



A DISOBEDIENT NATION

EZEKIEL 4-7

THE BOOK OF EZEKIEL



Ezekiel 7

BOOK OF EZEKIEL – OUTLINE

INWARD → Personal		OUTWARD ↻ Peoples		ONWARD → Prophetic			
1 — 3		4 — 24		25 — 32			
33 — 48							
Ezekiel's Call to Ministry - Ezekiel Birth (623BC) and Ministry Years (593-571BC) 597BC is the 2nd Deportation; Ezekiel taken at age 25 593BC Ezekiel begins Ministry at age 30		Sinfulness of Israel and Fall of Jerusalem - A Disobedient Nation (4-7) - A Departed Glory (8-11) - A Disciplined Nation (12-24)		Judgment on Nations that Opposed Israel - Ammon (25:1-7) - Moab (25:8-11) - Edom (25:12-14) - Philistia (25:15-17) - Tyre (26:1—28:19) - Babylonia (26) - Sidon (28:20-24) - Egypt (29-32)		Restoration of Israel in the Future - Return of Israel to the land (33-39) - Restoration of Israel in the Kingdom (40-48) - Promised Land; Millennial Temple, and the Glory of God	
Given BEFORE the siege of Jerusalem		Given DURING the siege of Jerusalem		Given AFTER the siege of Jerusalem			
The City Destroyed 7 Years Prophesying JUDGMENT				The City Restored 15 Years Prophesying HOPE			
Author: Ezekiel (“God strengthens”) Place: Babylonia Time: About 22 years (593-571BC)							
Events: 605BC — FIRST Siege upon Israel by Nebuchadnezzar (Daniel taken) Ezekiel 17 years old							
597BC — SECOND assault upon Jerusalem (Ezekiel taken) Ezekiel 25 years old							
593BC — Ezekiel at age 30 called by God to testify against Israel Ezekiel 30 years old							
586BC — THIRD assault upon Jerusalem (City & Temple destroyed) Ezekiel 37 years old							

A DISOBEDIENT NATION — EKEKIEL 4-7

4 SIGNS of Coming Judgment (4-5)

1. Sign of the Brick (4:1-3)



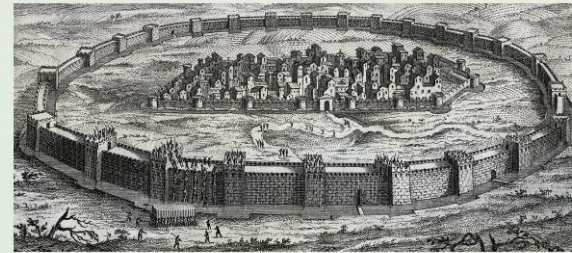
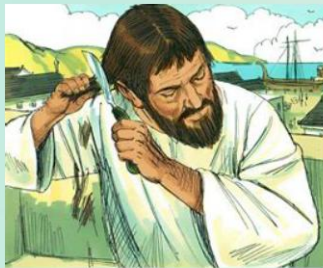
2. Sign of Ezekiel's Lying on his sides (4:4-8)



3. Sign of the Unclean Food (4:9-17)



4. Sign of the Shaved Head and Divided Hair (5:1-17)



2 MESSAGES of Coming Judgment (6-7)

1. Message of Idolatry as the Cause of Judgment (6:1-14)

2. Message on the Nature of Judgment (7:1-27)



MESSAGE: NATURE OF JUDGMENT

EZEKIEL 7:1-27

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

EZEKIEL 7:1



Moreover the word of the LORD came to me, saying, (Ek.7:1)

- **Ezekiel is making it clear the word he is speaking is from the LORD.**
- **Here is the first series of prophecies, given over a year's time, of Jerusalem's conquest by the Babylonians in 586 B.C. (Ek.4-7).**
- **God's patience had ended. The final destruction of Jerusalem by Nebuchadnezzar was in view (586 B.C.).**



**"And you, son of man, thus says the
Lord GOD to the land of Israel: 'An
end! The end has come upon the
four corners of the land.'**



EZEKIEL 7:2



**"And you, son of man, thus says the Lord GOD to the land of Israel:
'An end! The end has come upon the four corners of the land. (Ek.7:2)**

