

Ezekiel 5:13-17 Commentary

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Michelangelo's Ezekiel on the Sistine Chapel

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CHRONOLOGY OF EZEKIEL'S PROPHECIES

PROPHECY OF JUDGMENT The LORD is not there		PROPHECY OF RESTORATION The LORD is There	
FATE OF JUDAH Before the Siege	FOES OF JUDAH During the Siege	FUTURE OF JUDAH After the Siege	
593-588 BC		586-571	
7 YEARS OF PROPHECYING HORROR & NO HOPE		15 YEARS OF PROPHECYING HOPE	
Ezekiel 1:1-3:27 Ezekiel Sees the Glory & Receives the Call	Ezekiel 4:1-24:27 Judgments Against Judah	Ezekiel 25:1-32:32 Judgments Against the Gloating Nations	Ezekiel 33:1-39:29 Restoration of Israel to the LORD
			Ezekiel 40:1-48:35 Visions of the Temple Jehovah Shammah

Outline of the Book of Ezekiel from Dr John MacArthur - The book can be largely divided into sections about condemnation/retribution and then consolation/restoration. A more detailed look divides the book into 4 sections. First, are prophecies on the ruin of Jerusalem (Ezekiel 1:1–24:27). Second, are prophecies of retribution on nearby nations (Ezekiel 25:1–32:32), with a glimpse at God's future restoration of Israel (Ezekiel 28:25,26). Thirdly, there is a transition chapter (Ezekiel 33:1-33) which gives instruction concerning a last call for Israel to repent. Finally, the fourth division includes rich expectations involving God's future restoration of Israel (Ezekiel 34:1–48:35). ([Reference](#))

I. Prophecies of Jerusalem's Ruin (Ezekiel 1:1–24:27)

A. Preparation and Commission of Ezekiel (Ezekiel 1:1–3:27)

1. Divine appearance to Ezekiel (Ezekiel 1:1–28)
2. Divine assignment to Ezekiel (Ezekiel 2:1–3:27)

B. Proclamation of Jerusalem's Condemnation (Ezekiel 4:1–24:27)

1. Signs of coming judgment (Ezekiel 4:1–5:4)
2. Messages concerning judgment (Ezekiel 5:5–7:27)
3. Visions concerning abomination in the city and temple (Ezekiel 8:1–11:25)
4. Explanations of judgment (Ezekiel 12:1–24:27)

II. Prophecies of Retribution to the Nations (Ezekiel 25:1–32:32)

- A. Ammon (Ezekiel 25:1–7)
- B. Moab (Ezekiel 25:8–11)
- C. Edom (Ezekiel 25:12–14)

- D. Philistia (Ezekiel 25:15–17)
- E. Tyre (Ezekiel 26:1–28:19)
- F. Sidon (Ezekiel 28:20–24)
- Excursus: The Restoration of Israel (Ezekiel 28:25, 26)
- G. Egypt (Ezekiel 29:1–32:32)

III. Provision for Israel's Repentance (Ezekiel 33:1–33)

IV. Prophecies of Israel's Restoration (Ezekiel 34:1–48:35)

A. Regathering of Israel to the Land (Ezekiel 34:1–37:28)

1. Promise of a True Shepherd (Ezekiel 34:1–31)
2. Punishment of the nations (Ezekiel 35:1–36:7)
3. Purposes of restoration (Ezekiel 36:8–38)
4. Pictures of restoration—dry bones and two sticks (Ezekiel 37:1–28)

B. Removal of Israel's Enemies from the Land (Ezekiel 38:1–39:29)

1. Invasion of Gog to plunder Israel (Ezekiel 38:1–16)
2. Intervention of God to protect Israel (Ezekiel 38:17–39:29)

C. Reinstatement of True Worship in Israel (Ezekiel 40:1–46:24)

1. New temple (Ezekiel 40:1–43:12)
2. New worship (Ezekiel 43:13–46:24)

D. Redistribution of the Land in Israel (Ezekiel 47:1–48:35)

1. Position of the river (Ezekiel 47:1–12)
2. Portions for the tribes (Ezekiel 47:13–48:35)

Ezekiel 5:13 'Thus My **anger** will be **spent** and I will **satisfy** My **wrath** on them, and I will be **appeased**; then they will **know** that I, the **LORD**, have **spoken** in My **zeal** when I have **spent** My **wrath** upon them.

