

## Ezekiel 7 – Judgment: The End of Israel

By Holly Effiom

### VV1-6

To whom is God speaking in the land of Israel? V2

Where else have we read about the “four corners” of the land? Dan 7, Rev 7

When we studied the “four corners” before, what did it mean?

What is the message for the land of Israel?

How is this word different from that of Eze 6?

For what is God “recompensing” Israel?

So, Israel wasn’t just minding its own business, and all of a sudden God became angry with them for no reason?

But God is merciful. Will He not show mercy to Israel, His chosen ones?

What would be accomplished at the end of the punishment?

Is God only speaking to the end of Israel?

LESSON: The beginning of this word to the mountains of Israel section is repeated at the end also: “...an end, the end...” If one accepts the notion that the story of Israel is a parable for a nation of the wider world, it can be extrapolated that just as God called an end to the land of Israel, His chosen ones, He can and He will call an end to the latter nation, in the same way and for the same reasons.

Seeing the repetition of “...an end, the end...” reminds me of Dan 8:17, 19. God wanted Daniel to understand that his visions were of the end times, the latter days; the angel Gabriel kept repeating this. The land of Israel will have *an* end, but for the “... four corners...” of the land – the final nation to come – it will *be* the end.

### VV7-9

To whom was God speaking in VV1-6?

To whom is God speaking in V7?

Will His judgment upon the land be different than His judgment upon the land of Israel in V3?

Will the judgment upon the land be merciful, or will it be like His judgment on the land of Israel in V4?

What will be the reason for God judgment on the land? Will it be different than His reasons for judgment on the land of Israel in V4?

What will be accomplished in the day of judgment on the land? Is it different from what God accomplished in the land of Israel in V4?

LESSON: I believe that God is speaking “forward” to “the land” in this section of scripture because it is a repetition of what He said when speaking for the “land of Israel” directly in VV 2-4. Furthermore, through this action, He is drawing parallel between the events that Israel experienced and those that will be experienced by that final nation – “the land” – that will be judged.

### VV10-11

To what is God comparing the day?

What occurs in the morning?

And, as the day proceeds, what grows out of pride?

What does violence eventually become?

What will happen to the wicked?

Will anyone bemoan the fate of the wicked?

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**LESSON:** Notice the use of “thee” and “thy” in VV 2-4, as opposed to “them” and “theirs” in this section of scripture. God uses “thee” and “thy” when addressing the land of Israel; and “them” and “theirs” when addressing the land. He is drawing a line between two different groups, and is peering forward, from His position that is outside of time, and giving witness to events inside our time, in “the land” that is to come. He gives witness to the judgment that must come as He sees the budding of pride; pride giving way to violence; and violence leading to a rod of wickedness. The land of Israel was in the midst of judgment already, that’s why Ezekiel and the other captives were sitting in Babylon. Why is this message being brought forth now, when Israel is already in the midst of judgment?

VV12-14

What is the day that is drawing near?

When does a buyer rejoice, or a seller mourn?

What is meant by the mention of the emotions of buyers and sellers?

Does this vision only apply to the land of Israel? How do you know?

To what does the scripture say the vision is related?

Will the buying and selling strengthen the wicked in any way?

From our study of Revelation, who were “the great men of the earth” at the end time? Rev 18:23

From our study of Revelation, what is significant about the blowing of the trumpets? Rev 11:15-19

In our reading of Ezekiel has there been any trumpets blowing?

According to this section of Ezekiel, why is the trumpet blown?

According to this section of Ezekiel, what will the response be? Will anyone respond? Why or why not?

Upon whom is God’s wrath resting, the land of Israel?

**LESSON:** Chapter 7 opens with a phrase that is repeated: “... an end, the end...” verses 1 and 6; and “... the day...” and “... the day draweth near...” are repeated in verses 10 and 12; and now in the section, another phrase is being repeated: “... wrath is upon all the multitude thereof”, verses 12 and 14.

What? What is under discussion? The end time.

When? When will the end come? In the day of the Lord, when He will let loose His wrath upon...

Who? The multitude of mankind.

As mentioned earlier, God makes a delineation between the “land of Israel” and “... the four corners of the land...” verse 2; and here He specifies that the vision is related to the “multitude”, as opposed to the singular “Israel”. Taking this physical image and looking at it from a spiritual level, we can view another delineation – the treatment of those that are His own and those that are not.

The allusion to the trumpet being blown, I believe, also informs us that God’s words are directed to the end times and the warnings He will send upon the multitude, but they will either not hear or ignore them. Remember, what is the metaphorical name given to that final Gentile kingdom? Rev 14:8; 16:19. And, where is Ezekiel preaching? Babylon.

VV15-17

Where will the sword be?

Where will the pestilence and famine be?

What is the interpretation of each?

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Is this description of the sword, famine, pestilence different or the same as that mentioned in 6:11-12 or 5:12?

