

# Ezekiel 11:10

Authorized King James Version (KJV)

Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the LORD.

## Analysis

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God continues: 'Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the LORD.' The phrase 'fall by the sword' indicates death in battle or execution. 'Border of Israel' likely refers to Riblah in Syria, technically within Greater Israel's ideal boundaries (Numbers 34:7-9) but outside Judah proper. This geographical specificity would be precisely fulfilled.

The ultimate purpose clause—'ye shall know that I am the LORD'—occurs throughout Ezekiel. Knowledge of Yahweh is experiential, not merely intellectual. The Hebrew *yada* (יְדָה, 'know') indicates personal, relational awareness gained through experience. Even judgment serves to reveal God's identity, character, and covenant sovereignty. Whether people respond with repentance or further hardening, God's actions make His reality undeniable.

From a Reformed perspective, this illustrates that God's glory is the ultimate end of all things, including judgment. God vindicates His holy name through both salvation and judgment. Those who won't learn God's character through mercy will learn it through justice. Either way, God's purpose to be known stands fulfilled. This God-centered theology recognizes that God's self-glorification is not egotism but the proper ordering of reality around its Creator.

## Historical Context

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Riblah, located in Syria, served as Nebuchadnezzar's military headquarters during his campaigns. After Jerusalem's fall, many Judean leaders were brought to Riblah for judgment (2 Kings 25:6-7, 18-21, Jeremiah 39:5-6, 52:9-11). King Zedekiah witnessed his sons' execution there before being blinded and exiled. The chief priest, second priest, and various officials were executed at Riblah. Ezekiel's prophecy was fulfilled with geographical precision.

The recognition formula 'know that I am the LORD' appears over seventy times in Ezekiel, more than any other book. This emphasis reflects Israel's fundamental covenant relationship established at Sinai: 'I am the LORD your God' (Exodus 20:2). Even in judgment, God's purpose remains that people acknowledge His unique deity, sovereignty, and covenant faithfulness. Judgment serves pedagogical purposes—teaching through consequences what mercy couldn't teach through blessing.

## Related Passages

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**John 3:16** — God's love and salvation

**Ephesians 2:8** — Salvation by grace through faith

**Psalm 19:1** — Heavens declare God's glory

**Colossians 1:16** — All things created through Christ

## Study Questions

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1. How does the 'recognition formula' (knowing that He is LORD) clarify God's purpose even in difficult circumstances?
2. What does geographical precision in prophetic fulfillment teach about Scripture's reliability?
3. In what ways have you come to know God's character through difficult experiences that mercy alone couldn't teach?

## Interlinear Text

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בְּחַרְבָּה	לְאָתָה	עַל	תִּפְלֹא	בְּצָבָא	אֶשְׁפַּט	וְעַל	יִשְׁרָאֵל
by the sword	Ye shall fall	H5921	you in the border	H1366	of Israel	I will judge	
H2719	H5307			H3478		H8199	
אַתָּה יְדַעַתָּה	אָתָּה	כִּי	אָנֹכִי	אָנֹכִי	יְהֹוָה:		
and ye shall know	H3045	H3588	H589	H3068	that I am the LORD		
H853							

## Additional Cross-References

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**2 Kings 14:25** (Word): He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher.

**Jeremiah 39:6** (Parallel theme): Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

**Ezekiel 6:7** (References Lord): And the slain shall fall in the midst of you, and ye shall know that I am the LORD.

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