Young's Literal: And completed hath been Mine anger, And I have caused My fury to rest on them, And I have been comforted, And they have known that I, Jehovah, have spoken in My zeal, In My completing My fury on them.

Brenton's English of Greek Septuagint: And my wrath and mine anger shall be accomplished upon them: and thou shalt know that I the Lord have spoken in my jealousy, when I have accomplished mine anger upon them.

WBC: My anger will be exhausted; I will sate my fury against them, and they will realize that I, Yahweh, have spoken in my passion, when I exhaust my fury against them.

THUS MY ANGER WILL BE SPENT AND I WILL SATISFY MY WRATH ON THEM (Ezek 6:12; 7:8; 13:15; 20:8 20:21; Da9:2) (16:42 16:63; 21:17; 23:25; 24:13; Is1:21)

"**My anger will be spent**" Jeremiah echoes Ezekiel recording that "The **LORD has accomplished His wrath**, He **has poured out His fierce anger**; and He has kindled a fire in Zion Which has consumed its foundations." (La 4:11) and that "The punishment of your iniquity **has been completed**, O daughter of Zion; He will exile you no longer... " (La 4:22) Thus God's anger was spent and His wrath satisfied in one sense "when seventy years (of Judah's Babylonian were) completed" (Jer25:12) and when Jerusalem (and the Temple) had been destroyed. This "installment" if you will of God's anger and wrath was spent, but as we have come to understand, Old Testament prophecies often have more than one fulfillment. From Ezekiel's and Jeremiah's perspective, there was an immediate, complete fulfillment and yet history awaits another phase of the fulfillment of God's anger and wrath against His people, Judah and Israel. Jeremiah describes this future judgment crying out "Alas! (Woe) for that day is great. (how awful that day will be!-NIV) There is none like it; and it is **the time of Jacob's distress**, but he will be saved from it." (Jer30:7) Daniel helps us understand the chronology of Jacob's distress recording that "Seventy weeks (or more literally "70 seven's" or 490 and the only logical interpretation is 490 years) have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy place" (Da9:24) which culminates at the termination of the period of time referred to as the "last days" (in which we are now living), which will be punctuated by the revealing of the man of lawlessness, the son of destruction (2Thes2:3 2:4), the Antichrist who makes

"a firm covenant with the many (the Jews) for one week (a seven year period often referred to as "the Tribulation" which strictly speaking is only used in Scripture of the last 3 and 1/2 year phase), but in the middle of the week (in the middle of the 7 year period, the "70th or last week" of Daniel's 70 weeks) he (the antichrist 2Thes2:3 2:4) will put a stop to sacrifice and grain offering (referring to the sacrifices in the rebuilt Jewish Temple which has not yet occurred but which will be rebuilt Rev11:2); and on the wing of **abominations** will come one (the antichrist) who makes **desolate**, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate." (Da9:24 25 26 27) Jesus explained that this was a yet future prophecy, warning His Jewish hearers that "when you see the **ABOMINATION OF DESOLATION** which was spoken of through Daniel the prophet, standing in the holy place(let the reader understand)... then there will be a **great tribulation**, such as has not occurred since the beginning of the world until now, nor ever shall." (Mt24:15 24:21) Daniel adds that the "the king (the antichrist) will do as he pleases, and he will exalt and magnify himself above every god (cf 2Thes 2:4), and will speak monstrous things against the God of gods (cf Da 7:11); and he will prosper until **the indignation is finished**, for that which is decreed will be done." (Dan11:36) When is God's **indignation** against the Jews ultimately and totally finished and satisfied? A complete answer would require a detailed exposition of Daniel 2 and 7 as well as Revelation 6-19, but John gives a good summary in his description of the seven bowl judgments (which will transpire in the period of Jacob's distress in the last 3 and 1/2 years beginning when the antichrist breaks his covenant with Israel by going into and desecrating the holy of holies in the rebuilt Jewish Temple) which he saw as a "sign in heaven, great and marvelous, seven angels who had seven plagues, which are the last, because **in them the wrath of God is finished**" (Rev 15:1) When "the seventh angel (pours) out his bowl upon the air; and a loud voice came out of the temple from the throne, saying, "**It is done**." (Rev 16:17), then in fact God's anger will be spent and His wrath satisfied and a remnant of Messiah believing Jews will be saved when "**THE DELIVERER (Messiah) WILL COME FROM ZION, (and) HE WILL REMOVE UNGODLINESS FROM JACOB. AND THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS.**" (Ro11:26, 27)

