

# Ezekiel 07 - The Pending Doom of Judah

## I. Imminent judgment upon Judah (Ezek 1:1—24:27)

### (2) Prophecies of coming judgment against Judah and Jerusalem (Ezek 4:1—24:27)

#### (A) Imminent judgment (Ezek 4:1—11:25)

#### (b) Two sermons showing cause of the siege (6:1—7:27)

#### (ii) The nature of the judgment (7:1-27)

##### (a) Sin as cause of judgment (7:1-4)

##### (b) Imminence of the judgment (7:5-13)

##### (c) Israel as the object of judgment (7:14-27)

## Ezekiel 7

This first series of judgments regarding the fall of Judah began in 3:22 and ends in 7:27.

The central theme of this chapter is the impending end of Judah.

#### (ii) The nature of the judgment (7:1-27)

##### (a) Sin as cause of judgment (7:1-4)

1 Moreover, the word of the LORD came to me, saying,

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1 This message from the LORD arrived for me:

1 Moreover the word of the LORD came unto me, saying,

2 "And you, son of man, this is what the Lord GOD says to the land of Israel: '**An end!** The end is coming on **thefour corners of the land**."

2 "And you, son of man, thus says the Lord GOD to the land of Israel, 'An end! The end is coming on the four corners of the land.

2 "Son of Man, this is what Lord GOD says to the land of Israel: 'It's over! All four corners of the land are out of time!

2 Also, thou son of man, thus saith the Lord GOD unto the land of Israel; An end, the end is come upon the four corners of the land.

- "...An end!" - the time of prophetic fulfillment has arrived!

— God is done tolerating the disobedience of His people, thus the time for judgment was NOW

- "...the four corners of the land" - no portion would escape God's judgment. This prophecy is restricted to Israel (Cf. 7:1,3,7; Amos 8:2; Jer 10:22).

3 Now the end is upon you, for I will send My anger against you; I will judge you according to your **ways** and bring all your **abominations** upon you.

3 Now the end is upon you, and I will send My anger against you; I will judge you according to your ways and bring all your abominations upon you.

3 Your time is up! I'm sending my anger against you to judge you according to how you live your lives, and I'm going to pay you back with the consequences of all your detestable practices.

3 Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.

- "...ways" - Israel's sinful actions

- "...abominations" - specific to their engagement in idolatry

4 And **My eye will have no pity on you**, nor will I spare *you*, but **I will bring your ways upon you**, and **your abominations will be among you**; then you will know that I am the LORD!'

4 For My eye will have no pity on you, nor will I spare *you*, but I will bring your ways upon you, and your abominations will be among you; then you will know that I am the Lord!'

4 I won't be showing pity on you and I won't be showing compassion. I'm going to turn your own lifestyles against you while your detestable practices remain among you. Then you'll learn that I am the LORD.'"

4 And **mine eye shall not spare thee**, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the LORD.

- "...My eye will have no pity on you" - Cf. 5:11; 7:9; 8:18; 9:10

— He will neither spare His people nor show them pity; His judgment would be relentless, devoid of any mercy

- "...I will bring your ways upon you" - they would receive just retribution for their sinful deeds

- "...your abominations will be among you" - reiterates what was stated in 6:13, that the people would die in the heart of their centers of idolatry

#### (b) Imminence of the judgment (7:5-13)

5 "This is what the Lord GOD says: 'A **disaster**, a unique disaster, behold, it is coming!

5 "Thus says the Lord GOD, 'A disaster, unique disaster, behold it is coming!

5 "This is what the Lord GOD says: 'It's one evil event after another! "'Look out! It's coming!

5 Thus saith the Lord GOD; An evil, an only evil, behold, is come.

- "...disaster" - *ra'ah*, "adversity" or "calamity"

— The term is repeated later in the verse; the Hebrew communicates that this will be a "specific or unique calamity" that has arrived. It will be something Judah has never experienced before

6 An end is coming; the end has come! It has awakened against you; behold, it has come!

6 An end is coming; the end has come! It has awakened against you; behold, it has come!

6 "'The end is coming! "'The end is here! "'And it's looking in your direction! "'Look out! It's arrived!

