
EZEKIEL 7: 1 Moreover the LORD's word came to me, saying,

This chapter, which also forms a distinct prophecy, foretells the dreadful destruction of the land of Israel, or Judah, (for after the captivity of the ten tribes these terms are often used indiscriminately for the Jews in general), on account of the heinous sins of its inhabitants, Eze 7:1-15; and the great distress of the small remnant that should escape, Eze 7:16-19. The temple itself, which they had polluted with idolatry, is devoted to destruction, Eze 7:20-22; and the prophet is directed to make a chain, as a type of that captivity, in which both king and people should be led in bonds to Babylon, Eze 7:23-27. The whole chapter abounds in bold and beautiful figures, flowing in an easy and forcible language.

EZEKIEL 7: 2 You, son of man, thus says the Lord GOD to the land of Israel, An end: the end has come on the four corners of the land.

Verse 2

An end, the end is come - Instead of **בא הקץ** *kets ba hakkets*, one MS. of Kennicott's, one of De Rossi's, and one of my own, read **בא בא הקץ** *kets ba, ba hakkets*, "The end cometh, come is the end." This reading is supported by all the ancient Versions, and is undoubtedly genuine. The end Cometh: the termination of the Jewish state is coming, and while I am speaking, it is come. The destruction is at the door. The later hand, who put the vowel points to the ancient MS. that has the above reading, did not put the points to the first **בא** *ba*, but struck his pen gently across it, and by a mark in the margin intimated that it should be blotted out. All my ancient MSS. were without the points originally; but they have been added by modern hands, with a different ink; and they have in multitudes of instances corrected, or rather changed, important readings, to make them quadrate with the masora. But the original reading, in almost every case, is discernible.

The end is come upon the four corners of the land - This is not a partial calamity; it shall cover and sweep the whole land. The cup of your iniquity is full, and my forbearing is at an end. This whole chapter is poetical.

EZEKIEL 7: 3 Now is the end on you, and I will send my anger on you, and will judge you according to your ways; and I will bring on you all your abominations.

EZEKIEL 7: 4 My eye shall not spare you, neither will I have pity; but I will bring your ways on you, and your abominations shall be in your midst: and you shall know that I am the LORD.

Verse 4

Thine abominations shall be in the midst of thee - They shall ever stare thee in the face, upbraid thee with thy ingratitude and disobedience, and be witnesses against thee.

EZEKIEL 7: 5 Thus says the Lord GOD: An evil, an only evil; behold, it comes.

Verse 5

An evil, an only evil - The great, the sovereign, the last exterminating evil, is come: the sword, the pestilence, the famine, and the captivity. Many MSS. read אחר achar, after. So evil cometh after evil; one instantly succeeds another.

EZEKIEL 7: 6 An end has come, the end has come; it awakes against you; behold, it comes.

Verse 6

An end is come, the end is come: it watcheth for thee - This is similar to the second verse; but there is a paronomasia, or play upon letters and words, which is worthy of note. קץ בא בא הקץ הקץ אליך kets ba, ba hakkets, hekits elayich. קצה katsah signifies to make an end or extremity, by cutting off something, and יקץ yakats signifies to awake from sleep: hence קיץ kits, the summer, as the earth and its productions seem then to awake from the sleep of winter. The end or final destruction is here personified; and represented as an executioner who has arisen early from his sleep, and is waiting for his orders to execute judgment upon these offenders. Hence it is said: -

EZEKIEL 7: 7 Your doom has come to you, inhabitant of the land: the time has come, the day is near, a day of tumult, and not of joyful shouting, on the mountains.

Verse 7

The morning is come unto thee - Every note of time is used in order to show the certainty of the thing. The morning that the executioner has watched for is come; the time of that morning, in which it should take place, and the day to which that time, precise hour of that morning, belongs in which judgment shall be executed. All, all is come.

And not the sounding again of the mountains - The hostile troops are advancing! Ye hear a sound, a tumultuous noise; do not suppose that this proceeds from festivals upon the mountains; from the joy of harvestmen, or the treaders of the wine-press. It is the noise of those by whom ye and your country are to fall. ולא הד הרים veto hed harim, and not the reverberation of sound, or reflected sound, or reechoing from the mountains. "Now will I shortly pour out," Eze 7:8. Here they come!