What is the orientation of the children of Israel in each mention?

Are these things happening to “thee” and “thy” or “them” and “theirs”?

What will happen to them that are scattered or escape the punishments of the sword, pestilence, and famine?

Why are their hands feeble and knees weak?

What will cause this weakness?

Are these verses in Ezekiel similar to Rev 18:9-24 – what is this section in Revelation describing?

LESSON: I wonder at the repetition of the sword, pestilence, and famine motif. The mention of each in chapters 5 and 6 are directed toward Israel – “thee” and “thy”; that of chapter 7 is directed toward the “... four corners of the land...”, the multitude, during the end time – “them” and “theirs”. Notice, during the end time, the fighting will be abroad from the nation – no direct attack on the homeland from another nation – however, there will be no *peace* in that homeland. That nation will suffer famine and pestilence. And, those who have the resources to escape the famine and pestilence, will be standing afar off and mourning... for their own iniquity and the coming judgment upon themselves.

VV18-19

Who else in Ezekiel has worn “sackcloth” so far? Eze 1:1

Who else in Ezekiel has “horror” covered? Eze 4:16-17

Where else did we read in Ezekiel of a sense of “shame” and “baldness”? Eze 6:9

What is this section of scripture saying about that end time nation?

Will that end time nation have wealth?

What will they do with their silver and gold?

What is this scripture saying will happen to the gold?

Will their silver and gold help in any way? Why or why not?

LESSON: It is noteworthy that verse 19 begins by telling us that the end-time nation will cast their silver and gold in the streets; however, only the gold will be removed. That end-time nation will be very wealthy, but all of their wealth will not protect them from the wrath of God. Their wealth will not be able to satisfy their souls nor even provide for their basic needs; it will be taken away (it will be impoverished) because the gold “...is the stumbling block of their iniquity.”

VV20-24

What is meant by the beauty of his ornament, he set it in majesty?

Is Jerusalem being spoken of, or the end-time nation?

Why will the “ornament” be set “... far from them”?

In what way will the “ornament” be taken away?

And, how do the “...strangers...” and “...wicked of the earth...” view the “ornament”?

And, what will they do with the “ornament”?

What is God’s “...secret place...”?

What will God do when the “...robbers...” breach His “...secret place...”?

What will happen to “... the land...” once His secret place is defiled and polluted?

What kind of crimes will fill the land?

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What kind of people will these strangers, wicked of the earth, robbers be?

What will God bring upon the “secret places” of the strong? What will happen to their pomp?

What will the robbers do to the “...holy places...” of the strong?

**LESSON:** This scripture’s usage of the term “ornament” is instructive – an object made with the hands of man and precious in his own sight for various reasons. But then, man allowed abominable things into his ornament, and he took his abominations into the place that is set apart to God – His secret place. For this offence, God brought about and will allow the worst of the heathen to breach and defile the secret place of man.

Consider that the “ornament” is the end-time nation – made with man’s hands and precious in his own sight; his “world” with his own vision of an “ideal” government and society. But then, man transgresses God’s word, and he causes others – others who are set apart to God – to join him in the transgression. Man, in encouraging God’s people to join in transgression, has tread upon God’s domain and defiled His secret place. Because of this transgression, God says He will allow the *worst* of men to infiltrate the “ornament” and tread upon and defile man’s own holy places.

VV25-27

Will there be an attempt at peace in the face of the coming destruction?

Will peace be achieved?

What is meant by “Mischief shall come upon mischief...”?

What is meant by “...rumour shall be upon rumour...”?

What will be sought at that time?

Will anyone be able to provide help or counsel? Why or why not?

How will the kingdom respond?

What of the prince?

How will the people of the kingdom feel?

What will be accomplished at the of this desolation?

**LESSON:** Who is Ezekiel’s audience – people outside of Jerusalem or people inside Jerusalem – people at the time of this word, or people of the end-time? The fact that God is having Ezekiel give this word regarding Jerusalem to people *outside* of Jerusalem is significant. The fact that God is having Ezekiel give this word regarding the desolations of Jerusalem years *after* the time the desolations of Jerusalem have begun is significant. I believe that God is sending a message to the people of another time and place; to the end-time nation that will be ruling in the outer court. (Rev 11:2)

I believe, that when that final Gentile nation brings its abominable practices and transgressions into God’s secret place (the church), it marked its own destruction. Mischief upon mischief, and rumor upon rumor will befall this end-time nation, and when it sees these things happening it will suddenly be interested in the words of a prophet of God again; they become interested in science from the knowledgeable again; they become interested in wisdom from the experts again. However, the knowledgeable and the wise will fail; not even its wealth will buy reprieve from the desolation that will be poured upon that nation and its leaders.

The fact that Ezekiel is preaching in the land of Babylon, the metaphorical name of the final Gentile nation, the beast (Rev 14:8; 16:19; 18:2), is significant.