6 An end is come, the end is come: it watcheth for thee; behold, it is come.

7 Your doom has come to you, you inhabitant of the land. The time has come, the day is near—panic rather than **joyful shouting** on the mountains.

7 Your doom has come to you, O inhabitant of the land. The time has come, the day is near—tumult rather than joyful shouting on the mountains.

7 "'Your doom has come to you, you who live in the land. The time has arrived, and the day of confusion is near. There will be no shouts of joy on the mountains.

7 The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains.

- There are some very difficult to translate Hebrew words in this verse ("doom"), but in essence this verse conveys that, due to the doom upon the land's inhabitants, all joyful shouting upon the mountains would come to an end

— The reference to "mountains" is the same as 6:2, which are the locations of Israel's cult sites

- "...joyful shouting" - alludes to the sounds of feasting, which were prominent during Israel's festivals of idolatry

— As this "doom" unfolds, Israel will no longer hear the "joyful shouting" of these idolatrous festivals

8 Now I will shortly pour out My wrath on you and expend My anger against you; I will judge you according to your ways and bring on you all your abominations.

8 Now I will shortly pour out My wrath on you and spend My anger against you; judge you according to your ways and bring on you all your abominations.

8 Very soon now, I'll pour out my burning anger on you. I'll complete expressing my anger at you, judge you according to your behavior, and repay you for all your detestable practices.

8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

- Verses 8-9 are virtually a repetition of v3-4...
- The basis for divine judgment was the sinful deeds and idolatry of the people
- In response, God committed to four drastic actions:
  1. "[I will] pour out My wrath on you"
  2. "[I will] expend My anger against you"
  3. "I will judge you according to your ways"
  4. "[I will] bring on you all your abominations"

9 My eye will have no pity nor will I spare *you*. I will repay you according to your ways, while your abominations are in your midst; then you will know that **I, the LORD, am striking**.

9 My eye will show no pity nor will I spare. I will repay you according to your ways, while your abominations are in your midst; then you will know that I, the LORD, do the smiting.

9 I won't be showing pity or compassion. I'll repay you according to your behavior while your detestable practices remain among you. And you'll know that I, the LORD, have been attacking you."

9 And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the LORD that smiteth.

- As it was in v4, so it is in v9... divine judgment would be without mercy

- "...I, the LORD, am striking" - v4 emphasized that Israel would come to recognize YHWH as God, v9 declares one of His compound names: *YHWH makkeh*, meaning the "YHWH who strikes"

— Those who professed to know Him by other names (Gen 22:14; 33:20; Ex 17:15) would now know Him by the name *Yahweh-makkeh*, "the Lord who strikes the blow"

**10** 'Behold, the day! Behold, it is coming! *Your* doom has gone forth; the rod has budded, arrogance has blossomed.

**10** 'Behold, the day! Behold, it is coming! *Your* doom has gone forth; the rod has budded, arrogance has blossomed.

10 "Look out! The day! "Look out! It's coming! "Doom has blossomed. "Arrogance has sprouted!

10 Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded.

- Two rods are used to symbolize that Judah's waywardness had grown to such an extent that it was time to end this rebellious state

- The first rod is characterized as a rod of pride that has blossomed, but it's unclear whose pride is in question: Judah or Babylon

11 Violence has grown into a rod of wickedness. None of them *shall remain*, none of their people, none of their wealth, nor *anything* eminent among them.

11 Violence has grown into a rod of wickedness. None of them *shall remain*, none of their people, none of their wealth, nor anything eminent among them.

11 "Violence has matured into a branch that is wicked. No one will survive from that vast crowd, from their wealthy people, or from the famous among them.

11 Violence is risen up into a rod of wickedness: none of them shall remain, nor of their multitude, nor of any of theirs: neither shall there be wailing for them.

- The second rod is identified as the rod of wickedness

- Violence had become typical behavior throughout the land, growing into a symbol of wickedness

- Therefore, God declared that none of them will remain, and that their wealth would not escape unscathed

12 The time has come, the day has arrived. Let neither the buyer rejoice nor the seller mourn; for wrath is against all their multitude.

