

# Ezekiel 13:9

Authorized King James Version (KJV)

And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord GOD.

## Analysis

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God addresses false prophecy related to Excluded from assembly. This verse contributes to the comprehensive exposure of false teaching that enabled Israel's apostasy. The specific practices condemned show how false prophecy mixed superstition with claims of divine authority, leading people astray from covenant faithfulness.

The Hebrew terminology indicates concrete practices that promised protection or favor through human manipulation rather than covenant obedience. These represent attempts to control or manipulate divine blessing through ritual or magical means rather than submission to God's revealed will. Such practices directly violated monotheistic faith.

From a Reformed perspective, this warns against any attempt to manipulate God through religious practices divorced from heart obedience. Judgment removes false teachers. True relationship with God requires faith in His promises and submission to His commands, not manipulative rituals or techniques.

## Historical Context

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Historical context shows various superstitious practices in pre-exilic Israel combining folk religion with claims of Yahwistic authority. Archaeological evidence includes amulets, magical texts, and fertility cult objects showing syncretism. These practices promised protection or blessing through human technique rather than covenant faithfulness, directly violating first and second commandments. Judgment removes false teachers within this cultural context of widespread religious syncretism.

## Related Passages

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**Romans 10:9** — Confession and belief for salvation

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

**Revelation 20:12** — Judgment according to deeds

**Matthew 25:31** — Final judgment

## Study Questions

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1. How does this condemnation challenge modern attempts to manipulate God through religious techniques?
2. What does Excluded from assembly teach about the difference between faith and superstition?
3. In what ways might contemporary Christianity compromise biblical faith with cultural superstitions?

## Interlinear Text

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וְהִיָּתָה הַ	יָדִי	אֶל	הַנְּבִיאִים	הַחֹזִים	שׁוּא
H1961	And mine hand	H413	shall be upon the prophets	that see	vanity
	H3027		H5030	H2374	H7723
וְהַקִּסְמָה יִם	כָּזָב	בְּסוּד	עַמִּי	לֹא	יְהִי וְ
and that divine	lies	they shall not be in the assembly	of my people		
H7080	H3577	H5475	H5971	H3808	H1961
וּבְכַתָּב	בֵּית	יִשְׂרָאֵל	לֹא	יִכָּתֵב בּוֹ	וְאֵל
in the writing	of the house	of Israel		neither shall they be written	
H3791	H1004	H3478	H3808	H3789	H413
אֶדְמָתָה	יִשְׂרָאֵל	לֹא	יָבֹאוּ	וַיֵּדְעוּתָם	כִּי
into the land	of Israel		neither shall they enter	and ye shall know	
H127	H3478	H3808	H935	H3045	H3588
אֲנִי	אֲדֹנָי	יְהוָה:			
H589	that I am the Lord	H3068			
	H136				

## Additional Cross-References

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**Psalms 69:28** (Parallel theme): Let them be blotted out of the book of the living, and not be written with the righteous.

**Psalms 87:6** (References Lord): The LORD shall count, when he writeth up the people, that this man was born there. Selah.

**Ezekiel 20:38** (References Lord): And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.

**Daniel 12:1** (Parallel theme): And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at

that time thy people shall be delivered, every one that shall be found written in the book.

**Ezra 2:59** (References Israel): And these were they which went up from Tel-melah, Tel-harsa, Cherub, Addan, and Immer: but they could not shew their father's house, and their seed, whether they were of Israel:

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