# Ezekiel 7

## *The End Has Come: When Patience Runs Out*

**OBSERVATION · INTERPRETATION · APPLICATION**

*"These were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily to see whether these things were so."*
**Acts 17:11**

CHAPTER THEME

God's patience is real, but it isn't endless. Judah kept saying "not yet," and God answered, "Now." When the end came, money couldn't buy a way out, soldiers couldn't fight, and leaders had no word — and even in judgment God's aim was that they would finally know that He is the LORD.

Ed Smith · Started 20 October 2026

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# 00 The Text

EZEKIEL 7 (KJV), MARKED

▲ Gold God — His character & actions | Green Command / instruction | ⇄ Sky Key repeated word
⚠ Rose Sin / warning | ★ Violet Promise / blessing | ◷ Amber Time / place / contrast

1 Moreover the word of the LORD came unto me, saying,

2 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.

3 Now is the ⇄ end come upon thee, and I will s⇄ end mine anger upon thee, and ▲ will judge thee according to thy ways, and will recompense upon thee all thine ⚠ abominations.

4 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.

5 Thus saith the Lord GOD; An evil, an only evil, behold, is come.

6 An ⇄ end is come, the ⇄ end is come: it watcheth for thee; behold, it is come.

7 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.

8 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.

9 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.

10 Behold the day, behold, it is come: the morning is gone forth; ⚠ the rod hath blossomed, pride hath budded.

11 ⚠ 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.

12 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.

13 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.

14 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.

15 ◷ 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.

16 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.

17 All hands shall be feeble, and ⚠ all knees shall be weak as water.

18 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.

19 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.

20 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.

21 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.

22 ▲ 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.

23 ▮▮ Make a chain: for the land is full of bloody crimes, and ⚠ the city is full of violence.

24 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 .

25 Destruction cometh; and ⚠ they shall seek peace, and there shall be none.

26 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.

27 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.

## Marked in the text

- **v2** ⇄ end *(every occurrence)*
- **v3** ⚠ abominations *(every occurrence)*
- **v3** ▲ will judge thee according to thy ways
- **v4** ▲ mine eye shall not spare thee
- **v4** ▲ ye shall know that I am the LORD *(every occurrence)*
- **v7** ◷ the day of trouble is near
- **v8** ▲ pour out my fury upon thee
- **v9** ▲ the LORD that smiteth
- **v10** ⚠ the rod hath blossomed, pride hath budded
- **v11** ⚠ Violence is risen up into a rod of wickedness
- **v12** ◷ let not the buyer rejoice, nor the seller mourn
- **v14** ⚠ but none goeth to the battle
- **v15** ◷ The sword is without, and the pestilence and the famine within
- **v16** ★ they that escape of them shall escape
- **v16** ⚠ every one for his iniquity
- **v17** ⚠ all knees shall be weak as water
- **v19** ⚠ their silver and their gold shall not be able to deliver them
- **v19** ⚠ the stumblingblock of their iniquity
- **v20** ◷ the beauty of his ornament
- **v22** ▲ My face will I turn also from them
- **v23** ▮▮ Make a chain
- **v23** ⚠ the city is full of violence
- **v25** ⚠ they shall seek peace, and there shall be none
- **v27** ▲ and they shall know that I am the LORD

*Marks are drawn on the KJV text. Quotations in the notes are from the NASB95, so their wording may differ from the KJV above.*

# 01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · EZEKIEL 7:3 (KJV)

3 Now is the end come upon thee, and I will s end mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.

## Setting

Ezekiel is a priest living among the exiles by the river Chebar in Babylon (1:1–3). He was carried off with King Jehoiachin in 597 BC, and his call is dated to "the fifth year of King Jehoiachin's exile" (1:2), about 593 BC; the next dated oracle comes in the sixth year (8:1). Jerusalem is still standing under Zedekiah, and many — in the city and among the exiles — think the worst is over. Chapter 7 closes the first section of judgment oracles (chs. 4–7) and is addressed "to the land of Israel" (v2). In about seven years the Babylonians will burn the city (586 BC).