- **Here the focus is not on idolatry, but on the land (people living in the land).**
- **The Prophet Amos used "the end" in a similar way to describe the fall of the Northern Kingdom in 722 B.C. (Am.8:2).**
- **"The four corners of the land" indicate that no portion would escape God's judgment.**
- **"The end" is used in the sense of "climax" (Ek.21:25,29; 29:13; 35:5). God is in control of time and history.**



**Now the end has come upon you,
And I will send My anger against
you; I will judge you according to
your ways, And I will repay you
for all your abominations.**

EZEKIEL 7:3



Now the end has come upon you, And I will send My anger against you; I will judge you according to your ways, And I will repay you for all your abominations. (Ek.7:3)

- **The events about to unfold on Israel would bring a new revelation of God's character; the people would realize that God, being righteous, punishes sin.**
- **God vowed to unleash His anger against Israel without pity (Ek.7:4). He would judge her according to her conduct (Ek.7:4, 8-9, 27) and repay her for her detestable practices (Ek.7:8-9).**
- **The recurrence of several identical words emphasizes the certainty of this coming judgment as well as its extent and basis.**
- **Another way to put "according to your ways" is "we reap what we sow."**



**My eye will not spare you, Nor will I
have pity; But I will repay your ways,
And your abominations will be in your
midst; Then you shall know that I am
the LORD!"**



EZEKIEL 7:4



My eye will not spare you, Nor will I have pity; But I will repay your ways, And your abominations will be in your midst; Then you shall know that I am the LORD!' (Ek.7:4)

- **“My eye will not spare you” is a shocking reversal of YHWH's normal character and acts.**
- **God would not restrain His punishment but would bring the consequences of their sins on them.**
- **Then she would know that God is the Lord. This clause appears again at the end of the message (Ek.7:27)**
- **These judgments were repeated (Ek.7:3-4) for emphasis.**



**"Thus says the Lord GOD:
'A disaster, a singular
disaster; Behold, it has
come!**

EZEKIEL 7:5



"Thus says the Lord GOD: 'A disaster, a singular disaster; Behold, it has come! (Ek.7:5)

- **The Lord was like a herald who had raced to the city to shout breathlessly the warning of approaching calamity (Ek.7:5-9).**
- **The Lord revealed that a unique ('singular') disaster was coming.**
- **The Lord who had provided and protected (Jehovah-jireh) was about to “strike” (Jehovah-makkeh).**



**An end has come, The end
has come; It has dawned
for you; Behold, it has come!**

EZEKIEL 7:6



An end has come, The end has come; It has dawned for you; Behold, it has come! (Ek.7:6)

- **What was about to come on Jerusalem had no historical parallel.**
- **Disaster had been predicted for Jerusalem by Micah (Mi.3:12), but that prophecy had remained unfulfilled for over 100 years. Now Jerusalem's end was about to come.**



Therefore because of you Zion shall be plowed like a field, Jerusalem shall become heaps of ruins, And the mountain of the temple Like the bare hills of the forest. **(Mi.3:12).**

- **Now Jerusalem's end was about to come.**



**Doom has come to you, you who
dwell in the land; The time has
come, A day of trouble is near,
And not of rejoicing in the
mountains.**

EZEKIEL 7:7



**Doom has come to you, you who dwell in the land; The time has come,
A day of trouble is near, And not of rejoicing in the mountains. (Ek.7:7)**

- **As the day of judgment would approach there would be panic, not joy, upon the mountains.**
- **Those who had been at ease in their idolatry on the high places would be thrown into a state of apprehension when overtaken in judgment.**
- **Judgment is not what YHWH desired. He wanted joyful shouting on the mountains.**



**Doom has come to you, you who dwell in the land; The time has come,
A day of trouble is near, And not of rejoicing in the mountains. (Ek.7:7)**

