

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 1-7, the LORD orders the destruction of Jerusalem/National Israel.

1 Over the course of chapter 8, tensions kept escalating as the LORD built His case for divorcing National Israel. Three times he prepared Ezekiel to witness "**greater abominations**," as He exposed the prophet to ever more compelling evidence of Israel's unfaithfulness to Him. Unveiling spiritual corruption at all levels of Judean society, consorting with progressively more offensive rivals to Him – their rightful covenant LORD and husband – the LORD explodes at the precise moment the judgment they so richly deserve comes due. Just "**then the LORD thundered**," detonating His wrath against their detestable sins. To pay them back for their treachery, He orders: "**Bring on the men appointed to punish the city.**" The time has come for the city to suffer the full consequences of their sins, so the LORD will now turn loose His handpicked squad to inflict on them the penalty for their wrongs. They are "**appointed**" to this work as a result of His decision to repay them for their infidelity. To underscore the time has come to execute judgment, the LORD orders the punishers "**to bring their weapons with them.**" No more postponements. This is not a dress rehearsal. They will execute the LORD's implacable anger, without delay.

Then At that precise moment when the consequences for their sins came due,

the LORD thundered, the Eternal One roared, or bellowed

"Bring on the men appointed to punish the city! Unleash the squad I have chosen, or selected to inflict the consequences for its sins on Jerusalem

Tell them to bring their weapons with them!" Order them to arm themselves for the slaughter

2 "**Six men**", either angels or celestial beings responding to the LORD's demand in v.1 "**soon appeared from the upper gate that faces north**," the spot at which all the infractions against the LORD in Chapter eight, began. The LORD holds us responsible for what we think, say, or do so that judgment pays us back what we have earned or deserve. Each of the beings arrives "**carrying a deadly weapon in his hand**", prepared to carry out the LORD's demand for satisfaction from His sinful bride. Like the Levites who strapped on their swords to slay those who continued to cling to the golden calf in God's place at the foot of Sinai, so now these executioners come with battle-axes to slay all those who continue to cling to substitutes rather than return to God at the summit of His Holy mountain (Ex. 32:26-28). As He sent an avenging angel to punish Egypt by killing its firstborn, so the LORD now also sends a squad of six executioners to avenge Him against the rebels. The Life Application Study Bible also draws an ironic parallel with the Neo-Babylonian myth of Erra and Ishum, portraying the destruction of Jerusalem as a reenactment of that eighth-century legend of the seven destroyers. According to the LASB: "*In this ancient poem the god Anu begets seven deities (Sebitti, associated with*

Pleiades) and gives them to Erra to serve "as his fierce weapons." These merciless beings spare no one, killing all in their directed path and thus functioning as the tools of chaos and violence. The poem, like Ezekiel's vision, provides a religious explanation for the destruction and humiliation of a major city (Babylon), but here there are only six rather than seven, the seventh having been replaced by a scribe," the so-called "[man dressed in linen, who carried a writer's case at his side.](#)" He differs from the other six in two chief ways: he is dressed in linen, a symbol of biblical purity worn by priests engaged in the work of reconciliation and redemption, or messengers from heaven that expressed or explained God's will; and he is unarmed. In place of a weapon, the man carries a wooden box filled with quill pens, ink, an engraving tool, and probably sheets of parchment. The LORD adds him to the team to re-baptize the pagan story in a redemptive rather than purely retaliatory light. Ezekiel goes on to report, "[They all went into the Temple courtyard and stood beside the bronze altar](#)" for two chief reasons. First, because the King, the elders, the women, and the priests all showed their corruption at the Temple – judgment must begin at the house of God. Second, because the offenders must pay for sin with their lives, the executioners and the scribe assemble at the altar of sacrifice. The rebels must be totally consumed by God's wrath, just as the fire of the altar symbolically devoured sacrifices in the place of sinners.