EZEKIEL 7: 8 Now will I shortly pour out my wrath on you, and accomplish my anger against you, and will judge you according to your ways; and I will bring on you all your abominations.

EZEKIEL 7: 9 My eye shall not spare, neither will I have pity: I will bring on you according to your ways; and your abominations shall be in your midst; and you shall know that I, the LORD, do strike.

EZEKIEL 7: 10 Behold, the day, behold, it comes: your doom has gone out; the rod has blossomed, pride has budded.

Verse 10

Behold the day - The same words are repeated, sometimes varied, and pressed on the attention with new figures and new circumstances, in order to alarm this infatuated people. Look at the day! It is come!

The morning is gone forth - It will wait no longer. The rod that is to chastise you hath blossomed; it is quite ready.

Pride hath budded - Your insolence, obstinacy, and daring opposition to God have brought forth their proper fruits.

EZEKIEL 7: 11 Violence has risen up into a rod of wickedness. None of them shall remain, nor of their multitude, nor of their wealth. There shall be nothing of value among them.

Verse 11

Violence is risen, up into a rod of wickedness - The prophet continues his metaphor: "Pride has budded." - And what has it brought forth? Violence and iniquity. To meet these, the rod of God cometh. There is such a vast rapidity of succession in the ideas of the prophet that he cannot wait to find language to clothe each. Hence we have broken sentences; and, consequently, obscurity. Something must be supplied to get the sense, and most critics alter words in the text. Houbigant, who rarely acknowledges himself to be puzzled, appears here completely nonplussed. He has given a meaning; it is this: "Violence hath burst forth from the rod; salvation shall not proceed from them, nor from their riches, nor from their turbulence: there shall be no respite for them." Calmet has given no less than five interpretations to this verse. The simple meaning seems to be, that such and so great is their wickedness that it must be punished; and from this punishment, neither their multitude nor struggles shall set them free. They may strive to evade the threatened stroke; but they shall not succeed, nor shall they have any respite. Our Version is to be understood as saying, - None of the people shall be left; all shall be slain, or carried into captivity: nor shall any of theirs, their princes, priests, wives, or children, escape. And so deserved shall their desolation appear, that none shall lament them. This may be as good a sense as any, and it is nearest to the letter.

EZEKIEL 7: 12 The time has come, the day draws near: don't let the buyer rejoice, nor the seller mourn; for wrath is on all its multitude.

Verse 12

Let not the buyer rejoice, nor the seller mourn - Such is now the state of public affairs, that he who through want has been obliged to sell his inheritance, need not mourn on the account; as of this the enemy would soon have deprived him. And he who has bought it need not rejoice in his bargain, as he shall soon be stripped of his purchase, and either fall by the sword, or be glad to flee for his life.

EZEKIEL 7: 13 For the seller shall not return to that which is sold, although they be yet alive: for the vision is touching the whole multitude of it, none shall return; neither shall any strengthen himself in the iniquity of his life.

Verse 13

For the seller shall not return - In the sale of all heritages among the Jews, it was always understood that the heritage must return to the family on the year of jubilee, which was every fiftieth year; but in this case the seller should not return to possess it, as it was not likely that he should be alive when the next jubilee should come, and if he were even to live till that time, he could not possess it, as he would then be in captivity. And the reason is particularly given; for the vision - the prophetic declaration of a seventy years' captivity, regards the whole multitude of the people; and it shall not return, i.e., it will be found to be strictly true, without any abatement.

EZEKIEL 7: 14 They have blown the trumpet, and have made all ready; but no one goes to the battle; for my wrath is on all its multitude.

Verse 14

They have blown the trumpet - Vain are all the efforts you make to collect and arm the peoples and stand on your own defense; for all shall be dispirited, and none go to the battle.

EZEKIEL 7: 15 The sword is outside, and the pestilence and the famine within: he who is in the field shall die with the sword: and he who is in the city, famine and pestilence shall devour him.