● **“The end is coming” (7:6)**

● **“The end has come” (7:6)**

● **“It has come” (7:6)**

● **“Doom has come to you” (7:7)**

● **“The time has come” (7:7)**

● **“A day of trouble is here” (7:7)**

● **“I will soon pour out My fury” (7:8)**

● **“Behold, the day! Behold it has
come!” (7:10)**

● **“The time has come” (7:12)**

● **“The day draws near” (7:12)**



**Now upon you I will soon pour out My
fury, And spend My anger upon you; I
will judge you according to your ways,
And I will repay you for all your
abominations.**

EZEKIEL 7:8



Now upon you I will soon pour out My fury, And spend My anger upon you; I will judge you according to your ways, And I will repay you for all your abominations. (Ek.7:8)

- **The Lord was about to judge His people for all their abominations.**
- **This oracle stresses the horror and surprise of the coming judgment.**



**'My eye will not spare, Nor will I have
pity; I will repay you according to
your ways, And your abominations
will be in your midst. Then you shall
know that I am the LORD who strikes.**



EZEKIEL 7:9



**'My eye will not spare, Nor will I have pity; I will repay you according to your ways,
And your abominations will be in your midst. Then you shall know that I am the
LORD who strikes. (Ek.7:9)**

- The destruction would come as predicted, so those affected would know that the Lord had struck the blow.**
- Those who professed to know Him by other names would now know Him by the name Yahweh-makkeh, “the Lord who strikes.”**
- The LORD would show no pity, then they will know that it was the LORD.**
- Israel's defeat is due to their covenant infidelity and idolatries, not His impotence!**



**'Behold, the day! Behold, it has
come! Doom has gone out;
The rod has blossomed, Pride
has budded.**

EZEKIEL 7:10



**'Behold, the day! Behold, it has come! Doom has gone out;
The rod has blossomed, Pride has budded. (Ek.7:10)**

- **The nearness of the day of judgment was compared to a budding rod.**
- **Ezekiel's imagery could be drawn from Aaron's rod that budded (Nu.17:1-13).**
- **Just as its budding indicated God had selected him for service, so the budding of Israel's rod of arrogance indicated God had selected Jerusalem for doom.**
- **The "rod" PICTURED the budding of Israel's wickedness.**



**'Behold, the day! Behold, it has come! Doom has gone out;
The rod has blossomed, Pride has budded. (Ek.7:10)**

- **Judgment was about to break forth as buds on a branch.**
- **The people's violence had grown from a small shoot into a stout branch of wickedness.**
- **If it seems as though God ignores the evil and proud people of our day, be assured that a day of judgment will come, just as it came for the people of Israel.**
- **God is waiting patiently for sinners to repent (see 2Pe.3:9), but when his judgment comes, none of these proud and wicked people will survive.**



**Violence has risen up into a rod of
wickedness; None of them shall
remain, None of their multitude,
None of them; Nor shall there be
wailing for them.**

EZEKIEL 7:11



Violence has risen up into a rod of wickedness; None of them shall remain, None of their multitude, None of them; Nor shall there be wailing for them. (Ek.7:11)

- **The rod became a rod of judgment used to flog the disobedient people.**
- **It is a rod to PUNISH wickedness.**
- **God's judgment would have economic consequences.**
- **When it struck, none of the people would be left.**



Violence has risen up into a rod of wickedness; None of them shall remain, None of their multitude, None of them; Nor shall there be wailing for them. (Ek.7:11)

- **Israel thought her unique position as YHWH's covenant people would protect her, even without obedience and faith!**
- **There will be no one left alive to bury or mourn the dead.**
- **The “Rod of wickedness” likely refers to Nebuchadnezzar, the instrument of God's vengeance (Is.10:5; Je.51:20).**



**The time has come, The day draws
near. 'Let not the buyer rejoice,
Nor the seller mourn, For wrath is
on their whole multitude.**



EZEKIEL 7:12



**The time has come, The day draws near. 'Let not the buyer rejoice,
Nor the seller mourn, For wrath is on their whole multitude. (Ek.7:12)**

- **The buyer who normally rejoiced over a good business deal should not be happy because he would not be able to possess the land he had purchased.**
- **One forced to sell his land should not grieve because he would have lost it anyway.**
- **Such matters of business were meaningless because the Chaldeans (Babylonians) took all the land and killed those they didn't take captive. Wealth was useless!**