[Six men soon appeared](#) The whole squad minus one quickly showed up

[from the upper gate that faces north,](#) from the direction of the royal entrance on the most sacred side of the Temple

[each carrying a deadly weapon in his hand.](#) Armed with battle-axes, ready to wield them

[With them was a man dressed in linen,](#) along with another man dressed like a priest or messenger from God

[who carried a writer's case at his side.](#) (Instead of a battle-axe) this seventh man was toting a wooden box filled with writing tools harmlessly hanging from his belt

[They all went into the Temple courtyard](#) The whole squad filed into the main open area of the Temple

[and stood beside the bronze altar.](#) And came to a stop in front of the altar of sacrifice

3 "[Then](#)", or next "[the glory of the God of Israel rose up from between the cherubim, where it had rested, and moved to the entrance of the Temple](#)" signaling a change in what takes place at the Temple. In a stunning reversal of a millennium of policy, the shekinah cloud representing God's presence moved "[from between the cherubim, where it had rested](#)" since the beginning to accept sacrifices aimed at atonement and reconciliation with forgiven sinners, "[to the entrance of the Temple,](#)" where un-forgiven sinners stood fully exposed to God's wrath. The LORD, disrespected and displaced in His own home, prepared to leave. As the priests turned their back on Him to return to the world, so now, the LORD turns His back on His people to return to heaven. From this new vantage point, without blood on the mercy seat between Him and the Law to move Him from wrath to mercy, He is about to tell the executioners awaiting His instructions, what to do next.

The exiles longed for a last-minute reprieve, symbolized by some sort of mercy for Jerusalem, to shorten their stay in Babylon. They hoped for some eleventh-hour sign of pity to that city, as the LORD had repeatedly shown in the past, so they could return home. Now, lingering at the threshold, reluctant to leave, the LORD pauses to issue final instructions to the death squad. But before He orders the six to execute everyone, He stops to "[call to](#) [the seventh] [the man dressed in linen who was carrying the writer's case.](#)"

[Then](#) Next

[the glory of the God of Israel](#) the shekinah cloud representing the presence of the nation's Creator and sustainer

[rose up from between the cherubim,](#) arose from the mercy seat in the space separating the covering angels

[where it had rested,](#) where it had settled since the sanctuary's beginning

[and moved to the entrance of the Temple.](#) To transfer itself to the main gate of the Temple

[And the LORD called to the man dressed in linen](#) At that moment, from that new vantage point, the Eternal One hailed the seventh man dressed like a priest or divine messenger

who was carrying the writer's case. The final member of the squad with the box of writing tools hanging from his belt

4 The scene is set for judgment, but instead of wholesale slaughter, God intends to spare some of the citizens of Jerusalem. The people hoped God would have mercy on the entire city, but, instead of a pardon for all, the LORD tells the scribe, **“Walk through the streets of Jerusalem and put a mark on the foreheads of all who weep and sigh because of the detestable sins being committed in their city.”** The **“mark,”** was the cross-shaped letter **“tau,”** that pointed forward to the crucifixion of Christ, the sacrifice of Isaiah's Suffering Servant by which the remnant that returns to the Mighty God (Isa. 10:21) would be reconciled to Him (Isa. 53:11). In other words, v.4 previews Jesus' march through the city on His way to Calvary that decided the fate of the city's inhabitants. Marked with or left unmarked with His cross by their reaction to His suffering, like the firstborn in Egypt covered by the blood of their Passover Lambs, the citizens of Jerusalem will either be spared or suffer the full consequences of their sins. Like the time God marked Cain on his forehead (Gen. 4:15) to show that he had deliberately slain his brother Abel, so the scribe will **“mark”** the faithful **“on the foreheads”** to show that they have deliberately sided with the LORD as regards the state of Israel's spiritual corruption. No doubt, John based the seal placed on the foreheads of the redeemed in Rev. 7:3-4 (cf. Rev. 14:1) on this passage. Like the marks on Cain and the faithful in Jerusalem branded them under divine protection, the seal guarantees the safety of the 144,000 and will prevent anyone from tampering with them. As for the fate of the others in the Promised Land, what happens to Jerusalem – the epitome of Israel and its flagship city – symbolizes the fate of the nation. Aware of His role as the deciding factor in the fate of all Israel, Jesus told the women crying for Him, **“Daughters of Jerusalem, don't weep for me, but weep for yourselves and for your children”** (Lk. 23:28). Rather than pity for His wounded condition, He urged them to **“weep and sigh because of the detestable sins being committed in their city.”** Foreseeing the destruction of Jerusalem in 70 A.D. as the horrible consequence for their crimes against the Godhead, Jesus pleaded with them to recognize what they had done to deserve such a tragic end and so, move God to mercy on their behalf.