Verse 15

The sword is without - War through all the country, and pestilence and famine within the city, shall destroy the whole, except a small remnant. He who endeavors to flee from the one shall fall by the other.

EZEKIEL 7: 16 But those of those who escape shall escape, and shall be on the mountains like doves of the valleys, all of them moaning, every one in his iniquity.

Verse 16

They - shall be on the mountains like doves of the valleys - Rather, like mourning doves הגאיות haggeayoth, chased from their dove-cotes, and separated from their mates.

EZEKIEL 7: 17 All hands shall be feeble, and all knees shall be weak as water.

Verse 17

All knees shall be weak as water - Calmet understands this curiously: La frayeur dont on sera saisi, fera qu'on ne pourra retenir son urine. D'autres l'expliquent d'une autre souillure plus honteuse. I believe him to be nearly about right. St. Jerome is exactly the same: Pavoris magnitudine, urina polluet genua, nec valebit profluentes aquas vesica prohibere. This and other malretentions are often the natural effect of extreme fear or terror.

EZEKIEL 7: 18 They shall also clothe themselves with sackcloth, and horror shall cover them; and shame shall be on all faces, and baldness on all their heads.

EZEKIEL 7: 19 They shall cast their silver in the streets, and their gold shall be as an unclean thing; 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 has been the stumbling block of their iniquity.

Verse 19

They shall cast their silver in the streets - Their riches can be of no use; as in a time of famine there is no necessary of life to be purchased, and gold and silver cannot fill their bowels.

It is the stumbling-block of their iniquity - They loved riches, and placed in the possession of them their supreme happiness. Now they find a pound of gold not worth an ounce of bread.

EZEKIEL 7: 20 As for the beauty of his ornament, he set it in majesty; but they made the images of their abominations and their detestable things therein: therefore have I made it to them as an unclean thing.

Verse 20

As for the beauty of his ornament - Their beautiful temple was their highest ornament, and God made it majestic by his presence. But they have even taken its riches to make their idols, which they have brought into the very courts of the Lord's house; and therefore God hath set it - the temple, from him - given it up to pillage. Some say it means, "They took their ornaments, which were their pride, and made them into images to worship."

EZEKIEL 7: 21 I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a plunder; and they shall profane it.

EZEKIEL 7: 22 My face will I turn also from them, and they shall profane my secret place; and robbers shall enter into it, and profane it.

Verse 22

The robbers shall enter into it - The Chaldeans shall not only destroy the city; but they shall enter the temple, deface it, plunder it, and burn it to the ground.

EZEKIEL 7: 23 Make the chain; for the land is full of bloody crimes, and the city is full of violence.

Verse 23

Make a chain - Point out the captivity; show them that it shall come, and show them the reason: "Because the land is full of bloody crimes," etc.

EZEKIEL 7: 24 Therefore I will bring the worst of the nations, and they shall possess their houses: I will also make the pride of the strong to cease; and their holy places shall be profaned.

Verse 24

The worst of the heathen - The Chaldeans; the most cruel and idolatrous of all nations.

EZEKIEL 7: 25 Destruction comes; and they shall seek peace, and there shall be none.

Verse 25

They shall seek peace - They see now that their ceasing to pay the tribute to the king of Babylon has brought the Chaldeans against them; and now they sue for peace in vain. He will not hear: he is resolved on their destruction.

EZEKIEL 7: 26 Mischief shall come on mischief, and rumor shall be on rumor; and they shall seek a vision of the prophet; but the law shall perish from the priest, and counsel from the elders.

Verse 26

Then shall they seek a vision - Vision shall perish from the prophet, the law from the priest, and counsel from the ancients. Previously to great national judgments, God restrains the influences of his Spirit. His word is not accompanied with the usual unction; and the wise men of the land, the senators and celebrated statesmen, devise foolish schemes; and thus, in endeavoring to avert it, they hasten on the national ruin. How true is the saying, *Quem Deus vult perdere, prius dementat.* "Those whom God designs to destroy, he first infatuates."

EZEKIEL 7: 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 to them after their way, and according to their own judgements will I judge them; and they shall know that I am the LORD.