**For the seller shall not return to what
has been sold, Though he may still be
alive; For the vision concerns the whole
multitude, And it shall not turn back;
No one will strengthen himself Who
lives in iniquity.**



EZEKIEL 7:13



For the seller shall not return to what has been sold, Though he may still be alive; For the vision concerns the whole multitude, And it shall not turn back; No one will strengthen himself Who lives in iniquity. (Ek.7:13)

- **Nothing of value would remain. Because of the Captivity, property and material possessions were worthless.**
- **Possessions would be confiscated and property owners torn from their land were carried to Babylon.**
- **No human effort could hinder God from accomplishing His plan.**
- **Hardening or 'strengthen' oneself in sin would not accomplish immunity from punishment.**



For the seller shall not return to what has been sold, Though he may still be alive; For the vision concerns the whole multitude, And it shall not turn back; No one will strengthen himself Who lives in iniquity. (Ek.7:13)

- **When land was sold in Israel, the transaction was always temporary. Every 50 years, during the Year of Jubilee, the property reverted to its original owners (Lv.5:10, 13-17).**
- **However, God's coming judgment would prevent original owners from reclaiming their properties; they would be in exile along with the buyers.**
- **There was to be no Jubilee year in which all lands were returned to their original owners.**



**'They have blown the trumpet
and made everyone ready, But
no one goes to battle; For My
wrath is on all their multitude.**



EZEKIEL 7:14



'They have blown the trumpet and made everyone ready, But no one goes to battle; For My wrath is on all their multitude. (Ek.7:14)

- Though they would call soldiers to battle by the trumpet, no one would go into battle.**
- Jerusalem would try to defend herself, but she would fall with little resistance.**
- It is amazing how easily messages of judgment are forgotten.**
- The Israelites had prepared to fight the Babylonians, but they would not be successful because the Lord Himself would fight against His people.**



**The sword is outside, And the
pestilence and famine within. Whoever
is in the field Will die by the sword; And
whoever is in the city, Famine and
pestilence will devour him.**

EZEKIEL 7:15



The sword is outside, And the pestilence and famine within. Whoever is in the field Will die by the sword; And whoever is in the city, Famine and pestilence will devour him. (Ek.7:15)

- **Israel would find she had no defense against God's judgment and no escape from God's judgment.**
- **Those who sought protection within the city walls faced the dual enemies of famine and disease.**
- **The sword would devour those outside Jerusalem, and plague and famine would consume those within.**
 - **The sword - the Babylonian army**
 - **The plague - sickness within the walled cities**
 - **Famine - no food within the walled cities**



**'Those who survive will escape
and be on the mountains Like
doves of the valleys, All of them
mourning, Each for his iniquity.**

EZEKIEL 7:16



'Those who survive will escape and be on the mountains Like doves of the valleys, All of them mourning, Each for his iniquity. (Ek.7:16)

- **Those who sought escape outside Jerusalem's walls were hunted down and murdered by Babylon's armies.**
- **The majority of the people would die, and even those who survived would pay a price.**
- **The pitiful wail of those hiding in the mountains, who were weeping over their sins and material losses, would sound like mourning doves.**



**Every hand will be feeble,
And every knee will be as
weak as water.**

EZEKIEL 7:17



Every hand will be feeble, And every knee will be as weak as water. (Ek.7:17)

- **Hands would go limp, and knees would become as weak as water.**
- **The prophet is referring to the loss of bladder control (run with water) that occurs in a moment of extreme crisis.**
- **All resistance will be ineffective because of the paralyzing fear striking the cities' defenders.**



**They will also be girded with
sackcloth; Horror will cover them;
Shame will be on every face,
Baldness on all their heads.**

EZEKIEL 7:18



They will also be girded with sackcloth; Horror will cover them; Shame will be on every face, Baldness on all their heads. (Ek.7:18)

- **The only thing the defenders could do would be to lament their state.**
- **In their lament they would put on sackcloth and their heads would be shaved.**
- **Ancient Near Easterners wore rough camel's hair clothing (sackcloth) to make themselves miserable and so keep thoughts of selfish enjoyment aside.**