He said to him, The Eternal One told the scribe

“Walk through the streets of Jerusalem march over the highways and byways of the city

and put a mark on the foreheads so you can inscribe a letter tau on the top of their heads to show they have decided once and for all

of all who weep and sigh to feel as I do

because of the detestable sins being committed in their city.” About the atrocities they and the other citizens of Jerusalem have conducted against me

5 The squad of seven must work in unison to show that the scribe decides the fate of everyone in the city. So, the LORD orders **“the other [six] men”** to **“follow him [the scribe] through the city and kill everyone whose forehead is not marked.”** Whoever does not bear the scribe's mark must die. To carry out this command, they must resist the dual temptation to cover up for the unmarked persons, or to let their emotions move them to spare anyone. The LORD says this to reinforce His seemingly harsh command and to show His divine resolve because He knows that even the executioners may question His orders as too insensitive and excessively cruel.

Then Next,

I heard the LORD say to the other men, I, Ezekiel overheard the Eternal One giving instructions to the other six men of the death squad

“Follow him through the city walk behind the scribe throughout Jerusalem

and so you can

kill everyone whose forehead is not marked. Slaughter whoever does not have a tau (a cross-shaped mark) on the top of their heads

Show no mercy; Don't try to cover up for anyone

have no pity! Don't let your emotions move you to spare anyone

6 Continuing what began in the previous verse, the LORD now explains what He meant in detail. Anticipating resistance, the LORD intensifies the command to "**kill everyone**," saying "**kill them all**" and underscores how comprehensive the reference to "**all**" is with an all inclusive list of potential targets. Nothing will change His mind, nor should anything alter their task. Consistent with the principle in Ezek. 18:4, "**the soul that sins** [regardless of who it is] **shall die**," the LORD refers to "**old and young**" to exclude age as a factor for leniency. "**Girls and women**," includes the entire membership of the fairer sex that men normally protect. Not even "**little children**" are exempt from the death penalty. Like the people who stoned Achan, his parents, and descendants to wipe out and purify Israel from his whole rebellious bloodline (Josh. 7:24-26), so the six men are supposed to exterminate all those in Jerusalem and by extension National Israel who will not repent of their sins.

"**Judgment**," as Peter correctly informed the early NT church, "**must begin at the house of God**." Unless God holds His own people accountable for their sins, no one is responsible for violating His will. By excusing their crimes, He cannot justify punishing anyone for breaking His Law. Abandoning the Most Holy Place and moving toward its entrance, the LORD not only modifies His relationship to the Temple, but He also changes its status. For centuries, the people hid behind empty, shallow sacrifices, pretending to honor the God who lived in the Most Holy Place. Now that He had deserted the Tabernacle, the Temple was no longer a sanctuary that granted asylum from God's wrath against sin. That's why the LORD tells the "six" to "**begin** [the slaughter] **right here at the Temple**." The last line, "**So they began by killing the seventy leaders**," actually reads, "**They began with the ancient men which were before the house**." This literal translation of v.6 lends itself to two interpretations. The expression "**ancient men**" is another way of saying "old men," or "elders" pointing to the seventy leaders, or elders who worshiped the Egyptian idols in the secret room near the north gate. At the same time, the expression, "**before the house**," probably means, "**in front of** [most likely] **the Tabernacle** [tent]" where God lived, apparently referring to the 25 men, most probably priests, in the courtyard, between the Tabernacle and the Main Gate. Since the 70 elders conducted their idolatry in a room near the entrance, before or in front of the Temple, most translations see this as a reference to them, rather than the 25 priests. Either group desecrated the Temple and certainly deserved execution.

Kill Slaughter (cut down without mercy)

them all every one of them

—**old and young**, regardless of age

girls and women , including the entire fairer sex

and little children. even kids

But On the other hand,

do not touch anyone with the mark. Pass over whoever has a tau on their forehead.

Begin right here at the Temple." Start with my sacred place of worship.

So they began by killing the seventy leaders. In obedience to the Eternal One's command, the six commenced the slaughter by cutting down the whole group of elders who worshiped Egyptian idols with Jaazaniah

7 Continuing what began in the previous verse, the LORD now explains what He meant in detail. Anticipating resistance, the LORD intensifies the command to begin the slaughter at the Temple, commanding the six executioners to "**defile the Temple!**" He knows that the thought of killing people on the sacred grounds of the Temple would be even more repulsive to the executioners than the wholesale slaughter of the covenant community. To show them that He means what He says and that He has thought this change of policy through, the LORD vividly illustrates what a defiled Temple will look like, saying: "**Fill its courtyards with corpses**." The plural "**courtyards**" symbolizes and includes the entire Temple plant, while the reference to many "**corpses**" implies the executioners will strew the former provision for life with the lifeless carcasses of those who did not

share God’s passion for righteousness. After explaining what He expected from them, the LORD tells the “six” to “Go.” The time has come for them to act, and in accordance with God’s wishes “**they went and began killing throughout the city.**” They extended the slaughter that began at God’s earthly house to the rest of Jerusalem in order to slay all those left unmarked by the ministry of the scribe.