## Structure

- vv1–4 — **the end has come:** "An end! The end is coming on the four corners of the land" (v2). "Now the end is upon you" (v3). "I will judge you according to your ways" (v3). "For My eye will have no pity on you, nor will I spare you" (v4) — "then you will know that I am the LORD" (v4).
- vv5–9 — **disaster, unique disaster:** "A disaster, unique disaster, behold it is coming!" (v5). The end "has awakened against you" (v6). "Your doom has come to you, O inhabitant of the land" (v7) — "tumult rather than joyful shouting on the mountains" (v7). "Now I will shortly pour out My wrath on you" (v8), and they will know "I, the LORD, do the smiting" (v9).
- vv10–13 — **the rod has budded:** "the rod has budded, arrogance has blossomed" (v10). "Violence has grown into a rod of wickedness" (v11). Business means nothing now: "Let not the buyer rejoice nor the seller mourn" (v12), for no one will get his property back (v13).
- vv14–18 — **no one goes to battle:** "They have blown the trumpet and made everything ready, but no one is going to the battle" (v14). "The sword is outside and the plague and the famine are within" (v15). Survivors flee to the mountains mourning, "each over his own iniquity" (v16). Courage melts — "all knees will become like water" (v17) — and sackcloth, shame and shaved heads follow (v18).
- vv19–22 — **money fails, the sanctuary falls:** "They will fling their silver into the streets" (v19); "their silver and their gold will not be able to deliver them in the day of the wrath of the LORD" (v19), for "their iniquity has become an occasion of stumbling" (v19). "They transformed the beauty of His ornaments into pride" (v20) and made idols of it, so God gives it to foreigners (v21). "I will also turn My face from them" (v22), and robbers profane His secret place (v22).
- vv23–27 — **every human help fails:** "Make the chain, for the land is full of bloody crimes and the city is full of violence" (v23). God brings "the worst of the nations" (v24). "They will seek peace, but there will be none" (v25). "Disaster will come upon disaster and rumor will be added to rumor" (v26); prophet, priest and elders have nothing to give (v26). King, prince and people are overwhelmed: "According to their conduct I will deal with them" (v27).

### Repeated words

end (vv2, 3, 6); abominations (vv3, 4, 8, 9, 20); ways (vv3, 4, 8, 9); pity (vv4, 9); wrath (vv8, 12, 14, 19); day (vv7, 10, 12, 19); violence (vv11, 23); know that I (am) the LORD (vv4, 9, 27).

### Contrasts

God's long patience (implied) ⟷ "Now the end is upon you" (v3). Joyful shouting on the mountains ⟷ tumult on the mountains (v7). Aaron's rod that budded in blessing (Num 17) ⟷ a rod of arrogance and wickedness (vv10–11). A trumpet blown ⟷ no one going to battle (v14). Silver and gold trusted ⟷ silver flung into the streets (v19). The beauty of God's house ⟷ the images of their abominations (v20). Seeking peace ⟷ finding none (v25). A vision sought from the prophet ⟷ no word to be had (v26).

### Chapter theme (my words)

God's patience is real, but it isn't endless. Judah kept saying "not yet," and God answered, "Now." When the end came, money couldn't buy a way out, soldiers couldn't fight, and leaders had no word — and even in judgment God's aim was that they would finally know that He is the LORD.

## 02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · EZEKIEL 7:4 (KJV)

4 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.

### "An end!" (vv1–4)

Ezekiel speaks from Babylon to exiles who were sure Jerusalem would never fall. The word "end" falls like a hammer — Guzik quotes Morgan: "That is the message in its entirety – 'An end!'" It reaches "the four corners of the land" — all of it, no safe corner. God will judge "according to your ways": He is not arbitrary; He gives back what they chose. Guzik quotes Block that Ezekiel's urgency answers "the refusal to take the divine threats seriously." The refrain "then you will know that I am the LORD" runs through the chapter (vv4, 9, 27). Guzik stresses that the purpose is restoration, not only punishment: the judgment will teach them to know Yahweh as their covenant God.

### The day dawns (vv5–9)

The short, breathless phrases picture the Babylonian army rushing in. "It has awakened against you" (v6) — Guzik notes a wordplay on waking, and cites Poole that God's vengeance "seems to slumber" but is now awake. The "doom" (vv7, 10) has dawned like a morning. The pagan festivals on the hilltops will turn to panic. "Abominations" here means chiefly idolatry. And God gives Himself a sobering name: "I, the LORD, do the smiting" (v9). Guzik notes that the judgment exposes the powerlessness of the idols so the people can return to the LORD.

### The rod and the pride (vv10–13)

A rod that "budded" recalls Aaron's rod, which budded to show God's choice of Aaron (Num 17:8). Guzik quotes Block: "Ezekiel has hereby twisted what was originally a positive symbol of election and legitimate authority" into something else. What has blossomed now is arrogance, and violence has become a rod of wickedness. Guzik also notes the view (from Smith) that the rod is Babylon, God's rod of correction (compare Isa 10:5). Buying and selling are pointless: under the Jubilee a seller could hope to get his land back (Lev 25), but the exile will cancel that hope. Guzik observes that, unlike many prophecies, this one holds out no path to turn the judgment back — the time for that had passed.

### Paralysis and shame (vv14–18)

The trumpet sounds, the army is ready, and no one moves (v14). Guzik quotes Morgan that paralysis comes first. Sword outside, plague and famine inside the walls (v15) — exactly what happened in the siege of 588–586 BC. "All knees will become like water" (v17) describes terror so complete that the body gives way (Vawter and Hoppe, in Guzik: "weak as water"). The few who escape will mourn on the mountains like doves, "each over his own iniquity" (v16) — no longer blaming others.