They will also be girded with sackcloth; Horror will cover them; Shame will be on every face, Baldness on all their heads. (Ek.7:18)

- **“Sackcloth” was coarse cloth, woven from the long hair of goats or camels.**
- **Because of its dark color, sackcloth was considered appropriate for serious, somber occasions.**
- **Ezekiel was picturing the grief mixed with terror Israel would experience when the enemy destroyed her land.**
- **Shaving the head pictured mourning, humiliation, and repentance.**



'They will throw their silver into the streets, And their gold will be like refuse; Their silver and their gold will not be able to deliver them In the day of the wrath of the LORD; They will not satisfy their souls, Nor fill their stomachs, Because it became their stumbling block of iniquity.

EZEKIEL 7:19



'They will throw their silver into the streets, And their gold will be like refuse; Their silver and their gold will not be able to deliver them In the day of the wrath of the LORD; They will not satisfy their souls, Nor fill their stomachs, Because it became their stumbling block of iniquity. (Ek.7:19)

- The people would remove the obstacles that had caused their lamenting and loss.**
- They would throw their silver into the streets, and their gold would be an unclean thing.**
- Money has a strange power to lead people into sin.**
- It is tragic that we spend so much money seeking to satisfy ourselves and so little time seeking God, the true source of satisfaction.**



**'As for the beauty of his ornaments,
He set it in majesty; But they made
from it The images of their
abominations— Their detestable
things; Therefore I have made it
Like refuse to them.**

EZEKIEL 7:20



**'As for the beauty of his ornaments, He set it in majesty; But they made from it The images of their abominations— Their detestable things; Therefore I have made it Like refuse to them.
(Ek.7:20)**

- **Their idols made from the metal of their jewelry would be an unclean thing, so items once deemed precious would be discarded.**
- **God gave the people silver and gold, but they used that silver and gold to make idols.**
- **When we abuse God's gifts or use resources selfishly, we miss the real purpose God had in mind. This is as shortsighted as idolatry.**
- **Their detestable things were used in the ceremonial impurity of menstruation (Lv.15:19-33) and the touching of a corpse (Nu.19:13-21).**



**'As for the beauty of his ornaments, He set it in majesty; But they made from it The images of their abominations— Their detestable things; Therefore I have made it Like refuse to them.
(Ek.7:20)**

- **This pictured the revulsion Israel would feel toward her wealth.**
- **Why would the people suddenly loathe their material wealth?**
- **The inability of silver and gold to buy them security, nor to bring them food made them detestable.**
- **God could not be “bought off.”**



**I will give it as plunder Into the
hands of strangers, And to the
wicked of the earth as spoil;
And they shall defile it.**

EZEKIEL 7:21



I will give it as plunder Into the hands of strangers, And to the wicked of the earth as spoil; And they shall defile it. (Ek.7:21)

- **Israel's wealth was temporary. All she had accumulated would be taken by Babylonian foreigners.**
- **“Strangers” is used of invading enemies that are characterized as the “wicked of the earth.”**



**I will turn My face from them,
And they will defile My secret
place; For robbers shall enter
it and defile it.**

EZEKIEL 7:22



I will turn My face from them, And they will defile My secret place; For robbers shall enter it and defile it. (Ek.7:22)

- **Many Israelites placed their hope of deliverance on God's Temple in Jerusalem; they thought that surely He would not let His holy abode be destroyed (Je.7:1-5).**
- **Israel's sin was so serious that not even the Temple would escape God's judgment (Mi.3:12).**
- **“My secret place” appears to be the Holy of Holies in the Temple. This is where the High Priest could only enter once a year to make atonement. It will be desecrated.**



I will turn My face from them, And they will defile My secret place; For robbers shall enter it and defile it. (Ek.7:22)

- **The “face” of God was an idiom for His personal presence and care for His covenant people**
- **Israel's protection, peace, and prosperity depended on Him. When He left, hope left!**



**'Make a chain, For the land is
filled with crimes of blood,
And the city is full of violence.**

EZEKIEL 7:23



'Make a chain, For the land is filled with crimes of blood, And the city is full of violence. (Ek.7:23)