If this mode of prophetic interpretation is new or confusing to you, then continue studying through Ezekiel we will expand on in other notes.

AND I WILL BE APPEASED: (Dt32:36; Isa1:24; Zech6:8) "avenged", "comforted", "satisfied", "I will get revenge", "I will be eased and comforted"

THEN THEY WILL KNOW THAT I, THE LORD, HAVE SPOKEN IN MY ZEAL (jealousy) **WHEN I HAVE SPENT MY WRATH UPON THEM:**(6:10; 36:5; 36:6 38:18 38:19; Is9:7; 59:17) "After I have carried out my anger against them, they will know how strongly I felt" (ICB), "they shall know that I, the LORD, have spoken in my **jealousy**, when I spend my fury on them" (NRSV), "they shall know that I Jehovah have spoken in my **jealousy**, when I have accomplished my fury upon them" (DNT), "Then you'll know that I was serious about this all along, that I'm a **jealous** God and not to be trifled with" (Message) "And when my fury against them has subsided, all Israel will know that I, the LORD, have spoken to them in my **jealous anger**" (NLT)

"Zeal" (qinah) expresses a very strong emotion whereby some quality or possession of the object is desired by the subject and can be translated **jealousy**. Allusions to God's jealousy are especially frequent in Ezekiel (see table below)

The International Bible Encyclopedia adds that "the root idea of both the Greek and the Hebrew word translated **jealousy**" is "warmth," "heat." Both are used in a good and a bad sense--to represent right and wrong passion. When **jealousy** is attributed to God, the word is used in a good sense. The language is, of course, anthropomorphic; and it is based upon the feeling in a husband of exclusive right in his wife. God is conceived as having wedded Israel to Himself, and as claiming, therefore, **exclusive devotion**. Disloyalty on the part of Israel is represented as **adultery**, and as **provoking God to jealousy**." (See Scriptures below)

Related Resource:

- Study of Israel the Bride of Jehovah

GOD'S JEALOUSY IN EZEKIEL

Ezek 16:38 "Thus I shall judge you, like women who commit adultery or shed blood are judged; and I shall bring on you the blood of wrath and **jealousy**."

Ezek 16:42 "So I shall calm My fury against you, and My **jealousy** will depart from you, and I shall be pacified and angry no more."

Ezek 23:25 'And I will set My **jealousy** against you, that they may deal with you in wrath. They will remove your nose and your ears; and your survivors will fall by the sword. They will take your sons and your daughters; and your survivors will be consumed by the fire.'

Ezek 36:5 therefore, thus says the Lord GOD, "Surely in the fire of My **jealousy** I have spoken against the rest of the nations, and against all Edom, who appropriated My land for themselves as a possession with wholehearted joy and with scorn of soul, to drive it out for a prey."

Ezek 36:6 'Therefore, prophesy concerning the land of Israel, and say to the mountains and to the hills, to the ravines and to the valleys, "Thus says the Lord GOD, 'Behold, I have spoken in My **jealousy** and in My wrath because you have endured the insults of the nations.'

Ezek 39:19 "And in My zeal (**jealousy**) and in My blazing wrath I declare that on that day there will surely be a great earthquake in the land of Israel.

Ezek 39:25 Therefore thus says the Lord GOD, "Now I shall restore the fortunes of Jacob, and have mercy on the whole house of Israel; and I shall be **jealous** for My holy name.

Applied to God "**jealousy**" does not have the connotation of envy so often seen in human jealousy. Heathen gods were feared because they were thought to be jealous of man's good fortune. God's jealousy is His determination to demand undivided allegiance to Him. Anyone who gives His "glory" to an idol or His "praise to graven images" arouses His holy zeal to vindicate His honor. He becomes a devouring fire to demonstrate that He is unyielding in His claim to undivided allegiance.

