

# Ezekiel 7:22

Authorized King James Version (KJV)

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.

## Analysis

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**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.** This verse transitions to temple desecration, explaining why God will allow His sanctuary destruction. What God gave for His glory, Israel corrupted for idolatry, resulting in divine abandonment of the temple.

The beauty of his ornament refers to the temple, God dwelling place (Psalm 27:4, 50:2). He set it in majesty indicates God original purpose—the temple displayed divine glory, housed the ark, represented God presence with Israel. It was meant to be locus of true worship and covenant relationship.

But they made the images of their abominations introduces catastrophic corruption. Abominations specifically refers to idols in biblical vocabulary (Deuteronomy 7:25-26). Detestable things intensifies the condemnation. Archaeological and biblical evidence confirms idols were set up even within the temple itself (2 Kings 21:7, 23:4-12, Ezekiel 8:3-12). They defiled what God made holy.

Therefore have I set it far from them announces divine consequence. God removes His presence, abandoning the temple to destruction. From Reformed perspective, this demonstrates that religious institutions and sacred spaces have no inherent power—God presence is what makes them holy. When His people corrupt worship,

He withdraws. This anticipates the temple veil tearing at Christ death and the church becoming God true temple.

## Historical Context

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The Jerusalem temple, built by Solomon around 960 BC, was intended as perpetual dwelling place for God name and glory. However, by Ezekiel time (early 6th century BC), it had been repeatedly defiled by idolatrous kings, particularly Manasseh (2 Kings 21:1-9) who erected altars to foreign gods within temple courts.

King Josiah reform in 622 BC (2 Kings 22-23) temporarily purified the temple, but his successors reverted to idolatry. Ezekiel 8 provides detailed description of abominations in the temple just before its destruction: images of creeping things, worship of Tammuz, sun worship at the very entrance to God sanctuary.

Archaeological evidence from this period includes figurines and cult objects found in Judean sites, confirming widespread syncretism mixing Yahweh worship with pagan practices. The temple, meant to be exclusively for the Lord, had become pantheon.

When Babylon destroyed the temple in 586 BC, it validated Ezekiel prophecy. God presence had already departed (Ezekiel 10-11); the building destruction simply manifested spiritual reality that God had withdrawn from defiled sanctuary. The second temple period would show greater reverence for temple purity.

## Related Passages

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**Revelation 20:12** — Judgment according to deeds

**Romans 2:1** — Judging others

## Study Questions

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1. What does temple desecration teach about misusing what God gives for His glory?
2. How does God withdrawal from the temple demonstrate His holiness cannot coexist with idolatry?
3. In what ways do churches today corrupt worship spaces meant for God glory?
4. What is the relationship between outward religious forms and genuine spiritual reality?
5. How does the church as living temple (1 Corinthians 3:16) require greater purity than stone buildings?

## Interlinear Text

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וְתַעֲשֵׂה	מִמֶּנּוּ	פָּנֶיךָ	מִמֶּנּוּ	וְתַעֲשֵׂה	אַתָּה
<b>will I turn</b>	<b>My face</b>	H1992	<b>also from them and they shall pollute</b>		H853
H5437	H6440		H2490		
אַתָּה	בְּהַ	בְּהַ	פְּרִיאֵ	יְמִ	אַפּוֹן
	וְבָאוּ	וְבָאוּ	רִיאֵ	וְמִ	
<b>my secret</b>	<b>shall enter</b>	H935	<b>place for the robbers</b>	H6530	
H6845					
וְתַעֲשֵׂה					
<b>also from them and they shall pollute</b>					
		H2490			

## Additional Cross-References

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**Jeremiah 18:17** (Parallel theme): I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.