- **Chains would be used to carry into captivity the people, who were known for bloodshed and violence (Ek.8:17; 12:19).**
- **God commanded Ezekiel to make a literal chain and that this was another symbolic act of captivity (Je.27:2; Na.3:10).**
- **This chapter is intended to convince Ezekiel's fellow hostages in the Babylonian heartland that their hopes of returning soon to their homes and families in far-off Judah would not materialize.**



**Therefore I will bring the worst of the
Gentiles, And they will possess their
houses; I will cause the pomp of the
strong to cease, And their holy places
shall be defiled.**

EZEKIEL 7:24



Therefore I will bring the worst of the Gentiles, And they will possess their houses; I will cause the pomp of the strong to cease, And their holy places shall be defiled. (Ek.7:24)

- **Babylon, a ruthless and cruel nation was selected by God to dispossess Israel.**
- **Israel's haughty pride and religious prostitution would be crushed under the heavy boot of Babylon's army.**
- **The “worst of the Gentiles” refers to the mercenary armies of Babylon.**
- **If you are going through a humiliating experience, God may be using that experience to weed out pride in your life.**



**Destruction comes; They
will seek peace, but
there shall be none.**

EZEKIEL 7:25



Destruction comes; They will seek peace, but there shall be none. (Ek.7:25)

- **Israel's response to the judgment portrayed the anguish, heartache, and despair that comes when sin is allowed to run its course.**
- **Israel's desperate search for deliverance and peace would be in vain.**
- **They had refused to heed the warnings from God's true spokesmen. So when they would desperately seek an answer, none would be available.**
- **The benefits of the covenant are only available to the faithful, obedient follower.**



**Disaster will come upon disaster, And
rumor will be upon rumor. Then they
will seek a vision from a prophet; But
the law will perish from the priest, And
counsel from the elders.**

EZEKIEL 7:26



Disaster will come upon disaster, And rumor will be upon rumor. Then they will seek a vision from a prophet; But the law will perish from the priest, And counsel from the elders. (Ek.7:26)

- **Israel felt she could never fall; but when she would finally realize the terror of her fate, it would be too late.**
- **Rumors spread through Jerusalem of alliances and deliverers and coups and reversals in Babylon — and each piece of gossip was eagerly received by a terrified people. They were reaching in desperation.**
- **In addition to listening to the many false rumors racing through the city, the people would also seek out the prophet, the priest, and the elders to gain insight from God. But this would be in vain.**



**'The king will mourn, The prince will be
clothed with desolation, And the hands
of the common people will tremble. I
will do to them according to their way,
And according to what they deserve I
will judge them; Then they shall know
that I am the LORD!'**

EZEKIEL 7:27



'The king will mourn, The prince will be clothed with desolation, And the hands of the common people will tremble. I will do to them according to their way, And according to what they deserve I will judge them; Then they shall know that I am the LORD!' (Ek.7:27)

- **Who are “the king” and “the prince”?**
- **Ezekiel generally used the word “prince” to refer to Zedekiah (Ek.12:10, 12; 21:25) but never giving him the title “king.”**
- **The only Israelite Ezekiel called “king” was Jehoiachin.**
- **“King” Jehoiachin was already in captivity mourning Jerusalem’s certain fall, while “Prince” Zedekiah was in Jerusalem in despair over his plight.**



'The king will mourn, The prince will be clothed with desolation, And the hands of the common people will tremble. I will do to them according to their way, And according to what they deserve I will judge them; Then they shall know that I am the LORD!' (Ek.7:27)

- **The people were trembling in fear at their uncertain fate.**
- **God said their punishment would be according to their conduct (Ek.7:3-4,8-9,27).**
- **They are the very ones who have caused and allowed the covenant disobedience to start and continue!**
 - **The prophets (7:26)**
 - **The priests (7:26)**
 - **The Elders (7:26)**
 - **The King (7:27)**
 - **The princes (7:27)**
 - **The Military (7:14,17)**



THE BOOK OF EZEKIEL



Ezekiel 7



A DISOBEDIENT NATION

EZEKIEL 4-7