“Defile the Temple!” the LORD commanded. Stain my place of worship with the blood of those you slaughter

“Fill its courtyards with corpses. Stack up their carcasses all over its sacred grounds

Go!” Get started. Put my plan into action. Now!

So they went In accordance with God’s wishes, they launched the campaign

and began killing throughout the city. Starting to slaughter everyone without a mark in every part of Jerusalem.



Now Serving **The Brew**

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

In today’s passage, verses 8-11, Ezekiel appeals to God not to wipe out what’s left of Israel. So please open your Bibles to Ezekiel Chapter 9, 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.

Parts	Verse 8	Verse 9	Verse 10	Verse 11
Links	While, and	Then, and	So, or	Then, and, as
Persons	They (the 6), I 2x, all alone (Zeke), O Sovereign LORD, your, everyone (Rebs+)	He, the LORD 2x, the people of, they (Rebs)	I 2x (t. LORD), them 3x, they (Rebs)	The man, who, I (in linen), you (t. LORD)
Places	Face down on the ground, against Jerusalem, in Israel	To (me), Israel, Judah, the entire land, the city, the land	On (them)	In (linen)
Things	Fury	The very, very great sins of, murder, injustice, it	Any pity, all (they) have done	Linen clothing, the writer’s case
Words	Were out killing, was, fell, cried out, will wipe out, left	Said, are is full of, is filled with, are saying, doesn’t see, has abandoned	Will; not spare, have, will fully repay for	

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 While they were out killing, I was all, alone. I fell face down on the ground and cried out, "O Sovereign LORD! Will your fury against Jerusalem wipe out everyone

9 Then, he said to me, "The sins of the people of Israel and Judah are very, very great. The entire land is full of murder; the city is filled with injustice. They are saying, 'The LORD doesn't see it! The LORD has abandoned the land!'

10 So I will not spare them or have any pity on them. I will fully repay them for all they have done."

11 Then the man in linen clothing, who carried the writer's case, reported back and said, "I have done as you commanded."

THE EXPANDED BIBLE

⁸While they were ·killing the people [striking them down], I was left alone. I bowed facedown on the ground and I cried out, "Oh, Lord God! Will you destroy ·everyone left alive in [the whole remnant of] Israel when you ·turn loose your anger [pour out your wrath] on Jerusalem?"

⁹Then he said to me, "The sin of the ·people [^Lhouse] of Israel and Judah is very great. The land is filled with people who murder, and the city is full of ·people who are not fair [injustice; corruption]. The people say, 'The LORD has ·left [abandoned; forsaken] the land, and the LORD does not see.'

¹⁰But ·I [^Lmy eye] will have no pity, nor will I ·show mercy [spare]. I will bring their ·evil [deeds; ^Lway] back on their heads."

¹¹Then the man dressed in linen with the writing case at his side reported, "I have done just as you commanded me."

THE SCRIPTURES 1998/2009

"8 And as they were smiting them it came to be that I alone was left. And I fell on my face and cried out, and said, "Ah, Master יהוה! Are You destroying all the remnant of Yisra'el in pouring out Your wrath on Yerushalayim?"

"9 And He said to me, "The crookedness of the house of Yisra'el and Yehudah is exceedingly great, and the land is filled with bloodshed, and the city filled with that which is warped. For they say, ' יהוה has forsaken the land, and יהוה is not seeing!'

10 "But as for Me, My eye shall not pardon, nor would I spare, I shall recompense their deeds on their own head."

11 And see, the man clothed with linen, who had the inkhorn at his side, reported back and said, "I have done as You commanded me."

THE NET BIBLE

8 While they were striking them down, I was left alone, and I threw myself face down and cried out, "Ah, sovereign LORD! Will you destroy the entire remnant of Israel when you pour out your fury on Jerusalem?"

9 He said to me, "The sin of the house of Israel and Judah is extremely great; the land is full of murder, and the city is full of corruption, for they say, 'The LORD has abandoned the land, and the LORD does not see!'

10 But as for me, my eye will not pity them nor will I spare them; I hereby repay them for what they have done."

11 Next I noticed the man dressed in linen with the writing kit at his side bringing back word: "I have done just as you commanded me."