12 The time has come, the day has arrived. Let not the buyer rejoice nor the seller mourn; for wrath is against all their multitude.

12 "The time has come! "The day has arrived. Don't let the buyer rejoice, nor the seller lament, because wrath is coming to attack the entire multitude.

12 The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof.

- In light of impending judgment, buyers of property are cautioned not to rejoice prematurely, thinking they got a great deal

- Property sellers are cautioned not to mourn, pretending to be at a disadvantage in the transaction

13 Indeed, the seller will not regain what he sold as long as they *both* live; for the vision regarding all their multitude will not be averted, nor will any of them maintain his life by his wrongdoing.

13 Indeed, the seller will not regain what he sold as long as they *both* live; for the vision regarding all their multitude will not be averted, nor will any of them maintain his life by his iniquity.

13 The seller won't regain what he has sold while the crowd remains alive, because the vision concerning the entire multitude won't be annulled. No person will be able to survive because of the sin in his life.

13 For the seller shall not return to that which is sold, although they were yet alive: for the vision is touching the whole multitude thereof, which shall not return; neither shall any strengthen himself in the iniquity of his life.

- An additional warning to the seller...he is not to return to that which is sold, although they be yet alive

- The reference here is to the Year of Jubilee, a period every 50 years when properties subject to forced sales were to revert to their original owners (Lev 25:8-10,23-31,39-55)

- Due to the impending exile, and at least one Jubilee year during the 70-year period, the sellers were cautioned not to anticipate the reversion of property back to them that they were compelled to sell before the fall of Jerusalem. The Babylonian Captivity would render such expectations unattainable.

#### (c) Israel as the object of judgment (7:14-27)

**14 'They have blown the trumpet** and made everything ready, but no one is going to the battle, for My wrath is against all their multitude.

**14 'They have blown the trumpet** and made everything ready, but no one is going to the battle, for My wrath is against all their multitude.

14 "They've sounded the alarm, and everyone is prepared, but no one is marching for battle, since I'm angry at the entire multitude.

14 They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof.

- "They" - the people and the leadership of Judah collectively

- "...blown the trumpet" - served a dual purpose of warning about an approaching enemy and rallying the army for battle preparations

- The leaders of Judah would "blow the trumpet" to rally the troops to defend, however when it came time to engage in fighting, no one was willing to go to battle

- The reason for the desertion was that God's wrath was against them

- 2 Kings 25:1-21 documents the fact that a cowardly fear gripped the nation, when when Nebuchadnezzar invaded Judah after Zedekiah's rebellion, he encountered no resistance until his troops arrived at the gates of Jerusalem

15 The sword is outside *the city* and the plague and the famine are within. *Anyone* who is in the field will die by the sword, while famine and the plague will consume those in the city.

15 The sword is outside and the plague and the famine are within. He who is in the field will die by the sword; famine and the plague will also consume those in the city.

15 The sword lurks outside, but pestilence and famine are on the prowl inside the house. Whoever is in the field will die by violence, while famine and pestilence will devour those in the city.

15 The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.  
- This verse provides detail on the manner in which people would die during the siege: those outside the city walls would be killed by the sword; those in Jerusalem would perish through famine and plague.

16 Even when their survivors escape, they will be on the mountains like doves of the valleys, all of them moaning, each over his own wrongdoing.

16 Even when their survivors escape, they will be on the mountains like doves of the valleys, all of them mourning, each over his own iniquity.

16 Fugitives will escape to the mountains like doves fleeing through the valleys, all of them moaning because of their own iniquity.

16 But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

- Reiterates 5:3; 6:9; some would manage to evade the Babylonian attack and find refuge in the mountains

— However in their escape, all of them would be moaning in their wrongdoing as they realize that the idols/gods they invoked were entirely useless

17 All hands will hang limp, and all knees will drip with water.

17 All hands will hang limp and all knees will become *like* water.

17 Every hand will be limp. Every knee will glisten with sweat."

17 All hands shall be feeble, and all knees shall be weak as water.

- Loss of courage (Cf. 2 Sam 4:1; Is 13:7; Jer 6:24; Zeph 3:16); cowardice would set in

18 They will put on sackcloth and shuddering will overwhelm them; and shame *will be* on all faces, and a bald patch on all their heads.

