EZEKIEL 7

The End Has Come: When Patience Runs Out

> *“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.”*
> EZEKIEL 7:3

Where Ezekiel has brought us

1. Ezekiel is a priest living among the exiles by the river Chebar in Babylon (1:1–3).

2. This chapter closes the first section of judgment oracles (chapters 4–7).

An End!

The end is coming on 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 is coming on the four corners of the land.

DAVID GUZIK

Guzik quotes Morgan: 'That is the message in its entirety – An end!' Ezekiel speaks from Babylon to exiles who were sure Jerusalem would never fall, and the word falls like a hammer.

WHAT IT MEANS

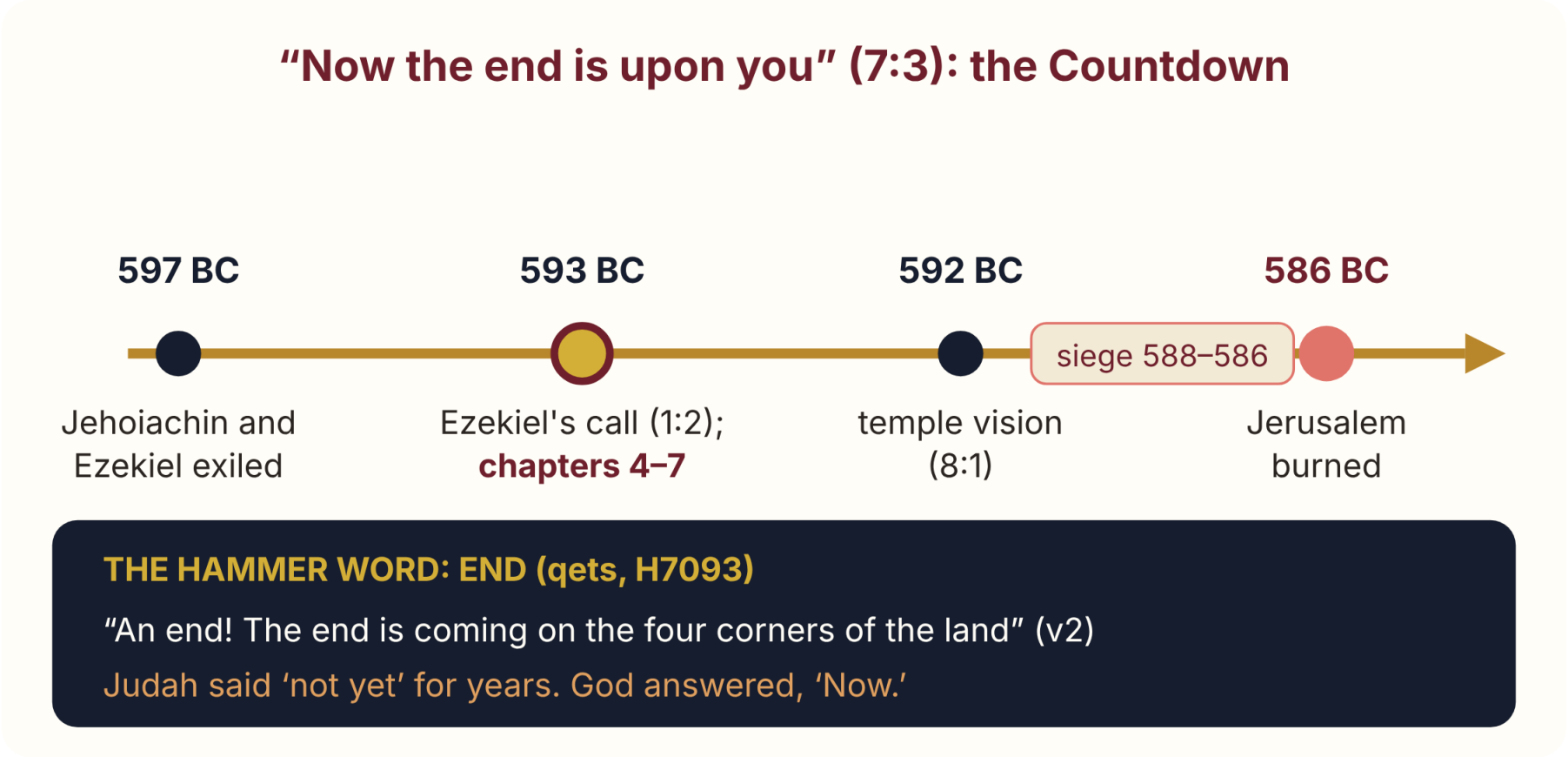
For years Judah had heard warnings and kept saying, 'Not yet. Not us. Not Jerusalem.' Now God says one word: end.

end (קֵץ)

QETS · "END, LIMIT"

Qets means an end, a limit, the extremity of time. It is the point past which something does not go on.

The Countdown to the End



From the exile of 597 BC to the burning of Jerusalem in 586 BC; Ezekiel 7 is spoken about seven years before the end.

