

Ezekiel 9

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11

Text

Hebrew

1	וַיִּקְרָא בְּאֲזְנֵי קוֹל גָּדוֹל לְאֹמֹר קִרְבוּ פְקֻדוֹת הָעִיר וְאִישׁ כְּלִי מִשְׁחָתוֹ בְּיָדוֹ
2	וְהָיָה שְׁעָה אֶנְשִׁים בָּאִים מִדֶּרֶךְ שַׁעַר הָעֵלְיוֹן אֲשֶׁר מִפְּנֵה צָפוֹנָה וְאִישׁ כְּלִי מִפָּצוּ בְּיָדוֹ וְאִישׁ אֶחָד בְּתוֹכָם לִבָּשׁ בְּדָים וְקִסֵּת הַסָּפֶר בְּמִתְנָיו וַיָּבֵאוּ וַיַּעֲמֵדוּ אֶצֶל מִזְבֵּחַ הַנְּחֹשֶׁת
3	אלהים plugin-autotooltip__default plugin-autotooltip_big plugin-autotooltip__default plugin-autotooltip_big יהי hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine יהי plugin-autotooltip__default plugin-autotooltip_big ישראל נֶעְלָה מֵעַל הַכְּרוּב אֲשֶׁר הָיָה hebrew The word יהי means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 אֲשֶׁר קִסֵּת הַסָּפֶר בְּמִתְנָיו יהי plugin-autotooltip__default plugin-autotooltip_big עליו אל מפתח הבית ויקרא אל האיש הלבש הבדים
4	יהוה plugin-autotooltip__default plugin-autotooltip_big יהוה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 יהוה אליו עבד בתוך העיר בתוך ירושלים והתוית תו על מצחות האנשים יהוה הנאנחים והנאנקים על כל התועבות הנעשות בתוכה
5	ולאֵלֶּה אִמַּר בְּאֲזְנֵי עֲבָרָיו בְּעִיר אַחֲרָיו וְהָיוּ עַל אֵל תַּחֲס עֵינֵיכֶם וְאַל תַּחֲמְלוּ

	זָקֹן בְּחִיר וּבְתוּלָהּ וְטֹף וְנָשִׁים תִּהְרָגוּ לְמִשְׁחִית וְעַל כָּל אִישׁ אֲשֶׁר עָלָיו הָתוּ אֶל תִּגְשׁוּ וּמִמֶּקְדָּשָׁי תִּחַלְדוּ וַיִּחַלְדוּ בְּאַנְשֵׁים הַזִּקְנִים אֲשֶׁר פָּנִים לָפָנַי hebrew 6 Meaning: * Face * Presence * Front or surface Noun. Masculine. Although it looks plural in form (ending in -ים), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. הַבֵּית
7	אֶת־plugin-autotooltip__default plugin-autotooltip_bigאֶת־ hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 אֶת וּמִלְאָו אֶת אֶת־plugin-autotooltip__default plugin-autotooltip_bigאֶת־ hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 הַחֲצֹצְרוֹת חֲלָלִים צֹאוּ וַיִּצְאוּ וְהָכּוּ בְעִיר

	אֶרֶץ plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground. When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order.Genesis 12:1 דְּמִים וְהָעִיר יְהוָה plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 אֶת plugin-autotooltip__default plugin-autotooltip_big hebrew 9 The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 אֶרֶץ plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground. When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order.Genesis 12:1 וְהָעִיר יְהוָה plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 רָאָה
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10	וְגַם אֲנִי לֹא תַחוּס עֵינִי וְלֹא אֶחְמֹל דְּרָכָם בְּרֹאשָׁם נָתַתִּי
11	וַהֲיֵה הָאִישׁ לְבַשׁ הַבָּדִים אֲשֶׁר הִקְסֹת בְּמַתְּנָיו מְשִׁיב דָּבָר לֵאמֹר עֲשִׂיתִי כֹכָל אֲשֶׁר צִוִּיתָנִי

