

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 7-13, the LORD declares the possibilities for the people of Jerusalem.

7 The 25 men under the leadership of Jaazaniah and Pelatiah have launched policies that cost lives rather than protected them. In a sense, the leaders who distort God's Law and will have perverted walls meant to keep citizens safe into a stockade that ensures their death. As scholar John W. Wevers puts it: *The evil practices of the rulers have brought on a situation that...[instead of protecting]...the cauldron...holds its contents together for slaughter*" (Ezekiel: NCB Commentary, p.77). "**Therefore**," or, based on the LORD's infallible insight into the disastrous plans of the pitiful pair and the 23 men who endorse them in verses 5-6, Ezekiel pronounces the LORD'S judgment on the dishonest council. Turning their own words against them, the LORD ironically reverses the imagery of the metaphor they used to promote their agenda, saying: "**This city is an iron pot all right, but the pieces of meat are the victims of your injustice.**" Rather than them or their fellow citizens, the victims of their foolish legislation and policies are the only ones protected from external heat. But in their case, the LORD threatens: "**I will soon drag you from this pot,**" removed from its protection, probably pointing to the mass execution ordered by Nebuchadnezzar at Riblah after the siege (2Kgs. 25:18-21).

Therefore, So, based on what you said to the people

this is what the Sovereign LORD says: here is the response of the One who does as He pleases because no one can stop Him

This city is an iron pot all right, Jerusalem is a cauldron, okay

but the pieces of meat are the victims of your injustice. Yet, the ones you said were protected from the fire by it are already dead because of your exploitation

As for you, In your case, however

I will soon drag you from this pot. I, the Eternal One will yank you shortly from this cauldron

8 In the absence of a linking word, context connects v.8 to v.7 so the LORD can continue the judgment that began there. After He drags them from the pot, "**the Sovereign LORD**" who can't be stopped from doing what He wants, declares His intention to "**bring on you the sword of war you so greatly fear.**" The expression, "**so greatly fear,**" continues the use of sarcasm from the previous verse, because this is one of those rare occasions that justifies the LORD'S use of irony to mock deliberate sinners or express His contempt for those who oppose Him and His will. No longer people of faith, Jaazaniah and Pelatiah incited the rest of the council to resort to political and military alliances to defend themselves from Nebuchadnezzar's armies. While they sounded optimistic to the general public in v.3, the LORD saw through their camouflaged words to the panic they felt from the Babylonian threat, as the advisers urgently counseled the king to seek help from Egypt rather than trust

the LORD. So, contrary to their expectations, the LORD unexpectedly declares He will not only expose them to danger, but will actually cause them to suffer the harm they had connived to avoid.

I will bring on you the sword of war I, the Eternal One will cause you to suffer harm from the blade of battle

you so greatly fear, that terrifies all 25 of you

says the Sovereign LORD. declares the One who does as He pleases because no one can stop Him

9 In the absence of a linking word, context connects v.9 to v.8 so the LORD can spell out what He meant in the previous two verses. The first part, "**I will drive you out of Jerusalem**" explains how He "**will soon drag you from this pot**," while the remainder of the verse "**hand you over to foreigners, who will carry out my judgments against you**" makes clear how He "**will bring on you the sword of war**." The famine and disease of the siege will force the 25 to leave the city, into the waiting arms of "**foreigners**" or, Babylonians who will execute God's verdict on them.

I will drive you out of Jerusalem I, the Eternal One will use the famine and disease of the siege to force you to leave the cauldron

and hand you over to foreigners, so that you end up in the arms of the Babylonian attackers

who will carry out my judgments against you. The ones I have chosen to execute my unfavorable sentences on you

10 In the absence of a linking word, context connects v.10 to v.9, expanding on the prophecy in 5:12, "**A third of them will be slaughtered by the enemy outside the city walls**," as they try to escape. The added detail, "**all the way to the borders of Israel**," illustrates the reversal of favor with God and divorce from Him so that none of the Israelites will find safety anywhere in the formerly blessed Promised Land. On the banks of the Orontes River at the northern frontier of the land of Canaan, Nebuchadnezzar set up headquarters during his campaign against Judah that ended with Jerusalem's destruction in 586 BC. It was here that Zedekiah saw his sons strangled before the Babylonians burned out his eyes, and many high court officials, presumably including aristocrats from the 25 were put to death.

You will be slaughtered all the way to the borders of Israel. All 25 of you will be unmercifully executed from the city gates to the boundaries of Canaan.

