

Ezekiel 11:8

Authorized King James Version (KJV)

Ye have feared the sword; and I will bring a sword upon you, saith the Lord GOD.

Analysis

God continues: 'Ye have feared the sword; and I will bring a sword upon you, saith the Lord GOD.' The leaders' fear of military conquest will be realized, but not in the way they hoped to avoid it. Despite their confident words about protection (v. 3), their actions revealed underlying fear. God declares He will bring the very thing they fear—not as random occurrence but as divine judgment ('I will bring').

The Hebrew construction emphasizes divine agency—God actively brings the sword. Babylon's armies don't conquer despite God's will but because of it. This Reformed doctrine of providence teaches that God ordains whatsoever comes to pass, including using pagan nations as instruments of judgment (Isaiah 10:5-7, Habakkuk 1:5-11). God remains sovereign even when using evil agents for just purposes.

The irony of receiving what one fears despite efforts to avoid it illustrates the futility of opposing God's declared will. When God announces judgment, human efforts to avoid it through worldly means fail. The only effective response is repentance, not clever strategy or false confidence. This passage warns that fearing man (Babylon) more than God leads to the very outcomes one dreads.

Historical Context

Fear of Babylon dominated Jerusalem's final decades. After Assyria's fall to Babylon (612-609 BC), the Neo-Babylonian Empire rapidly expanded. Egypt and

Babylon competed for dominance over Syro-Palestine. Judah's leaders foolishly tried to play both powers against each other, rebelling against Babylon despite Jeremiah's warnings to submit (Jeremiah 27-28). This political maneuvering aimed to avoid Babylonian conquest but ultimately guaranteed it.

The 'sword' represents military judgment—siege, battle, massacre, and exile. Ancient warfare was brutal; defeated peoples faced execution, enslavement, or deportation. Jerusalem's leaders' fear was justified in human terms. But seeking to avoid the sword through political alliances and false confidence rather than through repentance and submission to God's will made the feared outcome inevitable.

Related Passages

John 3:16 — God's love and salvation

Ephesians 2:8 — Salvation by grace through faith

Study Questions

1. How does fearing circumstances or people more than God often bring about the very outcomes we dread?
2. What does God's statement 'I will bring' teach about divine sovereignty over historical events?
3. In what areas are you relying on human strategy rather than repentance to avoid feared consequences of sin?

Interlinear Text

כִּי	אָבִיךְ	מִ	יְהִי	רָבָּה	וְ	יְרָאָתְּ	מִ	וְ	רָבָּה
a sword	Ye have feared		a sword	and I will bring					
H2719	H3372		H2719	H935					
the Lord	GOD								
H136	H3069								

Additional Cross-References

Proverbs 10:24 (Parallel theme): The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

Isaiah 66:4 (Parallel theme): I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.

Job 3:25 (Parallel theme): For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

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