ESV

1	Then he cried in my ears with a loud voice, saying, "Bring near the executioners of the city, each with his destroying weapon in his hand."
2	And behold, six men came from the direction of the upper gate, which faces north, each with his weapon for slaughter in his hand, and with them was a man clothed in linen, with a writing case at his waist. And they went in and stood beside the bronze altar.
3	Now the glory of the God of Israel had gone up from the cherub on which it rested to the threshold of the house. And he called to the man clothed in linen, who had the writing case at his waist.
4	And the LORD said to him, "Pass through the city, through Jerusalem, and put a mark on the foreheads of the men who sigh and groan over all the abominations that are committed in it."
5	And to the others he said in my hearing, "Pass through the city after him, and strike. Your eye shall not spare, and you shall show no pity.
6	Kill old men outright, young men and maidens, little children and women, but touch no one on whom is the mark. And begin at my sanctuary." So they began with the elders who were before the house.
7	Then he said to them, "Defile the house, and fill the courts with the slain. Go out." So they went out and struck in the city.
8	And while they were striking, and I was left alone, I fell upon my face, and cried, "Ah, Lord GOD! Will you destroy all the remnant of Israel in the outpouring of your wrath on Jerusalem?"
9	Then he said to me, "The guilt of the house of Israel and Judah is exceedingly great. The land is full of blood, and the city full of injustice. For they say, 'The LORD has forsaken the land, and the LORD does not see.'
10	As for me, my eye will not spare, nor will I have pity; I will bring their deeds upon their heads."
11	And behold, the man clothed in linen, with the writing case at his waist, brought back word, saying, "I have done as you commanded me."

NIV

1	Then I heard him call out in a loud voice, "Bring the guards of the city here, each with a weapon in his hand."
2	And I saw six men coming from the direction of the upper gate, which faces north, each with a deadly weapon in his hand. With them was a man clothed in linen who had a writing kit at his side. They came in and stood beside the bronze altar.
3	Now the glory of the God of Israel went up from above the cherubim, where it had been, and moved to the threshold of the temple. Then the LORD called to the man clothed in linen who had the writing kit at his side
4	and said to him, "Go throughout the city of Jerusalem and put a mark on the foreheads of those who grieve and lament over all the detestable things that are done in it."
5	As I listened, he said to the others, "Follow him through the city and kill, without showing pity or compassion.
6	Slaughter old men, young men and maidens, women and children, but do not touch anyone who has the mark. Begin at my sanctuary." So they began with the elders who were in front of the temple.
7	Then he said to them, "Defile the temple and fill the courts with the slain. Go!" So they went out and began killing throughout the city.
8	While they were killing and I was left alone, I fell facedown, crying out, "Ah, Sovereign LORD! Are you going to destroy the entire remnant of Israel in this outpouring of your wrath on Jerusalem?"

9	He answered me, "The sin of the house of Israel and Judah is exceedingly great; the land is full of bloodshed and the city is full of injustice. They say, 'The LORD has forsaken the land; the LORD does not see.'
10	So I will not look on them with pity or spare them, but I will bring down on their own heads what they have done."
11	Then the man in linen with the writing kit at his side brought back word, saying, "I have done as you commanded."

NLT

1	Then the LORD thundered, "Bring on the men appointed to punish the city! Tell them to bring their weapons with them!"
2	Six men soon appeared from the upper gate that faces north, each carrying a deadly weapon in his hand. With them was a man dressed in linen, who carried a writer's case at his side. They all went into the Temple courtyard and stood beside the bronze altar.
3	Then the glory of the God of Israel rose up from between the cherubim, where it had rested, and moved to the entrance of the Temple. And the LORD called to the man dressed in linen who was carrying the writer's case.
4	He said to him, "Walk through the streets of Jerusalem and put a mark on the foreheads of all who weep and sigh because of the detestable sins being committed in their city."
5	Then I heard the LORD say to the other men, "Follow him through the city and kill everyone whose forehead is not marked. Show no mercy; have no pity!"
6	Kill them all— old and young, girls and women and little children. But do not touch anyone with the mark. Begin right here at the Temple." So they began by killing the seventy leaders.
7	"Defile the Temple!" the LORD commanded. "Fill its courtyards with corpses. Go!" So they went and began killing throughout the city.
8	While they were out killing, I was all alone. I fell face down on the ground and cried out, "O Sovereign LORD! Will your fury against Jerusalem wipe out everyone left in Israel?"
9	Then he said to me, "The sins of the people of Israel and Judah are very, very great. The entire land is full of murder; the city is filled with injustice. They are saying, 'The LORD doesn't see it! The LORD has abandoned the land!'"
10	So I will not spare them or have any pity on them. I will fully repay them for all they have done."
11	Then the man in linen clothing, who carried the writer's case, reported back and said, "I have done as you commanded."