### Money fails (vv19–22)

Their gold "will become an abhorrent thing" (v19) — the word *niddah* is the language of ritual impurity. Wealth "will not be able to deliver them in the day of the wrath of the LORD" (v19; compare Zeph 1:18; Prov 11:4). Worse, it "has become an occasion of stumbling" — their riches had led them into sin, since they melted down the beauty God gave them and made idols (v20). So God hands the very same treasure to "the foreigners" and "the wicked of the earth" (v21), and He turns His face away while robbers break into His "secret place" — the temple itself (v22). God would rather see His own house profaned than let it shelter idolatry.

### Every human help fails (vv23–27)

"Make the chain" (v23) — a sign of captivity (Feinberg, in Guzik, links it to Jer 27:2). The land is "full of bloody crimes" — Guzik cites Block that this points to murderous judicial decisions, justice itself turned to bloodshed. God brings "the worst of the nations" (v24); Guzik notes the tension that God uses the wicked to correct His people (compare Hab 1:6, 13). They seek peace, a vision, the law, counsel — all at once, all too late (vv25–26; compare Jer 18:18). Wiersbe, in Guzik, identifies "the king" as Jehoiachin and "the prince" as Zedekiah (compare 12:10, 12). Everything ends with the refrain: "they will know that I am the LORD" (v27).

### Word study (Hebrew)

- **end — *qets* (H7093):** an end, limit, the extremity of time.
- **abominations — *toʿebah* (H8441):** a detestable thing, especially idolatry.
- **pity — *chus* (H2347):** to look on with compassion, spare.
- **spare — *chamal* (H2550):** to spare, have compassion.
- **disaster — *raʿah* (H7451):** evil, calamity, distress.
- **doom — *tsephirah* (H6843):** a turn of events; a crown or a morning — what dawns.
- **wrath — *chemah* (H2534):** heat, fury, burning anger (v8).
- **smiting — *nakah* (H5221):** to strike, wound, kill.

- **rod — *matteh* (H4294):** a staff, rod, tribe.
- **budded — *tsuts* (H6692):** to blossom, flourish.
- **arrogance — *zadon* (H2087):** pride, presumption.
- **violence — *chamas* (H2555):** violence, wrong, cruelty.
- **abhorrent thing — *niddah* (H5079):** impurity, a thing set apart as unclean.
- **stumbling — *mikshol* (H4383):** a stumbling block, an occasion of falling.
- **chain — *rattoq* (H7569):** a chain.
- **know — *yada‘* (H3045):** to know by experience.

### Cross-references

Lev 25:13–16; Num 17:8; Deut 28:47–52; Prov 11:4; Isa 10:5; Jer 18:18; Jer 27:2; Lam 2:17; Hab 1:6, 13; Zeph 1:14–18; Amos 8:2; Matt 24:36–44; Luke 12:16–21; Rom 2:4–6; 2 Pet 3:9–10; Heb 10:31.

## 03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · EZEKIEL 7:16 (KJV)

16 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.

### Command to obey — "Make the chain."

God told Ezekiel to act out the captivity that sin was bringing. Sin always makes a chain; it just doesn't show you the chain at first. I'll look honestly at the habit I keep excusing and ask where it is leading. For the men I disciple, many already know what the chain feels like — the point is to see it while there is still time to turn, and to tell someone.

### Sin to confess — "arrogance has blossomed."

Judah's pride didn't appear overnight; it budded, then blossomed (v10). I'll confess the small arrogance I've let grow — the attitude that says God's warnings are for other people and that I'll always have more time.

### Warning to heed — "Now the end is upon you."

God is patient, but patience has an end (Rom 2:4–5). Judah thought "not yet" for years. Money couldn't buy them out, the army froze, the prophets had no word. I don't want to wait until disaster comes upon disaster to seek God. Today is the day to deal with Him (2 Cor 6:2).

### Promise to trust — "you will know that I am the LORD."

Even in the hardest chapter, God's purpose is that His people would know Him. For the man in a cell or at the bottom of a relapse who feels the end has come: the end of your own way can be the beginning of knowing God. The survivors who mourned "each over his own iniquity" (v16) were the start of a remnant God would bring home.

### Example to follow — Ezekiel's faithfulness

Ezekiel told the exiles what they did not want to hear, plainly, because God sent him and the people needed it. When I write, build or disciple, I want to tell the truth about sin and judgment — not to crush men, but to turn them to the God who still saves.

### Worship

The LORD is just; He judges according to our ways. He is holy; He will not share His house with idols. And He is merciful; even His judgments aim at our knowing Him. Silver and gold can't deliver — but He can.

### Prayer

LORD, You are patient, and You are holy. Show me the chain before it closes. Uproot the pride that has budded in me, and keep me from trusting money or my own strength. Let me turn to You while it is still today, and help me warn the men I serve with love. Make me know that You are the LORD. Amen.