Disaster, Unique Disaster

The day dawns, and the LORD names Himself as the One who strikes.

EZEKIEL 7:6

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

DAVID GUZIK

Guzik notes a wordplay on waking in verse 6: "It has awakened against you." He cites Poole, that God's vengeance 'seems to slumber' but is now awake.

WHAT IT MEANS

The lines get shorter and faster, like a man running with bad news. "An end is coming; the end has come! It has awakened against you" (v6).

doom (צְפִירָה)
TSEPHIRAH · "WHAT DAWNS"

Tsephirah is a turn of events; it can mean a crown, or a morning, what dawns. "Your doom has come to you" (v7) pictures judgment rising like the sun: slow to come, then suddenly everywhere.

The Rod Has Budded

Pride blossoms, violence grows into a rod, and business means nothing.

EZEKIEL 7:10

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

DAVID GUZIK

Guzik quotes Block: 'Ezekiel has hereby twisted what was originally a positive symbol of election and legitimate authority' into something else.

WHAT IT MEANS

Aaron's rod once budded overnight to show whom God had chosen. Now something else has budded in Judah: pride.

rod (מַטֶּה)

MATTEH · "STAFF, ROD"

Matteh is a staff or rod, and also a tribe. "The rod has budded" (budded is tsuts, H6692, to blossom) calls back to Aaron's rod that budded to show God's choice of Aaron (Num 17:8).

Every Help Fails

Every Help Fails (7:14–27)

WHAT THEY TRUSTED	WHAT THE TEXT SAYS
The army	"no one is going to the battle" (v14) "all knees will become like water" (v17)
Silver and gold	"will not be able to deliver them in the day of the wrath of the LORD" (v19)
The temple	"they will profane My secret place" (v22) God turns His face away
Prophet, priest, elders	"the law will be lost from the priest and counsel from the elders" (v26)
King and prince	"The king will mourn, the prince will be clothed with horror" (v27)

"They will seek peace, but there will be none" (v25)

On the day of the LORD's wrath, every human help Judah trusted gives way (7:14–27).

Knees Like Water, Silver in the Streets

No one fights, no one escapes, and money cannot buy a way out.

EZEKIEL 7:14

'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.

DAVID GUZIK

Guzik quotes Morgan, that paralysis comes first: "They have blown the trumpet and made everything ready, but no one is going to the battle" (v14).

WHAT IT MEANS

The trumpet sounds and nobody moves (v14). Sword outside, famine inside, and those who escape end up on the mountains mourning "each over his own iniquity" (v16), finally done blaming others.

abhorrent thing (נִדָּה)
NIDDAH · "IMPURITY"

Niddah is impurity, a thing set apart as unclean. It is the language of ritual defilement.

Make the Chain

Peace, vision, law and counsel are all sought too late.

EZEKIEL 7:23

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

DAVID GUZIK

Feinberg, in Guzik, links the chain to Jeremiah 27:2, a sign of captivity. Guzik cites Block that "bloody crimes" points to murderous judicial decisions: justice itself turned to bloodshed.

WHAT IT MEANS

The land was full of bloody crimes, even in its courts, so God tells Ezekiel to make a chain (v23). He will bring "the worst of the nations" (v24) to take their houses.

chain (רַתּוֹק)
RATTOQ · "CHAIN"

Rattoq is simply a chain. "Make the chain, for the land is full of bloody crimes and the city is full of violence" (v23).

What to carry from this chapter

1

One word says it all.

Morgan, in Guzik: the whole message is ‘An end!’

2

No safe corner.

The end comes on “the four corners of the land” (v2), all of it.

3

Judged by our own ways.

God gives back what they chose; His judgment is not arbitrary (vv3, 8–9).

4

Doom dawns like morning.

Tsephirah pictures judgment rising like the sun, slow and then everywhere.

More to carry

5

A blessing twisted.

Aaron's budding rod, a sign of election, becomes a picture of pride in bloom.

6

Money turned unclean.

Niddah, impurity: their gold becomes something they throw into the streets.

7

Paralysis comes first.

The trumpet blows and no one goes to battle; knees turn to water.

8

Every voice goes silent.

Prophet, priest and elders have nothing left to give when men finally ask (v26).

Talk it through

1. Why do you think the exiles kept assuming the end would not come? Where do you see the same ‘not yet’ thinking today?

2. Aaron's rod budded as a sign of God's choice; here “arrogance has blossomed.” How does pride grow in a man before it shows?

3. Why can silver and gold not deliver anyone in the day of the LORD's wrath? What are men tempted to trust instead of God now?

4. The survivors mourn “each over his own iniquity.” What changes in a man when he stops blaming others?

5. They sought a vision, the law and counsel, but too late. What does that say about seeking God now?

CLOSING

God is patient, but His patience has an end, and Judah learned that money, soldiers and leaders could not stand on that day. The end of our own way can be the beginning of knowing the LORD. Today is still the day to turn to Him.

Teaching the Word. Watching the Times. — Smith For Christ

O·I·A study, slides and reflection journal: see the Ezekiel study page.