TODAY'S DEVOTIONAL:

8 The previous passage ended with the death squad of six on a killing spree, following the scribe in linen, who walked ahead of them marking the faithful to spare them from execution. As a result, Ezekiel remained by himself with the LORD. The scene reminds us of the time Elijah met with the LORD at Mt. Sinai in 1 Kings 19. At the sacred place where He met Moses and gave His law to the people, the LORD granted Elijah a private, one-on-one interview. According to the Life Application Study Bible: *"Elijah thought he was the only person left who was still true to God. He had seen both the king's court and the priesthood become corrupt. After experiencing great victory at Mount Carmel, he had to run for his life. Lonely and discouraged, he forgot that others had remained faithful during the nation's wickedness."*

Now, **"while** [the six] **were out killing**", mercilessly slaughtering people everywhere in the city – even in the sanctuary – it seemed as though only Ezekiel would survive. Watching the massacre, he felt like Moses the time the LORD threatened to destroy all the people for worshiping the golden calf. And, as Moses stood in the gap between the LORD and the people, so the prophet tries to intervene on behalf of the rebels. Convinced by the widespread corruption from the monarchy to the priesthood that he, like Elijah was the only one left who was still true to God, Ezekiel assumed that no one else would survive. He, like Elijah, never even considered the possibility that there might be a remnant of others beside himself who remained loyal to the Almighty. So, faced with the prospect of Israel's extermination, and overcome by the LORD's unbeatable power, he **"fell face down on the ground** [to show respect] **and cried out** [to express his intense anguish], **"O Sovereign** [Supreme] **LORD** [with the power to do what you please because you answer to no one]." Then, as Moses dared to keep God's anger against those who worshiped the calf from reaching the point of inextinguishable wrath in Exodus 32:10, he asks: **"Will your fury** [or better yet, "Has your outrage] **against Jerusalem** [reached the point that you would] **wipe out everyone left in Israel?"** Instead of ego, perception, or presumption – Ezekiel knows that Israel deserves annihilation, and that the LORD is perfectly justified and capable of paying it back for its sins. But, unaware that a remnant exists because God has preserved it, he merely pleads with God to spare Israel from extinction.

Centuries of unapologetic sin took a toll on Judah. As Isaiah reported: **"Your country lies in ruins, and your towns are burned. Foreigners plunder your fields before your eyes and destroy everything they see"** (Isa. 1:7). By the time Isaiah came on the scene, Jerusalem was the last stronghold yet to fall. Unlike the rest of the nation, oblivious to what was happening, the prophet noticed that: **"Beautiful Jerusalem stands abandoned like a watchman's shelter in a vineyard, like a lean-to in a cucumber field after the harvest, like a helpless city under siege"** (Isa. 1:8). Comparing Judah's decline to the harm inflicted from constant discipline of a defiant child, Isaiah gratefully acknowledges: **"If the LORD of Heaven's Armies had not spared a few of us, we would have been wiped out like Sodom, destroyed like Gomorrah"** (Isa. 1:10). Blinded by the slaughter, Ezekiel only saw that the nation as a whole had double-crossed the LORD and feared for its survival. He could not look into everyone's hearts to recognize the few who had kept their marriage vows to their covenant Husband.

While At the same time

they were out killing, the death squad was executing the Eternal One's instructions, slaughtering everyone in sight

I was all, alone. I, Ezekiel remained by myself with Him

I fell face down on the ground I, Ezekiel prostrated myself

and cried out, shrieking out of grief as well as despair

"O Sovereign LORD! O Supreme One who does as He pleases because He answers to no one

Will your fury against Jerusalem Has your anger against the city reached the point it will

wipe out everyone left in Israel?" eradicate whoever is left in the nation?

9 The linking word **"then,"** inserts verse 9 into the story, in sequence, introducing what happens next. Verse 8 ended with Ezekiel's appeal to the LORD in the form of a question. Verse 9 begins with the LORD's response. As the LORD told Jeremiah: "Pray no more for these people. Do not weep or pray for them, and don't beg me to help them, for I will not listen to you," so the LORD also refuses to hear what Ezekiel has to say. It is too late to show them leniency because **"The sins of the people of Israel and Judah are very, very great"** and the consequences are long overdue. As Jerusalem is all that remains of Judah, so Judah is all that remains of the covenant people. The southern kingdom of Judah should have learned from the northern kingdom of Israel's mistakes. Since they didn't, the LORD holds their sins all the more against them. Though the northern kingdom ended over a century earlier, the LORD lumps Judah's sins together with those of Israel – the northern kingdom. As God liquidated the ten tribes in the north, so now he will exterminate the two left in the south. Combining the offenses of both kingdoms means that Judah will now suffer stiffer penalties than its northern sibling did back then. The infidelity that began with the northern kingdom has climaxed with the southern. The covenant people's lawlessness has reached the breaking point with Jerusalem's offenses. The expression **"very, very great"** implies that their guilt is too much for Him to delay the inevitable penalty they must pay for their crimes.

