in reality, He had rejected them and was paying them back for centuries of injury and lawlessness.

I will turn my eyes away and show no pity. I, the Eternal One refuse to plea bargain, either entertaining your appeals, or feeling sorry for you.

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

### **Then** After that

you will know that it is I, the LORD, who is striking the blow. You rebellious descendants of Jacob, turned Israel will realize that it’s Me, the Eternal One, your former husband who is blocking your way to salvation.



## **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.



- v.5 \_\_\_\_\_

v.6 \_\_\_\_\_

v.7 \_\_\_\_\_

v.8 \_\_\_\_\_

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v.9

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