I will execute judgment on you, I, the Eternal One will carry out your sentences of death upon you all

and you will know that I am the LORD. so that all 25 of you will realize that the one you have double-crossed is paying you back for your treason

11 The 25 claimed in verses 7, 8 that the city was like an iron pot that would shield everyone in the city from outside attack. Using the same words they did, the LORD contradicts their claims: "**No, this city will not be an iron pot for you, and you will not be like meat safe inside it**". To get His point across, the LORD resorts to a pun – a "play on words" that takes advantage of the different possible meanings of a word or the fact that there are words that sound alike but have different meanings. Shattering their delusions of safety to alert the people to the danger of trusting their advice, the LORD personally guarantees that He "**will judge you even to the borders of Israel**." Not only will they not be safe within the walls of the city, but, they will also not find safety anywhere in the Promised Land. No matter how far they run, they will never escape divine justice.

No, this city will not be an iron pot for you, No way will Jerusalem be your cauldron

and you will not be like meat safe inside it. That will shield you from fire the same way flames cannot touch the flesh inside it

I will judge you even to the borders of Israel, I, the Eternal One will rule against you beyond the city, all the way to the boundaries of Canaan

12 Not only will divine justice catch up with them for their crimes against the LORD and His people, but as a result of paying for their crimes, they **"will know that I am the LORD."** That's because, or **"for"** these princes **"have refused to obey** [the LORD'S] **decrees and regulations"**. Brought to justice for breaking divine law, they will realize that they are answering for crimes against the LORD, to the LORD. They will remember the song that Moses taught them as a warning not to be disloyal to God and His ways on the Plains of Moab, on the eve of entering the Promised Land: **"The LORD said to Moses, "You are about to die and join your ancestors. After you are gone, these people will begin to worship foreign gods, the gods of the land where they are going. They will abandon me and break my covenant that I have made with them. Then my anger will blaze forth against them. I will abandon them, hiding my face from them, and they will be devoured. Terrible trouble will come down on them, and on that day they will say, 'These disasters have come down on us because God is no longer among us!' At that time I will hide my face from them on account of all the evil they commit by worshiping other gods. "So write down the words of this song, and teach it to the people of Israel. Help them learn it, so it may serve as a witness for me against them. For I will bring them into the land I swore to give their ancestors—a land flowing with milk and honey. There they will become prosperous, eat all the food they want, and become fat. But they will begin to worship other gods; they will despise me and break my covenant. And when great disasters come down on them, this song will stand as evidence against them, for it will never be forgotten by their descendants. I know the intentions of these people, even now before they have entered the land I swore to give them"** (Deut. 31:16-21). Disobedient to God because of their defection to the gods of their neighbors, the Israelites **"copied the standards of the nations around"** them, and had become just like them. With the lyrics of this song still ringing in their ears, it will dawn on them that the LORD was paying them back for their wrongs against Him as well as to each other.

and you will know that I am the LORD. with the result that, all 25 of you will realize that I, the Eternal One am the covenant God who warned you not to be disloyal to Me or My ways

For you have refused to obey my decrees and regulations; Because all of you have deliberately disobeyed My orders and instructions

instead, you have copied the standards of the nations around you." Rather, all of you have substituted the rules of your neighbors for my covenant requirements

13 Just then, **"While** [Ezekial] **was still prophesying"** in the vision, something remarkable happened. Get the picture: two activities were under way, the council handing down bad advice, unaware that Ezekiel was watching and prophesying against them. Then, all of a sudden the two separate enterprises intersect, because as the prophet is rehearsing the LORD's words for the exiles in the vision, **"Pelatiah son of Benaiah suddenly died."** In other words, in his vision, the prophet sees in advance the LORD's judgment immediately carried out in far away Jerusalem simultaneously with his announcements against the 25 in Babylon. A similar phenomenon occurred at other times in Israel's history according to 1Kgs. 13:20-25; 2Kgs. 7:1-2, 17-20; Jer. 28:15-17. The LORD meant to assure Ezekiel that his words would come true, and to endorse his ministry to the exiles. But, **"then,"** the text reports, at the sight of one of the chief culprits dropping dead, Ezekiel freaked out and **"fell [or, collapsed] face down on the ground."** The incident reminds us of what happened when the LORD struck Ananias, dead for lying to the Holy Spirit in Acts 5. Terrified like those who witnessed what happened to Ananias before their eyes, Ezekiel panicked. Aware of the widespread support the 25 enjoyed in Jerusalem, Ezekiel feared that his prophecy of coming judgment would destroy the leaders as well as exterminate those who trusted them. So, he **"cried out,** [or, screamed] **"O Sovereign LORD,** [who does as He pleases because nothing can stop Him] **are you going to kill** [or, massacre] **everyone in Israel?"** And as he did in 9:8, the prophet pleaded again with the LORD to spare least some of the people. The sight of undiluted judgment poured out on one of those the LORD now considered His enemies was so startling and dramatic that Ezekiel forgot the LORD's promise to purge rather than wipe out the people of Jerusalem in Ezekiel 10. The LORD intended to spare a converted remnant as reported in Isa. 1:9, and 10:21 through the ministry of the man who marked the remaining faithful in Jerusalem. Defiant Pelatiah got what he deserved, so swiftly and decisively that his slaughter completely blocked Ezekiel's view of the way a merciful God intended to spare a repentant remnant from what they deserved and grant them instead stupendous pardons