The accusations, **"The entire land is full of murder; the city is filled with injustice,"** show the outcome of a lack of love and loyalty to God: inhumanity to each other. Not only have the people been unfaithful to God, but they have also failed to love their neighbors as themselves. This complete breakdown of law and order requires immediate action: either the people must repent, or God will repay them for their sins. But instead of taking responsibility for deserting their covenant Husband – the people accuse the LORD of abandoning them. More than just Jerusalem, His presence in the Temple, they thought, should protect everyone and everything within the boundaries of the Promised Land. In other words, He should prevent the Babylonians from setting foot on the land He promised to Abraham. What's more, since He is no longer around, the LORD isn't there to witness the crimes they stand accused of. So, how can He charge them with anything He hasn't seen for Himself?

Then, Next

he said to me, the Eternal One told me, Ezekiel

"The sins of the people of Israel and Judah The perversion of my will and Law that started with the northern kingdom has climaxed under the southern

are very, very great. It has gone too far for me to show any leniency

The entire land is full of murder; the whole country is in chaos, in a state of emergency

the city is filled with injustice. There is no room in Jerusalem for anything but perversion

They are saying, 'The LORD doesn't see it! The rebellious population of the nation claims, the Eternal One has no eyewitness evidence for these charges

The LORD has abandoned the land! The Eternal One has deserted us all

10 Not only are the people mistaken, but they have also convicted themselves out of their own mouths. Instead of accepting centuries of rightful discipline for their despicable sins, the people deny any responsibility for what's happened. Rather than deserving what's happened to them, they accuse God of breaking His marriage vow and blame God for failing to protect them. Using the same line of reasoning as pagans, they imagine that they have kept their vows with rivers of sacrificial blood at the Temple. On the other hand, by allowing foreigners to plunder them over the years, and the Babylonians to enter the Promised Land, they figure that He has been unfaithful to them. **"So,"** that being the case, the LORD promises to repay them for their disrespect. He pledges: **"I will not spare them or have any pity on them,"** to deal with them as if nothing stands between Him and their sin that might move Him to leniency. Though everyone deserves to die, those who put their faith in the Suffering Servant to rescue them from destruction will receive a pardon from the LORD. But, without intercession by the Suffering Servant, they can only expect Him to **"fully repay them for all they have done."**

So In view of their twisted countercharges

I will not spare them I, the Eternal One will neither cover up for them

or have any pity on them. nor feel sympathy for them

I will fully repay them for all they have done." I, the Eternal One pledge to pay them the full wages they have earned for everything they have committed

11 Just **"then,"** after the LORD announces His intention to deal so severely with the sinful rebels, **"the man in linen clothing, who carried the writer's case, reported back."** The LORD ordered him to walk ahead of the six executioners and mark those who felt the same way about the people's sins as He did with a cross-shaped letter – so they would be spared annihilation. The apostle John probably had Ezekiel 9 in mind when he described the faithful standing on Mt. Zion with the Lamb in Rev. 14:1. The names of the Lamb and His Father were written on their foreheads, and in Jesus' day, the slanted X, or tau from v.4 resembled the first letter of His title, "Christ." While a righteous God is perfectly justified to punish every sinner, He is just as faithful and just, as John puts it in 1Jn. 1:9, **"to forgive us our sins and to cleanse us from all unrighteousness...if we confess our sins."** The Greek word translated **"confess"** means "to agree; to say the same thing." In the context of Ezekiel 9, those who say the same thing about the sins of Jerusalem, including their own, as the LORD does will be forgiven, cleansed, and spared. They are the remnant, the handful of Jacob's descendants who take the LORD's side in His controversy with Judah – just as Isaiah recognized and Ezekiel predicted it would materialize through Messiah's last days' ministry.

Then At that moment

the man in linen clothing, the seventh man dressed like a priest or divine messenger

who carried the writer's case, the one armed with a wooden box filled with writing tools instead of a battle axe

reported back and said, returned to where he started, answering to the Eternal One who sent him on the mission to Jerusalem

"I have done as you commanded." I, your scribe have executed your instructions to the letter.



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.
