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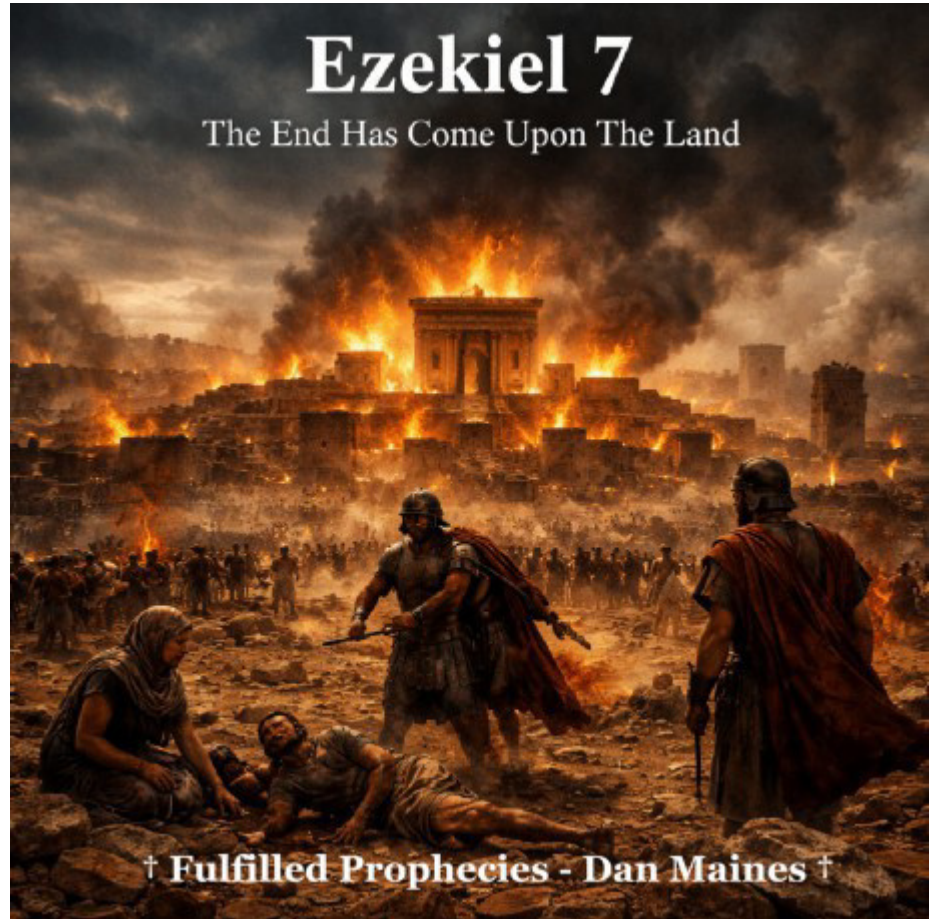
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Ezekiel 7 The End Has Come Upon The Land



By Dan Maines

Ezekiel 7 The End Has Come Upon The Land

Introduction

† Ezekiel 7 declares that the end had come upon the land of Israel, not the end of the physical world, but the end of the Old Covenant order centered in Jerusalem.

† This chapter is about covenant judgment, the same kind of judgment language we see later echoed by Jesus concerning

that generation.

† God wasn't speaking in vague terms, He was announcing a specific, imminent destruction tied to Israel's rebellion.

Ezekiel 7:1-4

And the word of the Lord came to me, saying,
And you, son of man, this is what the Lord God says to the land of Israel: An end! The end is coming on the four corners of the land.

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

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.

† The phrase an end is come shows finality, this wasn't a warning of something far off, it was immediate (Ezekiel 7:2).

† God ties judgment directly to their ways, meaning their sin brought this upon them, not random disaster (Ezekiel 7:3).

† This matches Matthew 23:35-36 where Jesus says all the righteous blood would come upon that generation.

Ezekiel 7:5-9

This is what the Lord God says: A disaster, unique disaster, behold, it is coming!

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

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

Now I will shortly pour out My wrath on you and spend My

anger against you, judge you according to your ways and bring all your abominations upon you.

My eye will show no pity, nor will I spare. I will bring your ways upon you, and your abominations will be among you; then you will know that I, the Lord, am striking.

† The repetition shows urgency, God is emphasizing this isn't delayed, it's happening now (Ezekiel 7:6).

† The day is near is covenant language, the same kind of language Jesus used in Matthew 24:34.

† This is the Day of the Lord against Israel, not the end of the planet.

Ezekiel 7:10-13

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

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

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

Indeed, the seller will not return to 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.

† Pride had matured into full rebellion, and judgment was the natural result (Ezekiel 7:10).

† Economic collapse is part of the judgment, showing total societal breakdown (Ezekiel 7:12).

† This parallels Revelation 18 where commerce collapses under judgment.

Ezekiel 7:14-18

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.

The sword is outside and the plague and the famine are inside. One who is in the field will die by the sword, and one who is in the city, famine and plague will consume him.

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

All hands will hang limp and all knees will become like water. They will put on sackcloth and horror will cover them, and shame will be on all faces and baldness on all their heads.

† No one could stand against this judgment, even preparation for battle was useless (Ezekiel 7:14).

† This is total devastation, sword, famine, and pestilence, the same pattern seen in AD 70.

† Josephus records these exact conditions during the siege of Jerusalem.

Ezekiel 7:19-22

They will throw 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 stumbling block to them.

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.

I will give it into the hands of strangers as plunder and to the wicked of the earth as spoils, and they will profane it.

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

† Wealth couldn't save them, showing that material things have no power against God's judgment (Ezekiel 7:19).

† The temple itself would be defiled, which happened in both Babylon's destruction and again in AD 70.

† God turning His face away shows covenant separation.

Ezekiel 7:23-27

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

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, and their holy places will be profaned.

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

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.

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.

† The worst of the nations refers to invading armies, historically Babylon, and later Rome.

† Spiritual leadership collapses, no vision, no law, no guidance (Ezekiel 7:26).

† This connects to Amos 8:11, a famine of hearing the word of the Lord.

Historical References

† Josephus, Wars of the Jews, describes famine, internal violence, and total collapse during the Roman siege.

† Eusebius records the destruction of Jerusalem as fulfillment of Christ's warnings.

† Tacitus confirms the devastation and chaos in Judea under Roman conquest.

How It Applies To Us Today

† God's judgment always comes when sin reaches its fullness, He's patient but not passive.

† External religion can't save anyone, Israel had the temple, sacrifices, and priests, yet they still fell.

† We don't trust in systems, buildings, or traditions, we trust in Christ alone.

† Judgment language in scripture is covenantal and historical, not about the end of the physical world.

† We're called to recognize that all of this has been fulfilled, and we're living in the reality of that completed work.

Q & A Appendix

Q: Was this the end of the world?

A: No, it was the end of the Old Covenant order in Israel, see Matthew 24:34.

Q: Why was Israel judged?

A: Because of their abominations and rebellion, see Ezekiel 7:3-4.

Q: Does this connect to Jesus' warnings?

A: Yes, Jesus warned of the same judgment in Matthew 23:35-36.

Q: Could wealth or religion save them?

A: No, silver and gold could not deliver them, see Ezekiel 7:19.

Q: When was this ultimately fulfilled?

A: In the destruction of Jerusalem in AD 70, see Luke 21:20-22.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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Source Index

† Ezekiel 7

† Josephus, Wars of the Jews; Eusebius, Ecclesiastical History; Tacitus, Histories

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