LXX

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	kai	plugin-autotooltip__default plugin-autotooltip_bigxai
greek		
Meaning:		
* And * Also * Both * Even * Too * So		
Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and".	ὁδῶ	α θειολογικη-αυτοτολιπ__default plugin-autotooltip_bigθωκ
greek		
Masculine noun meaning:		
* A god or goddess *	God	τοῖς plugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τὸ
greek		
Meaning:		
* The		
The definite article.		
Forms		
Singular Case Masculine Feminine Neuter Nominative	ὁ ἡ τὸ	Genitive τοῦ της τοῆς τοῖς Dative τῷ τῇ τοῖς λονανλ ἀν(β) ἀνὸ τῶς plugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τὸ
greek		
Meaning:		
* The		
The definite article.		
Forms		
Singular Case Masculine Feminine Neuter Nominative	ὁ ἡ τὸ	Genitive τοῦ της τοῆς τοῖς Dative τῷ τῇ χιποδω ς plugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τὸ
greek		
Meaning:		
* The		
The definite article.		
Forms		
Singular Case Masculine Feminine Neuter Nominative	ὁ ἡ τὸ	Genitive τοῦ της τοῆς τοῖς Dative τῷ τῇ οὐλοσ plugin-autotooltip__default plugin-autotooltip_bigριμῖ
greek		
ριμῖ is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be").		
It an irregular verb, and, like English, changes significantly between person and tense. For example ςιμῖ is the word for am and ηνῖ is the word for was, e.g. ἐν αὐτῷ plugin-autotooltip__default plugin-autotooltip_bigαὐτός		
greek		
Meaning		
* He, she, it * Himself, herself, itself * Same		
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.		
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)	ςίς τοῖς	plugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τὸ
greek		
Meaning:		
* The		
The definite article.		
Forms		
Singular Case Masculine Feminine Neuter Nominative	ὁ ἡ τὸ	Genitive τοῦ της τοῆς τοῖς Dative τῷ τῇ αλλῶν τοῖς plugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τὸ
greek		
Meaning:		
* The		
The definite article.		
Forms		
Singular Case Masculine Feminine Neuter Nominative	ὁ ἡ τὸ	Genitive τοῦ της τοῆς τοῖς Dative τῷ τῇ οἰου καὶ plugin-autotooltip__default plugin-autotooltip_bigxai
greek		
Meaning		
* And * Also * Both * Even * Too * So		
Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and".	ἐκδέχων	τοῖς plugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τὸ
greek		
Meaning:		
* The		
The definite article.		
Forms		
Singular Case Masculine Feminine Neuter Nominative	ὁ ἡ τὸ	Genitive τοῦ της τοῆς τοῖς Dative τῷ τῇ ὀνομα τοῖς plugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τὸ
greek		
Meaning:		
* The		
The definite article.		
Forms		
Singular Case Masculine Feminine Neuter Nominative	ὁ ἡ τὸ	Genitive τοῦ της τοῆς τοῖς Dative τῷ τῇ ἐνδεδοκτα τοῖς plugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τὸ
greek		
Meaning:		
* The		
The definite article.		
Forms		
Singular Case Masculine Feminine Neuter Nominative	ὁ ἡ τὸ	Genitive τοῦ της τοῆς τοῖς Dative τῷ τῇ νοδῶν ςς plugin-autotooltip__default plugin-autotooltip_bigϑς, ἡ, δ
greek		
Meaning:		
* Who * Which * What		
The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent).		
It is distinct from ὅτι ("that," introducing indirect speech) and from ςς as an interrogative in older Greek (meaning εἴτεν ἐνι της plugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τὸ		
greek		
Meaning:		
* The		
The definite article.		
Forms		
Singular Case Masculine Feminine Neuter Nominative	ὁ ἡ τὸ	Genitive τοῦ της τοῆς τοῖς Dative τῷ τῇ δοπιός αὐτοῖς plugin-autotooltip__default plugin-autotooltip_bigαὐτοῖς
greek		
Meaning		
* He, she, it * Himself, herself, itself * Same		
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.		
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)	τοῖς	plugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τὸ
greek		
Meaning:		
* The		
The definite article.		
Forms		
Singular Case Masculine Feminine Neuter Nominative	ὁ ἡ τὸ	Genitive τοῦ της τοῆς τοῖς Dative τῷ τῇ ζώνν

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kaiplugin-autotooltip__default plugin-autotooltip_bigkai greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" kaiplugin-autotooltip__default plugin-autotooltip_bigkai, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ó ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ kaiplugin-autotooltip__default plugin-autotooltip_bigkai, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ó ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐνδεκαplugin-autotooltip__default plugin-autotooltip_bigkai, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ó ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ καίplugin-autotooltip__default plugin-autotooltip_bigkai greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" καίplugin-autotooltip__default plugin-autotooltip_bigkai, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ó ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτοῦ greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καίplugin-autotooltip__default plugin-autotooltip_bigkai greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" καίplugin-autotooltip__default plugin-autotooltip_bigκαί Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms	
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KJV

1	He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.
2	And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar.
3	And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side;
4	And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.
5	And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:
6	Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.
7	And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.
8	And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

9	Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not.
10	And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.
11	And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

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