

Ezekiel 8:18

Authorized King James Version (KJV)

Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.

Analysis

Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them. After systematically revealing comprehensive temple abominations, God announces His response: unsparing judgment executed in righteous fury. This verse declares that the time for repentance has passed; judgment is now inevitable regardless of belated cries for mercy.

Therefore will I also deal in fury connects divine response directly to documented covenant violations. Therefore indicates logical consequence—God fury is not arbitrary but provoked by persistent, comprehensive rebellion. Deal in fury describes intense, active judgment, not passive abandonment. God will personally execute judgment with full expression of His wrath against sin.

Mine eye shall not spare, neither will I have pity announces the removal of mercy. This reverses typical divine disposition toward compassion (Exodus 34:6) because persistent sin has exhausted patience. Though they cry in mine ears with a loud voice, yet will I not hear them predicts belated repentance will be rejected. When judgment comes, desperate prayers will go unanswered because the time for repentance has passed.

From Reformed perspective, this demonstrates there is such a thing as the day of grace ending. While salvation remains open during the church age, there comes a

point—whether at death or Christ return—when judgment is irreversible. The passage also shows God righteousness in judgment: He fully documents evidence before acting, giving ample warning through prophets.

Historical Context

This pronouncement echoes covenant curse warnings throughout Deuteronomy 28-29. God had promised that persistent covenant violation would result in comprehensive judgment including exile and temple destruction. The prophets consistently warned that continued rebellion would exhaust divine patience (Isaiah 1:15, Jeremiah 7:16, 11:14, 14:11).

The prediction proved accurate. When Babylon besieged Jerusalem in 589-586 BC, the people did indeed cry out to God (Lamentations 2:18-19, 3:8), but deliverance did not come. The temple was destroyed, the city burned, and the population killed or exiled. Their cries went unanswered because judgment time had arrived.

Ancient Near Eastern treaty documents included similar curse formulas: violation of covenant terms would result in the suzerain showing no mercy. God employs this covenant lawsuit language to announce that Israel has violated covenant beyond the point of restoration, triggering full curse implementation.

For Ezekiel exilic audience, this revelation explained why their prayers for Jerusalem deliverance went unanswered. It was not that God had changed or become weak, but that covenant violation had triggered irreversible judgment according to His predetermined warnings.

Related Passages

Romans 1:17 — The righteous shall live by faith

James 2:17 — Faith and works

John 15:13 — Greatest form of love

1 John 4:8 — God is love

Study Questions

1. What does the removal of God pity teach about the seriousness of persistent covenant violation?
2. How does God refusal to hear prayers connect to earlier refusal to heed prophetic warnings?
3. In what ways does this passage warn against presuming upon divine mercy while continuing in sin?
4. What is the relationship between God long patience and His eventual unsparing judgment?
5. How does Christ provision of salvation during the day of grace make eternal judgment just for those who reject Him?

Interlinear Text

עִינֵּךְ יְתַחַת וְסַבַּבְתָּה אַתָּה אֲנָשָׁךְ הַבְּחִמְתָּה לֹא אַתָּה בְּחִמְתָּה אֲנָשָׁךְ הַבְּחִמְתָּה לֹא עִינֵּךְ יְתַחַת וְסַבַּבְתָּה אַתָּה אֲנָשָׁךְ הַבְּחִמְתָּה לֹא

H1571 H589 Therefore will I also deal in fury H3808 shall not spare mine eye H5869

H6213 H2534 H2347 H5869

לֹא אַתָּה בְּחִמְתָּה אֲנָשָׁךְ הַבְּחִמְתָּה לֹא אַתָּה בְּחִמְתָּה אֲנָשָׁךְ הַבְּחִמְתָּה לֹא

H3808 neither will I have pity and though they cry in mine ears voice H6963

H2550 H7121 H241 H6963

אַתָּה בְּחִמְתָּה אֲנָשָׁךְ הַבְּחִמְתָּה לֹא אַתָּה בְּחִמְתָּה אֲנָשָׁךְ הַבְּחִמְתָּה לֹא

with a loud yet will I not hear H853

H1419 H3808 H8085 H853

Additional Cross-References

Micah 3:4 (Parallel theme): Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

Isaiah 1:15 (Parallel theme): And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

Jeremiah 11:11 (Parallel theme): Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them.

Zechariah 7:13 (Parallel theme): Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:

Proverbs 1:28 (Parallel theme): Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

Luke 13:25 (Parallel theme): When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

Ezekiel 9:10 (Parallel theme): And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.