by grace for abandoning their obsolete and expired claims to the Kingdom through Abraham and putting their faith in the sure messianic mercies God promised to David (Isa. 55:3).

While I was still prophesying, As I, Ezekiel was still repeating God’s verdict to the exiles,

Pelatiah son of Benaiah suddenly died. “The LORD delivers”, one of the two ringleaders dropped dead on the spot.

Then I fell face down on the ground At that point, I, Ezekiel collapsed face first **and cried out**, as well as screamed

“O Sovereign LORD, **are you going to kill everyone in Israel?**” O Eternal One, who does as He pleases because no one can stop Him, do you plan to massacre the entire nation that used to be your wife?



Now Serving The Brew

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

In today’s passage, verses 14-21, the LORD tells Ezekiel that the future of Israel depends on the exiles rather than those remaining in Jerusalem or Judah. So please open your Bibles to Ezekiel Chapter 11, and let me pour you a hot CuppaJesus from today’s brew, starting with v.14.



WHAT TO LOOK FOR TODAY

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

Parts	Verse 14	Verse 15	Verse 16	Verse 17	Verse 18	Verse 19	Verse 20	Verse 21
Links	Then	And 2x, so now	Therefore, although	And	When, and	And 3x	So, and 2x, then	But, as for, and
Persons	Me (Zeke), the LORD	Son of man, you, your (Zeke), relatives, they, the people, us (Jeru), all the people of who, those people, their (ex)	The exiles, you 2x, your, the Sovereign LORD, I 2x	I 2x, the Sovereign LORD, you 3x (remnant)	The people, they 2x, their	I 2x (the LORD), them 3x, their (the remnant)	They 2x, people, their (the remnant), my 2x, I, God	Those who, them, their (the rest of the exiles), I 2x, the Sovereign LORD
Places	To (me, Zeke), from (the LORD)	Left in Jeru., in exile, far away from (LORD), land, to (us, Jer.)	In the countries of the world, to (you), in (exile)	Back from the nations where, the land of Israel	To (their) homeland	Within (them), away (their heart)		
Things	This message	Exile	This, what, a sanctuary, time, exile		Every trace of vile images, detestable idols	Singleness of heart, a new spirit, stony, stubborn heart, a tender responsiv	Decrees, regulations	

Words	Came	Still. Are talking about, are 2x, are saying, have given	Tell, is, says, have scattered, will be, during	Once again, will gather, have been scattered, will give	Return, will remove	e heart Will give, put, will take, give	Will obey, will truly be, will be	
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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

14 Then this message came to me from the LORD:

15 "Son of man, the people still left in Jerusalem are talking about you and your relatives and all the people of Israel who are in exile. They are saying, 'Those people are far away from the LORD, so now he has given their land to us!'

16 "Therefore, tell the exiles, 'This is what the Sovereign LORD says: Although I have scattered you in the countries of the world, I will be a sanctuary to you during your time in exile.

17 I, the Sovereign LORD, will gather you back from the nations where you have been scattered, and I will give you the land of Israel once again [one more time].'

18 "When the people return to their homeland, they will remove every trace of their vile images and detestable idols.

19 And I will give them singleness of heart and put a new spirit within them. I will take away their stony, stubborn heart and give them a tender, responsive heart,

20 so they will obey my decrees and regulations. Then they will truly be my people, and I will be their God.

21 But as for those who long for vile images and detestable idols, I will repay them fully for their sins. I, the Sovereign LORD, have spoken!"

