

Ezra 9

Chapter 9 of 10 · 15 Verses · Authorized King James Version

Ezra's Prayer About Intermarriage

¹ Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

² For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass.

³ And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.

⁴ Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.

⁵ And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,

⁶ And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.

⁷ Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day.

8 And now for a little space grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

9 For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this;

14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?

15 O LORD God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses: for we cannot stand before thee because of this.

HEBREW & GREEK WORD STUDIES

God — אֱלֹהִים (Elohim)

God (plural of majesty)

The Hebrew **Elohim** (אֱלֹהִים) is a plural form denoting majesty and fullness of deity. Though grammatically plural, it takes singular verbs when referring to the one true God, suggesting the Trinity's plurality within unity.

Heaven — שָׁמַיִם (Shamayim)

Heaven, sky

The Hebrew **shamayim** (שָׁמַיִם) means heaven or sky—God's dwelling place and the realm above earth. 'The heaven, even the heavens, are the LORD's' (Psalm 115:16), yet 'the heaven of heavens cannot contain Him' (1 Kings 8:27).

Holy — קָדוֹשׁ (Qadosh)

Holy, set apart

The Hebrew **qadosh** (קָדוֹשׁ) means holy or set apart—separated from common use for God's purposes. God is 'the Holy One of Israel,' utterly distinct from creation in moral perfection.

Lord — אֲדֹנָי / יְהוָה (YHWH / Adonai)

The LORD / Lord

When 'LORD' appears in small capitals, it represents the Tetragrammaton **YHWH** (יְהוָה), God's personal covenant name meaning 'I AM.' When 'Lord' appears normally, it's **Adonai** (אֲדֹנָי), meaning 'my Lord,' emphasizing sovereignty.

Mercy — רַחֲמִים (Rachamim)

Compassion, mercy

The Hebrew **rachamim** (רַחֲמִים) derives from 'womb' (rechem), suggesting tender, maternal compassion. God's mercies are 'new every morning' (Lamentations 3:23), showing His compassionate nature.

Priest — כֹּהֵן (Kohen)

Priest

The Hebrew **kohen** (כֹּהֵן) denotes a priest—one who mediates between God and people through sacrifices and intercession. Aaron and his descendants served as Israel's priests, foreshadowing Christ the Great High Priest.

Prophet — נָבִיא (Navi)

Prophet, spokesman

The Hebrew **navi** (נָבִיא) means prophet—one who speaks God's word to the people. Prophets received divine revelation and declared God's message, often calling Israel to repentance and foretelling future events.

Righteous — צַדִּיק (Tzaddik)

Righteous one

The Hebrew **tzaddik** (צַדִּיק) describes one who is righteous, just, or lawful—conforming to God's standard. From the root tzedek (צֶדֶק), meaning righteousness or justice.

Sin — חַטָּאת (Chatta'ah)

Sin, missing the mark

The Hebrew **chatta'ah** (חַטָּאת) means sin—missing the mark of God's standard. It encompasses rebellion, transgression, and falling short of divine holiness.

Word — דָּבָר (Davar)

Word, thing, matter

The Hebrew **davar** (דָּבָר) means word, thing, or matter—God's creative and authoritative speech. 'By the word of the LORD were the heavens made' (Psalm 33:6).

CROSS REFERENCES

Ezra 9:1 **References Israel:** Nehemiah 9:2. **Parallel theme:** Exodus 33:16

Ezra 9:2 **Parallel theme:** Ezra 10:2; Exodus 34:16; Malachi 2:15; 2 Corinthians 6:14. **Holy:** Exodus 19:6; 22:31; Deuteronomy 7:6; 14:2; Malachi 2:11; 1 Corinthians 7:14

Ezra 9:3 **Parallel theme:** Joshua 7:6; Nehemiah 1:4

Ezra 9:4 **Word:** Ezra 10:3; Isaiah 66:2. **Parallel theme:** Exodus 29:39

Ezra 9:5 **Sacrifice:** 1 Kings 8:22; 8:54; Psalms 141:2. **Parallel theme:** 1 Kings 8:38; 2 Chronicles 6:13; Psalms 143:6. **References Lord:** Exodus 9:29; 9:33; Psalms 95:6; Ephesians 3:14

Ezra 9:6

References God: Ezra 9:15; 2 Chronicles 28:9; Revelation 18:5. **Parallel theme:** Job 42:6; Psalms 38:4; Luke 15:21

Ezra 9:7 **Parallel theme:** 2 Chronicles 29:6

Ezra 9:8 **Light:** Psalms 13:3. **Parallel theme:** Psalms 85:6; Hosea 6:2. **Holy:** Isaiah 57:15. **Grace:** Habakkuk 3:2

Ezra 9:9 **Kingdom:** Ezra 7:6. **Parallel theme:** Haggai 1:9; Zechariah 2:5

Ezra 9:11 **Parallel theme:** Ezra 6:21

Ezra 9:12

Parallel theme: Deuteronomy 7:3. **Peace:** Deuteronomy 23:6. **Good:** Proverbs 13:22

Ezra 9:13 **Parallel theme:** Psalms 103:10; Lamentations 3:22. **References God:** Job 11:6

Ezra 9:14 **Parallel theme:** Ezra 9:2; Exodus 32:10; Numbers 16:21; 16:45; Deuteronomy 9:8; 9:14; Judges 2:2; John 5:14; Romans 6:1

Ezra 9:15

References Lord: Psalms 130:3. **Parallel theme:** John 8:21; 8:24. **References God:** Romans 3:19. **Righteousness:** Romans 10:3

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