

# Ezekiel 11:14

Authorized King James Version (KJV)

Again the word of the LORD came unto me, saying,

## Analysis

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God's response begins: 'Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is given in possession.' This reveals the contempt Jerusalem's remaining inhabitants felt toward the exiles. They claimed the exiles were distant from the LORD and forfeited their inheritance, while those remaining in Jerusalem possessed the land by divine right.

The phrase 'Get you far from the LORD' suggests Jerusalem's inhabitants viewed exile as divine rejection—God expelled them, so they lost covenant status. The claim 'unto us is given in possession' reflects false confidence that remaining in the land proved divine favor. This represents serious theological error—confusing external circumstances with spiritual reality, assuming prosperity indicates God's approval regardless of moral/spiritual condition.

From a Reformed perspective, this illustrates the danger of prosperity gospel thinking—assuming material blessing proves divine favor. The inhabitants' logic was backwards: those under judgment (Jerusalem) claimed favor, while those experiencing discipline (exiles) were dismissed as rejected. True favor isn't measured by circumstances but by covenant relationship, faith, and eventual restoration God promises through prophets.

## Historical Context

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Tensions between exiled Jews and those remaining in Jerusalem appear throughout this period. Jeremiah 24 uses good figs (exiles) and bad figs (those remaining) to illustrate that the exiled community, though suffering, were the ones God would restore. Those remaining falsely thought they'd been spared because of righteousness, when actually God's purpose lay with the exiled community from whom restoration would come.

Land theology was central to Israelite identity—the land was covenant inheritance from Abraham (Genesis 12:7, 15:18-21). Remaining in the land seemed to validate covenant status. But prophets taught that unfaithful presence in the land brings judgment, while faithful exile maintains true covenant relationship. Geography doesn't determine spiritual status; faith, obedience, and God's electing grace do. This challenged ancient assumptions and challenges modern nationalist theologies.

## Related Passages

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**Hebrews 11:1** — Definition of faith

**James 2:17** — Faith and works

## Study Questions

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1. How does confusing external blessing with divine favor lead to spiritual pride and false security?
2. What does the reversal (blessed exiles, judged inhabitants) teach about God's values versus human assumptions?
3. In what ways might you be trusting external religious status rather than genuine covenant relationship?

## Interlinear Text

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וַיֵּהָיֶה י'	דִּבֶּר	יְהוָה ה	אֵלַי י'	לֵאמֹר:
H1961	<b>Again the word</b>	<b>of the LORD</b>	H413	<b>came unto me saying</b>
	H1697	H3068		H559

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