In Deuteronomy God says "You shall not follow other gods, any of the gods of the peoples who surround you for the LORD your God in the midst of you is a **jealous (qinah)** God; otherwise the anger of the LORD your God will be kindled against you, and He will wipe you off the face of the earth." (Dt 6:14-15)

Vine adds this note on **God's jealousy** commenting that "While the word is used in our language in an evil sense, it has a somewhat different meaning, especially in the Old Testament. **It is often used in connection with the marriage relation, and, in this respect, the relation between Jehovah and Israel. Just as jealousy in husband or wife is the forceful assertion of an exclusive right, so God asserts His claim, and vindicates it, on those who are His sole possession.** As to His spiritual relation to Israel, see, for example, Isaiah 54:5 reminds Israel "Your maker is your husband". **God thus claims that He is to Israel as husband is to wife**, and accordingly **idolatry** and **wickedness** in every form are **spiritual adultery**. His people in their evil ways are represented as provoking Him to **jealousy**

Oh, how the modern church as the bride of Christ needs to be reminded of the jealousy of Jehovah for His beloved wife Israel even to the point of sending purifying fire. Read through the following passages that discuss God's jealousy and make a list of what you learn. These truths will help us understand why He was hurt by Judah's adulterous hearts in Ezekiel 6:9.

Related Resource:

- Study of Israel the Bride of Jehovah

GOD'S JEALOUSY IN OTHER OT SCRIPTURES

Ex 20:5 "You shall not worship them or serve them; for I, the Lord your God, am a **jealous** God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me"

Ex 34:13 "But rather, you are to tear down their altars and smash their sacred pillars and cut down their Asherim 14 --for you shall not worship any other god, for the LORD, whose name is **Jealous**, is a **jealous** God--

Dt 4:23 "So watch yourselves, lest you forget the covenant of the LORD your God, which He made with you, and make for yourselves a graven image in the form of anything against which the LORD your God has commanded you.²⁴ "For the LORD your God is a consuming fire, a **jealous** God.

Dt 5:8 'You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. 9 'You shall not worship them or serve them; for I, the LORD your God, am a **jealous** God, visiting the iniquity of the fathers on the children, and on the third and the fourth generations of those who hate Me,

Dt 32:16 Israel "made Him **jealous** with strange gods. With abominations (often a reference to idolatry) they provoked Him to anger"

Dt32:21 "They have made Me **jealous** with what is not God. They have provoked Me to anger with their idols. So I will make them **jealous** with those who are not a people; I will provoke them to anger with a foolish nation."

Joshua 24:19 Then Joshua said to the people, "You will not be able to serve the LORD, for He is a holy God. He is **jealous** God; He will not forgive your transgression or your sins.

1 Ki 14:22 "Judah did evil in the sight of the LORD, and they provoked Him to **jealousy** more than all that their fathers had done, with the sins which they committed."

Ps78:58 "they provoked Him with their high places, and aroused His **jealousy** with their graven images."

Nahum 1:2 A **jealous** and avenging God is the LORD. The LORD is avenging and wrathful. The LORD takes vengeance on His adversaries, And He reserves wrath for His enemies.

Zeph1:18 Zephaniah paints a fearful word picture of God's zeal, describing it as "the fire of His **jealousy**" adding in 3:8 that "all the earth will be devoured by the fire of My zeal (**jealousy**)".

Zech 1:14 ... 'Thus says the LORD of hosts, "I am exceedingly **jealous** for Jerusalem and Zion."

Nu 25:11 "Phinehas the son of Eleazar, the son of Aaron the priest, has turned away My wrath from the sons of Israel, in that he was jealous with My **jealousy** among them, so that I did not destroy the sons of Israel in My **jealousy**."

1Cor10:22 Paul asks "Or do we provoke the Lord to **jealousy**? We are not stronger than He, are we? (or as the NLT translates it "What? Do you dare to rouse the Lord's **jealousy** as Israel did?"

Ezekiel 5:14 'Moreover, I will **make** you a **desolation** and a **reproach** among the **nations which surround** you, in the **sight of all who pass by**.