THE EXPANDED BIBLE

¹⁴The ·LORD spoke his word [¹word of the LORD came] to me, saying,

¹⁵·Human [¹Son of man; 2:1], the people still in Jerusalem have spoken about your ·own relatives^[a] [¹brothers, your kinsmen redeemers; Lev. 25:25–55] and all the ·people [¹house] of Israel, saying, 'They are far from the LORD. This land has been given to us as our ·property [possession].'

¹⁶"So say, 'This is what the Lord GOD says: I sent the people far away among the nations and scattered them among the countries. But ·for a little while [^{or} in a small measure] I have become a ·Temple [sanctuary] to them in the countries where they have gone.'

¹⁷"So say: 'This is what the Lord GOD says: I will gather you from the nations and bring you together from the countries where you have been scattered. Then I will give you back the land of Israel.'

¹⁸"When they come to this land, they will remove all the ·evil idols [detestable things] and all the ·hateful images [abominations].

¹⁹ I will give them a desire to respect me completely [a unified heart; ^Lone heart], and I will put inside them a new way of thinking [^La new spirit]. I will take away their stubborn heart [^Lheart of stone], and I will give them an obedient heart [or tender heart; ^Lheart of flesh].

²⁰ Then they will live by my rules [walk in my statutes/decrees] and obey my laws [rules; judgments] and keep them. They will be my people, and I will be their God.

²¹ But those who want to serve [are devoted to; pursue] their evil statues [detestable things] and hateful idols [abominations], I will pay back for their evil ways [^Lbring their way/path down upon their head], says the Lord GOD."

THE SCRIPTURES 1998/2009

14 Then the word of יהוה came to me, saying,

15 "Son of man, your brothers, your relatives, your kinsmen, and all the house of Yisra'el, all of it, are those about whom the inhabitants of Yerushalayim said, 'Keep far from יהוה, this land has been given to us as a possession.'

16 "Therefore say, 'Thus said the Master יהוה, "Although I have sent them far off among the gentiles, and although I have scattered them among the lands, yet I was for them a set-apart place for a little while in the lands to which they came."

17 "Therefore say, 'Thus said the Master יהוה, "And I shall gather you from the peoples, and I shall assemble you from the lands where you have been scattered, and I shall give you the land of Yisra'el." '

18 "And they shall go there, and shall take away all its disgusting matters and all its abominations from there.

19 "And I shall give them one heart, and put a new spirit within you. And I shall take the stony heart out of their flesh, and give them a heart of flesh,

20 so that they walk in My laws, and guard My right-rulings, and shall do them. And they shall be My people and I shall be their Elohim.

21 "But to those whose hearts walk after the heart of their disgusting matters and their abominations, I shall recompense their deeds on their own heads," declares the Master יהוה."

THE NET BIBLE

14 Then the word of the LORD came to me:

15 "Son of man, your brothers, your relatives, and the whole house of Israel, all of them are those to whom the inhabitants of Jerusalem have said, 'They have gone far away from the LORD; to us this land has been given as a possession.'

16 "Therefore say: 'This is what the sovereign LORD says: Although I have removed them far away among the nations and have dispersed them among the countries, I have been a little sanctuary for them among the lands where they have gone.'

17 "Therefore say: 'This is what the sovereign LORD says: When I regather you from the peoples and assemble you from the lands where you have been dispersed, I will give you back the country of Israel.'

18 "When they return to it, they will remove from it all its detestable things and all its abominations.

19 I will give them one heart and I will put a new spirit within them; I will remove the hearts of stone from their bodies and I will give them tender hearts,

20 so that they may follow my statutes and observe my regulations and carry them out. Then they will be my people, and I will be their God.

21 But those whose hearts are devoted to detestable things and abominations, I hereby repay them for what they have done, says the sovereign LORD."

TODAY'S DEVOTIONAL:

14 The LORD delayed His departure from Jerusalem to pass on two messages to Ezekiel. Verses 1-6 set up the first in verses 7-13, a scathing bulletin for the folks in Jerusalem directed at the 25 men on the city counsel and its ringleaders. Now, it's the exiles' turn to hear from the LORD. While God intended for Ezekiel to report the entire vision that began in Chapter 8 to them to destroy any confidence they still had in Jerusalem rescuing them from Babylon, He throws in this oracle about regenerating a remnant to inspire hope among the exiled community. Finished rebuking Jerusalem in v.13, "then" or, next, says Ezekiel, "[this message came to me from the LORD.](#)" The prophet introduces this second message as divine for two chief reasons: so the exiles won't think he made it up, and they will know that God loves the ones who let Him regenerate them.