18 They will gird themselves with sackcloth and shuddering will overwhelm them; and shame *will be* on all faces and baldness on all their heads.

18 "They'll clothe themselves with sackcloth, terror will overcome them, shame will cover their faces, and baldness will spread over their entire heads.

18 They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads.

- The mourning among the people is symbolized by sackcloth, shuddering (horror), shame, and baldness

19 They will fling their silver into the streets, and their gold will become an abhorrent thing; their silver and their gold will not be able to save them on the day of the wrath of the LORD.

They cannot satisfy their appetite, nor can they fill their stomachs, because their wrongdoing has become a cause of stumbling.

19 They will fling their silver into the streets and their gold will become an abhorrent thing; their silver and their gold will not be able to deliver them in the day of the wrath of the LORD. They cannot satisfy their appetite nor can they fill their stomachs, for their iniquity has become an occasion of stumbling.

19 They'll fling their silver into the streets, and their gold will be cast away as impure. Their silver and gold won't be able to deliver them during the time of the LORD's wrath. They won't be able to satisfy their appetites or fill their stomachs, because their iniquity has tripped them up."

19 They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity.

- The wealth the people had accumulated would prove useless to pay for the basic necessities of life; their gold and silver would completely lose its value

- The reason why their gold and silver would be useless is because during the final attack on Judah, no amount of wealth could deliver them from the onslaught of God's judgment, brought about through Nebuchadnezzar

- In addition, there was no more food to purchase; instead, their accumulated wealth would be a stumbling block because of their iniquity because they used their gold & silver to make household images and idols (Jer 10:8-11)

- Their misappropriation of wealth ultimately proved detrimental and led to the unleashing of God's wrath

### **The Temple Defiled**

20 Moreover, they transformed the splendor of His jewels into pride, and they made the images of their abominations *and* their detestable things with it; therefore I will make it an abhorrent thing to them.

20 They transformed the beauty of His ornaments into pride, and they made the images of their abominations *and* their detestable things with it; therefore I will make it an abhorrent thing to them.

20 "As for his beautiful ornament, he set it up in majesty, but they made detestable images and loathsome idols. Therefore, I'll give them something loathsome—

20 As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations and of their detestable things therein: therefore have I set it far from them.



- Up to here He had been talking about the land, the sin of the people broadly. God is now shifting His focus specifically to the Temple.

— This verse reveals what the temple used to be, and what it had become

— God originally made the temple "the splendor of His jewels" but instead of cherishing the temple as God did, Judah "made the images of their abominations" and put "the detestable things" inside the temple

- In response to their desecration, God intervened and turned the temple into "an abhorrent (unclean) thing" to them

21 And I will hand it over to the foreigners as plunder, and to the wicked of the earth as spoils; and they will profane it.

21 I will give it into the hands of the foreigners as plunder and to the wicked of the earth as spoil, and they will profane it.

21 I'll give it as plunder into the control of strangers and as the spoils of war to the wicked who will invade the land to profane it.

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

- Judah's defilement had escalated to the point where the temple had to be given up; God declares His intention to personally relinquish the building to "foreigners" and the "wicked of the earth" (i.e. the Babylonians)

— To them (the Babylonians), the temple would be spoil, and they would "profane" it

22 I will also turn My face away from them, and they will profane My treasure; then robbers will enter and profane it.

22 I will also turn My face from them, and they will profane My secret place; then robbers will enter and profane it.

22 I'll turn my face away from them so that they'll defile my treasured place. Robbers will enter and profane it!

22 My face will I turn also from them, and they shall pollute my secret place: for the robbers shall enter into it, and defile it.

- God would turn His face away from what was once His precious possession; He would allow His enemies to seize the temple and profane His secret place ("My secret place" [NASB95])

**23** 'Make the chain, for the land is full of bloody crimes, and the city is full of violence.

**23** 'Make the chain, for the land is full of bloody crimes and the city is full of violence.

23 "Forge a chain, because the land is full of bloody judgment and the city is filled with violence.

