

Ezekiel 5:9

Authorized King James Version (KJV)

And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

Analysis

And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations. God declares unprecedented judgment—something never done before and never to be repeated. The Hebrew *asher lo-asiti* (אֲשֶׁר לֹא־עָשִׂיתִי, "which I have not done") emphasizes absolute uniqueness. Jerusalem's judgment would exceed even the flood, Sodom's destruction, or Egypt's plagues in specific horror. "Whereunto I will not do any more the like" (*va'asher lo e'eseh khamoh'u*) promises this level of judgment would never recur—unrepeatable severity matching unrepeatable privilege.

"Because of all thine abominations" (*yayin kol-to'avotayikh*, יַיִן כָּל־תּוֹעֲבוֹתֶיךָ) provides the cause—accumulated detestable practices, especially idolatry. The Hebrew *to'evah* (תּוֹעֲבָה) denotes what God finds utterly abhorrent, often applied to idolatry and sexual perversion (Deuteronomy 18:9-12; Leviticus 18:22-30). Jerusalem combined maximum privilege (God's presence, revelation, covenant) with maximum perversion (idolatry, child sacrifice, injustice), warranting maximum judgment.

This principle of proportionate judgment runs throughout Scripture—to whom much is given, much is required (Luke 12:48). Jerusalem received unparalleled blessings: God's temple, David's throne, prophetic ministry, covenant promises. These very blessings made their betrayal uniquely heinous, warranting uniquely severe punishment. Yet even here, grace appears—the judgment's unrepeatable

nature implies eventual restoration. After this unprecedented discipline, God would restore, not repeat destruction (Jeremiah 31:31-34).

Historical Context

Jerusalem's 586 BC destruction involved horrors unprecedented in Israel's history: the temple burned, David's dynasty ended, systematic slaughter, mothers eating their children (Lamentations 4:10), mass deportation, and the holy city razed. Even the Assyrian invasion of 722 BC that destroyed northern Israel didn't match this devastation of Jerusalem, which held special covenant status as God's dwelling place.

Historical records confirm Babylon's siege was uniquely brutal. The 18-month blockade caused starvation extreme enough for cannibalism. When walls were breached, systematic execution of nobility, priests, and leaders followed (2 Kings 25:18-21). The temple's deliberate burning desecrated what Israel considered God's earthly throne. Archaeological excavations reveal destruction layers with burnt debris, smashed pottery, and arrowheads confirming violent conquest.

God's promise that He would "not do any more the like" proved true. Though Jerusalem suffered under Antiochus Epiphanes (167 BC) and Rome (70 AD, 135 AD), none matched the theological significance of 586 BC—God's judgment on His own temple-city. Post-exilic restoration (Ezra-Nehemiah) demonstrated God's faithfulness to restore after unrepeatable discipline. The New Covenant in Christ ensures believers never face such wrath (Romans 8:1).

Related Passages

1 John 4:8 — God is love

1 Corinthians 13:4 — Characteristics of love

Study Questions

1. How does the unprecedented nature of Jerusalem's judgment reveal the seriousness of violating covenant relationship?
2. What does God's promise not to repeat this judgment teach about His purposes in discipline?
3. In what ways does the unrepeatable judgment on Jerusalem foreshadow the once-for-all judgment Christ bore on the cross?

Interlinear Text

לֹא אֲשֶׁר וְאֵת אֲנִי תִּבְרָךְ אֶעֱשֶׂה הֵאֱמַר
And I will do H0 H853 H834 H3808 And I will do H853 H834 H3808
H6213 H6213

כָּל יֵעָן עוֹד כִּמֹּהוּ אֶעֱשֶׂה הֵאֱמַר
And I will do H3644 H5750 any more the like because H3605
H6213 H3282

תוֹעֲבֹתֶיהָ:
of all thine abominations
H8441

Additional Cross-References

Matthew 24:21 (Parallel theme): For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Daniel 9:12 (Parallel theme): And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

Amos 3:2 (Parallel theme): You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.