Young's Literal: And I give thee for a waste, And for a reproach among nations that are round about thee, Before the eyes of every passer by.

Brenton's English of Greek Septuagint: And I will make thee desolate, and thy daughters round about thee, in the sight of every one that passes through.

WBC: I will make you an object of destruction for every passerby to see.

MOREOVER, I WILL MAKE YOU A DESOLATION ([chorbah](#)) AND A REPROACH ([cherpah](#)), AMONG THE NATIONS WHICH SURROUND YOU, IN THE SIGHT OF ALL WHO PASS BY: (Ezek 22:4; Lev26:31 32; Neh2:17; Ps74:3-10; Ps79:1 79:4; Is64:10 11; Jer19:8; 24:9 24:10; 42:18; La1:4 1:8; Lam2:15 16 17 5:18; Mic3:12)

"**Desolation ([chorbah](#)) and a reproach**" (see note below on **reproach**) "**Desolation**" (waste, ruin) ([chorbah](#)) describes Jerusalem as destroyed, in ruin and rubble and also implies a depopulation of the city (which largely occurred). All is not lost however as in the "restoration" chapters, Ezekiel prophesies that God "'I will multiply men on you, all the house of Israel, all of it; and the cities will be inhabited and the waste places will be rebuilt.

God had warned Israel before she went into the promised land of Canaan that if she disobeyed, she would "become **ahorror**, a **proverb** (an object of scorn -NIV), and a **taunt** (ridicule) **among all the people** (nations) where the LORD will drive you." (Deut28:37) He warned them again after the glorious Temple was completed that if they turned from Him, forsook His statutes and commandments, and went to serve and worship other gods "then I will uproot you from My land which I have given you, and this house which I have consecrated for My name I will cast out of My sight, and I will make it a proverb and a byword among all peoples (nations). As for this house, which was exalted, everyone who passes by it will be astonished and say, 'Why has the LORD done thus to this land and to this house?'" (2 Chr 7:20 7:21) And through Jeremiah God said "I shall also make this city a desolation and an object of hissing; everyone who passes by it will be astonished and hiss because of all its disasters." (Jer19:8) "And I will make them a terror and an evil for all the kingdoms of the earth, as a reproach and a proverb, a taunt and a curse in all places where I shall scatter them." (Jer 24:9) And yet they refused to listen to all of God's warnings as we see in Jeremiah's post-mortem which reports that "Jehovah has done what He purposed. He has accomplished His word which He commanded from days of old. He has thrown down without sparing, and He has caused the enemy to rejoice over you. He has exalted the might of your adversaries." (Lam2:17) Oh, how we need to pray that our ears never become so closed, our heart so calloused, that we too would not listen and obey His voice, lest He is forced to discipline us with a rod of reproof.

Desolation (waste place, ruin) ([02723](#)) **chorbah** from chareb = to be laid waste, devastated, utterly ruined) is a feminine noun which describes that which lays in waste, desolation or ruin. A variety of entities were described as ruins or waste including (as in the present context) the cities of Israel (Lev 26:31, 33, 44:6, Ezek 35:4, Daniel 9:2), the Temple (Jer 22:5 and Ezra 9:9 latter actually speaking of God's restoration of the ruins after the return from Babylonian exile), the reputation of the nation of Judah (Ezek 5:14), the Land of Judah (Jer 7:34, 25:11, 44:22), the kings of Judah (Jer 25:18), or homes (Ps 109:10). In Isaiah God promises repeatedly and prophetically to restore the ruins, the fulfillment of this promise awaiting the coming of the Millennial Age (Isa 44:26, 51:3; 52:9; 58:12, 61:4, cp Ezek 36:10-note, Ezek 36:33-note). As you study the various entities that are in ruins, you see that the one common denominator in each situation is the stubborn, unrelenting, unrepentant practice of sin. In Ps 9:6 chorbah seems to refer to eternal ruin - "The enemy has come to an end in perpetual ruins, And You have uprooted the cities; The very memory of them has perished (Lxx = apollumi as in Mt 10:28)."