23 Make a chain: for the land is full of bloody crimes, and the city is full of violence.  
- God would permit the people of Judah to be led away in a "chain" of captivity; two reasons are given"

1. "the land is fully of bloody crimes"
2. "the city (Jerusalem) is full of violence"

24 **Therefore**, I will bring the **worst** of the nations, and they will take possession of their houses. I will also put an end to the pride of the strong ones, and their holy places will be profaned.

24 Therefore, I will bring the worst of the nations, and they will possess their houses. I will also make the pride of the strong ones cease, and their holy places will be profaned.

24 Therefore, I'm bringing the worst of the nations, who will take possession of their houses. I'll cause the pride of the mighty to cease, and their sanctuaries will be profaned.

24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.

- "Therefore" - because of what has been happening in v23...

- "...worst" - *ra*, adversity; refers to anything bad or evil

— The Babylonians were tools used by God, but He still described them as "evil"

- The Babylonians would invade Israel, take possession of their homes; the things in which the strong of Judah took pride in would be "profaned" along with the holy places of their idolatry

25 When anguish comes, they will seek peace, but there will be none.

25 When anguish comes, they will seek peace, but there will be none.

25 "When destruction comes, they'll seek peace, but there will be none to be found.

25 Destruction cometh; and they shall seek peace, and there shall be none.

- Following the invasion will be a complete loss of hope; during that time, the people would seek peace but they would not find it

26 Disaster will come upon disaster and rumor will be *added* to rumor; then **they will seek a vision from a prophet**, but **the Law will be lost from the priest**, and **counsel from the elders**.

26 Disaster will come upon disaster and rumor will be *added* to rumor; then they will seek a vision from a prophet, but the law will be lost from the priest and counsel from the elders.

26 Disaster upon disaster will come, followed by rumor after rumor. They'll seek an oracle from the prophet, but the Law will be gone from the priests, and counsel from the elders.

26 Mischief shall come upon mischief, and rumor shall be upon rumor; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.

- Following invasion and hopelessness would come confusion

- There would be so much mischief and so many rumors that no one would know what to believe as truth

- "...they will seek a vision from a prophet" - the people would turn to various false prophets for guidance and enlightenment through a vision, but the false prophet would be devoid of visions and divination, offering only darkness and disgrace (Cf. Micah 3:5-7)

- "...the Law will be lost from the priest" - then they would turn to the priest for guidance, but the (Mosaic) Law would be lost from the priest rendering him unable to explain or teach it

- Apart from their responsibilities related to the Temple and sacrifices, the Levites played a crucial role in instructing the other 11 tribes in the Scriptures. God here proclaimed that this ability would be lost.

- Jer 18:18 shows that the leadership in Jerusalem denied the likelihood of such events:

Jer 18:18: Then they said, "Come and let's devise plans against Jeremiah. Certainly the Law is not going to be lost by the priest, nor advice by the wise, nor *the divine* word by the prophet! Come, and let's strike at him with *our* tongue, and let's pay no attention to any of his words."

- "...counsel from the elders" - third, they would seek counsel from elders, but they would be unable to provide advice

27 The king will mourn, the prince will be clothed in horror, and the hands of the people of the land will tremble. I will deal with them because of their conduct, and **by their judgments I will judge them**. And they will know that I am the LORD."

27 The king will mourn, the prince will be clothed with horror, and the hands of the people of the land will tremble. According to their conduct I will deal with them, and by their judgments I will judge them. And they will know that I am the LORD."

27 "The king will mourn, the prince will be clothed with desolation, and the hands of the people of the land will tremble. I'll deal with them according to their behavior and I will judge them by how they've judged. Then they'll learn that I am the LORD."

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the LORD.

- Fourth, even the king would prove worthless as all he could do was mourn; Jer 38:1-5 shows the weakness of King Zedekiah

- Fifth, in the absence of effective leadership, the people would turn to the prince, only to find him clothed in horror (desolation)
- "...by their judgments I will judge them" - God aligned His punishment with the sins of His people, with the result that they would know that YHWH alone is God