

EZEKIEL

Chapter 7

The End is Come

Chapter seven is the climax to chapters 4-6. The final words are, "the end is come." All the hundreds of years of pleading with His people are over; the end is sure, their fate is sealed. This chapter is very appropriate given the next section (chapters 8-11) is concerning *the glory of the Lord departing the temple*.

Moreover the word of the LORD came unto me, saying, 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. 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. 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. Thus saith the Lord GOD; An evil, an only evil, behold, is come. An end is come, the end is come: it watcheth for thee; behold, it is come. 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. 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. 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. Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded. 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 time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof. 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. (Ezekiel 7:1-13)

God is Bringing the Land and His People to Their End (1-13): Throughout these verses

one thing is made perfectly clear, the imminent judgment from God:

- The end is come (vss. 1-6)
- The morning is come (vss. 7-9)
- The day is come (vss. 10-11)
- The time is come (vss. 12-15)

Jerusalem's judgment is looming on the horizon; that is what these verses communicate. They also tell us why God is bringing this sore judgment, "*recompense upon thee all thine abominations*" (vss. 3,4,8,9). The abominations that Israel partook of are a constant theme throughout the prophets. Nebuchadnezzar is going to be the rod God will use to punish His people (Isaiah 10:5). Israel's pride-filled heart hath budded, violence has risen up into a rod of wickedness. Thus, Israel is ripe for God's judgment. Possessions would be confiscated and property owners torn from their land and carried to Babylon. The buyer who normally rejoiced over a good business deal would not be happy because he would not be able to possess the land he had purchased. And, one forced to sell his land should not grieve because he would have lost it anyway. Every 50 years, during the Year of Jubilee, the property reverted to its original owners (Lev. 25:10,13-17). However, God's judgment would prevent original owners from reclaiming their properties; they would be in exile along with the buyers (vs. 13).

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. 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. (Ezekiel 7:14-15)

The Watchman (14-15): Ezekiel was commissioned to be a watchman (3:17-21). The watchmen upon the city walls were to blow the trumpet when they saw the enemy approaching, signaling the soldiers to man their posts. However, what little army will be left will find resistance utterly futile.

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. All hands shall be feeble, and all knees shall be weak as water. 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. (Ezekiel 7:16-18)

The Doves in the Valley (16-18): Those that escape shall be scattered upon the mountains, mourning like the mourning dove (*named for the mourning sound it makes*) *Isaiah 59:11*. It is from this group that God will form His Remnant.

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. 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. 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. 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. (Ezekiel 7:19-22)

The Casting away of riches (19-22): During the final days the rich had become richer and the poor, poorer. However, the refugees could not carry their wealth as they fled Jerusalem, so they treated it like garbage and threw it into the streets. God's payment to Babylon would be the wealth of the Jews.

Make a chain: for the land is full of bloody crimes, and the city is full of violence. 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. Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients. 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. (Ezekiel 7:23-27)

The Leadership shall not escape Judgment (23-27): Judgment is going to be upon the leadership of the people, from the prophet, to the priest, to the king (vss. 23-27). "Make a chain" (23) has the idea of being carried away into captivity. Notice they shall seek peace and "there shall be none." Peace is what all the world wants. The man of sin will use this desire to his advantage (Psalm 83, I Thess. 5:3).

Conclusion: This first section of scripture ends with this very fitting chapter. The end is come for God's people. They will get their just "deserts" (vs.27).

In the next section, chapter 8-11, we will move to the next logical step, the departing of the glory of the Lord. Prior to Babylonian armies destroying God's temple He must depart from it. We will look at this in detail to gain a further appreciation of the holiness of God.

EZEKIEL

Chapter 8

The Glory of the Lord Departing

Overview

We now come to a major section of prophecy in Ezekiel, chapters 8-11. In these chapters the complete captivity of Jerusalem and Israel will become a reality, and the glory of the Lord will depart from the temple in Jerusalem.

Before we look into these chapters let's remind ourselves of the time under Solomon when the glory of the Lord filled the temple:

And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD. Then spake Solomon, The LORD said that he would dwell in the thick darkness. (1 Kings 8:10-12)

What a glorious time under Solomon. However, following Solomon's prayer (1 Kings 9:1) the Lord appears unto him and lays before him judgments for his people if they don't walk according to God's statutes and commandments. Among these is the judgment of Israel being cut off out of the land, and becoming an astonishment to the heathen nations around them:

Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house? And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil. (1 Kings 9:7-9)

It is this judgment from the Lord that Israel will now be experiencing at the time of Ezekiel (1 Kings 9:8, 9 cf. Ezek. 5:14, 15).

The glory of the Lord now appears a second time to Ezekiel. Ezekiel is going to be transported to Jerusalem, the holy city to be shown all the abominations that the leadership of Israel commit in the temple itself.

Four-fold View of the Sins of Judah:

- An image set up at the north gate of the temple (Ezek. 8:5).
- Secret heathen worship in the hidden chambers of the Temple (Ezek. 8:6-12)
- Jewish women weeping for the god Tammuz, who was supposed to die and be raised from the dead each spring (Ezek. 8:13-14)
- The 25 priests and the High Priest worshiping the sun (Ezek. 8:15-16)

It is because of this idolatry that we are going to see the gradual departure of the glory of the Lord from the temple and from Israel. In chapter 8 the glory of the Lord is lifted up from the temple, goes out over the city to the east, and in chapter 11 departs from the mount, east of Jerusalem.

The glory of the Lord will not return into the land and temple until the Millennial temple is established (Ezek. 43:1-6). Thus, during the time that our Lord was on earth He states, "Behold, **your house** is left unto you desolate" (Matthew 23:38), indicating that even at that time the temple (house) was not His but the corrupt religious leaders' (Matt. 21:13 cf. Isa. 56:7).