Then Next, after he delivered the first one in verses 7-13,

[this message came to me](#) this announcement reached me, Ezekiel

[from the LORD](#): sent directly by the Eternal One

15 The LORD reminds Ezekiel, "[Son of man](#)," that though he is an imperfect descendant of Adam who needs saving, "[the people still left in Jerusalem](#)" have gone too far by sizing him up as a loser. To them, Ezekiel, his relatives, "[and all the people of Israel who are in exile...are far away from the LORD](#)," permanently cut off from Him because they no longer live in Jerusalem. People today make the same mistake, confusing membership in the spiritual establishment with belonging to Christ. To the Jew, owning a piece of real estate in the Promised Land meant they had a covenant relationship with God and a claim on His promises. So, sending them into exile signified that God had rescinded their covenant privileges and revoked their claim on His promises. At the same time, they also misread continued presence in Jerusalem for ongoing favor from God. In their eyes, while the exiles were unclean and God-forsaken, those who remained in Jerusalem were still righteous and God's chosen ones – entitled to the covenant shares forfeited by the exiles. "[So now](#) [the people still in Jerusalem concluded], [he](#) [the LORD] [has given their](#) [the exiles'] [land to us.](#)"

["Son of man](#), Descendant of Adam and member of the fallen race that still needs saving

[the people still left in Jerusalem](#) the citizens who remain in the once holy city

[are talking about you and your relatives](#) are referring to you, Ezekiel, and members of your family

[and all the people of Israel who are in exile](#). Plus, the rest of the Israelites who no longer live in the Promised Land

[They are saying](#), '[Those people are far away from the LORD](#), declaring, those souls are permanently cut off from the Eternal One

[so now he has given their land to us!](#)' it's only fair then, because they no longer participate in the covenant, that the Eternal One has redistributed their shares in the Promised Land to us

16 The LORD, however, disagreed with their impression of the situation. As He had already shown Ezekiel in 5:3 and 6:8-9, and had Ezekiel act out for the people – the exiles were the future of Israel, because God would recoup a remnant, a handful of survivors from the exiles to keep Israel going. So, "[therefore](#)," He instructed Ezekiel, "[tell the exiles](#), '[This is what the Sovereign LORD says.](#)' While the people in Jerusalem thought living in Jerusalem with access to the Temple made them better than the exiles, the LORD told Ezekiel to say: "[Although I have scattered you in the countries of the world, I will be a sanctuary to you during your time in exile.](#)" Despite evicting them from the Land and cutting them off from the Temple, the LORD did not break off His relationship with them. Instead, preparing the exiles for a more personal relationship with Him under the New Covenant, He promised to be present among them without a building throughout the exile wherever they are. In the immediate sense, God made up for lack of a Temple and sacrifices by protecting and providing for them and making Himself available to them for prayer throughout their captivity. In the long run, the LORD's promise here points to Jesus who echoed this very idea when He told His disciples: "**Wherever two or three gather in my name, there I am in the midst of them**" (Mt. 18:20). Under the New Covenant, a personal

relationship with God has clearly replaced the inferior idea that you must show up at a central building for services or participate in a ritual to have a share in God's promises.

"Therefore, So, to counter the lies spread by those who still live in Jerusalem

tell the exiles, announce to the people who no longer live in it

'This is what the Sovereign LORD says: Let me quote the Eternal One who does as He pleases because no one can stop Him

Although I have scattered you in the countries of the world, while I, the Eternal One dispersed you exiles around the world the same way I scattered the human race for building the Tower of Babel

I will be a sanctuary to you I, the Eternal One will display my presence to you the same way I did in the old days to the citizens of Jerusalem

during your time in exile. Throughout your banishment from the Promised Land!

17

I, the Sovereign LORD, will gather you back from the nations where you have been scattered, and I will give you the land of Israel once again [one more time].'

18

"When the people return to their homeland, they will remove every trace of their vile images and detestable idols.

19

And I will give them singleness of heart and put a new spirit within them. I will take away their stony, stubborn heart and give them a tender, responsive heart,

20

so they will obey my decrees and regulations. Then they will truly be my people, and I will be their God.

21

But as for those who long for vile images and detestable idols, I will repay them fully for their sins. I, the Sovereign LORD, have spoken!"



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.7 _____

v.8 _____

v.9 _____

v.10 _____

v.11

v.12

v.13