Chorbah in Ezekiel - Ezek. 5:14; Ezek. 13:4; Ezek. 25:13; Ezek. 26:20; Ezek. 29:9; Ezek. 33:24; Ezek. 33:27; Ezek. 35:4; Ezek. 36:4; Ezek. 36:10; Ezek. 36:33; Ezek. 38:8; Ezek. 38:12

Ezekiel 5:15 'So it will be a reproach, a reviling, a warning and an object of horror to the nations who surround you when I execute judgments against you in anger, wrath and raging rebukes. I, the LORD, have spoken.'

Young's Literal: And it hath been a reproach and a reviling, An instruction and an astonishment, To nations that are round about thee, In My doing in thee judgments, In anger and fury, and in furious reproofs, I, Jehovah, have spoken.

Brenton's English of Greek Septuagint: And thou shalt be mourned over and miserable among the nations round about thee, when I have executed judgements in thee in the vengeance of my wrath. I the Lord have spoken.

WBC: Then you will become an object of scorn and abuse to the nations around you, when I carry out in you acts of judgment in furious punishment—I, Yahweh, have spoken.

SO IT WILL BE A REPROACH ([cherpah](#)), A REVILING, A WARNING AND AN OBJECT OF HORROR TO THE NATIONS WHO SURROUND YOU: (Isa26:9; Jer22:8 22:9)

"A reproach ([cherpah](#)), a reviling, a warning and an object of horror to the nations' **Reproach ([cherpah](#))** is that which causes disgrace (source of shame), contempt (despising), scorn, taunting (speaking words to harm and insult) and in sum refers to the state of dishonor and low status which Jerusalem will find herself in because of the utter destruction.

Asaph similarly records that Israel became "a reproach to our neighbors, a scoffing and derision to those around us." (Ps79:4)

Before Israel entered the promised land, God prophesied that the day would come when "all the nations shall say, 'Why has the LORD done thus to this land? Why this great outburst of anger?' Then men shall say, 'Because they forsook the covenant of the LORD, the God of their fathers, which He made with them when He brought them out of the land of Egypt. And they went and served other gods and worshiped them, gods whom they have not known and whom He had not allotted to them. Therefore, the anger of the LORD burned against that land, to bring upon it every curse which is written in this book and the LORD uprooted them from their land in anger and in fury and in great wrath, and cast them into another land, as it is this day.'" (Dt 29:24-28)

After Solomon had finished building the house of Jehovah, God warned him that if he or his sons turned away (both situations in fact occurred) from following Him then He would "cut off Israel from the land which I have given them, and the house which I have consecrated for My name, I will cast out of My sight. So Israel will become a **proverb** and a **byword** among all peoples. (nations)" (1 Ki9:7)

Stop, look and listen to the message in these passages because of "these things happened to them as an **example** (types), and they were written **for our instruction** (warnings, admonition), upon whom the ends of the ages have come." (1Co10:11)

WHEN I EXECUTE JUDGMENTS AGAINST YOU IN ANGER, WRATH AND RAGING REBUKES. I, THE LORD, HAVE SPOKEN (Ezek 25:17; Isa66:15 16; Na1:2)

"Execute judgments" - click note @ 5:12 on this topic.

Reproach ([02781](#)) [cherpah](#) means scorn, disgrace, contempt (referring to a state of dishonor and low status), shame. It refers to the casting of blame or scorn on someone. Swanson - 1. disgrace, contempt, i.e., the state of dishonor and low status (1Sa 11:2); 2. scorn, insult, taunt, slur, i.e., the act. of speaking words which harm and insult another (Ps 69:10); 3. a reproach, i.e., an

object which has low status and dishonor (Ps 79:4) Reproach in English describes censure mingled with contempt or derision. It expresses rebuke or disapproval. As an aside on the cross Christ bore the shame of our sin. Followers of Jesus are called to bear the reproach of Christ and to suffer for His name (2 Cor. 12:10; 1 Pet. 4:14).

Cherpah in Ezekiel - Ezek. 5:14; Ezek. 5:15; Ezek. 16:57; Ezek. 21:28; Ezek. 22:4; Ezek. 36:15; Ezek. 36:30;

Ezekiel 5:16 'When I [send](#) against them the [deadly arrows](#) of [famine](#) which were for the [destruction](#) of those [whom](#) I will [send](#) to [destroy](#) you, then I will also [intensify](#) the [famine](#) upon you and [break](#) the [staff](#) of [bread](#).

Young's Literal: In My sending the evil arrows of famine among them, That have been for destruction, That I send to destroy you, And famine I am adding upon you, And I have broken to you the staff of bread.

Brenton's English of Greek Septuagint: And when I have sent against them shafts of famine, then they shall be consumed, and I will break the strength of thy bread.

WBC: When I let loose against them my baneful arrows, which will wreak destruction, I will break your bread sticks.

WHEN I SEND AGAINST THEM THE DEADLY ARROWS OF FAMINE WHICH WERE FOR THE DESTRUCTION OF THOSE WHOM I WILL SEND TO DESTROY YOU: (Ps7:13; 91:5-7; La3:12)

"**Deadly arrows**" Israel had made God jealous by pursuing idolatry rather than Him saying that as a result "I will heap misfortunes on them. I will use My arrows on them. They shall be wasted by famine, and consumed by plague And bitter destruction; And the teeth of beasts I will send upon them, With the venom of crawling things of the dust." (Dt 32:23 24)

THEN I WILL ALSO INTENSIFY THE FAMINE UPON YOU AND BREAK THE STAFF OF BREAD (14:13; 2 Ki6:25; Is3:1)

This verse reiterates the earlier prophecy in which God described the scarcity of food and water during the 18 month Babylonian siege of Jerusalem declaring "I am going to break the staff of bread in Jerusalem, and they will eat bread by weight and with anxiety, and drink water by measure and in horror." (4:16) Before Israel entered the land of Canaan, God had warned them "When I break your staff of bread, ten women will bake your bread in one oven, and they will bring back your bread in rationed amounts, so that you will eat and not be satisfied." (Lev26:26)

Ezekiel 5:17 'Moreover, I will [send](#) on you [famine](#) and [wild beasts](#), and they will [bereave](#) you of [children](#); [plague](#) and [bloodshed](#) also will [pass](#) through you, and I will [bring](#) the [sword](#) on you. I, the [LORD](#), have [spoken](#).'

Young's Literal: And I have sent on you famine and evil beasts, And they have bereaved thee, And pestilence and blood pass over on thee, And a sword I do bring in against thee, I, Jehovah, have spoken!

Brenton's English of Greek Septuagint: So I will send forth against thee famine and evil beasts, and I will take vengeance upon thee; and pestilence and blood shall pass through upon thee; and I will bring a sword upon thee round about. I the Lord have spoken.

WBC: I will let loose against you famine and vicious animals, and they will leave you childless. Moreover, plague and bloodshed will sweep through you, and I will order the sword to invade you. I, Yahweh, have spoken.

MOREOVER, I WILL SEND ON YOU FAMINE AND WILD BEASTS AND THEY WILL BEREAVE YOU OF CHILDREN: (Ezek 14:15 14:21; 33:27; 34:25-28; Ex23:29; Deut 32:24; 2 Ki17:25; Jer15:3)

In Leviticus God warned Israel "I will let loose among you the beasts of the field, which shall bereave you of your children and destroy your cattle and reduce your number so that your roads lie deserted." (Lev26:22)

PLAGUE AND BLOODSHED ALSO WILL PASS THROUGH YOU: (Ezek 5:12; 14:19; 38:22)

AND I WILL BRING THE SWORD ON YOU (Ezek 6:12; 21:3; 23:47)

I, THE LORD, HAVE SPOKEN: (Ezek 5:13,15; 17:21 17:24; 21:32; 22:14; 26:14 Mt24:35)

"Have spoken" is a frequent passage in Ezekiel emphasizing that this is God speaking.

Moody Bible Institute devotional Today in the Word draws an interesting application from chapters 4 and 5: "Why would Ezekiel talk about Jerusalem's judgment to a group of exiles miles away? Because Jerusalem housed God's holy Temple, which the people had come to worship instead of worshiping the One who dwelled there. God is more than willing to remove anything that interferes with our complete worship of Him. We all need to be mindful of allowing holy things, such as church buildings or ministry activities, to distract us from worshiping the Holy One."