

# Ezekiel 16:12

Authorized King James Version (KJV)

And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

## Analysis

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**And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.** Continuing the allegory of God transforming Jerusalem from abandoned infant to royal bride, this verse describes lavish adornment symbolizing the glory and honor God bestowed upon Israel through covenant relationship. The jewelry represents covenant blessings, honor, and elevated status among nations.

A jewel on thy forehead indicates distinctive marking of honor and beauty. In ancient Near East, forehead ornaments signified status, wealth, and often religious devotion. God marking Israel with such ornamentation symbolizes His claim on them and their distinction among nations as His treasured possession (Exodus 19:5, Deuteronomy 7:6).

Earrings in thine ears were standard bridal adornment (Genesis 24:22, 47) and symbols of wealth. A beautiful crown upon thine head elevates the imagery to royal status. Israel is not merely adorned but crowned—made into a kingdom of priests (Exodus 19:6). The crown represents the glory of God presence with them and their exalted status as covenant people.

From Reformed perspective, this demonstrates salvation as divine initiative and grace. God finds us worthless and makes us valuable, naked and clothes us, shameful and crowns us with glory. This anticipates the church as Christ bride,

adorned for her husband (Revelation 21:2) and crowned with glory in Him (1 Peter 5:4).

## Historical Context

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Archaeological discoveries from ancient Near East include elaborate jewelry from royal contexts: nose rings, earrings, bracelets, and crowns of gold and silver. Such adornment marked status, wealth, and often commemorated significant events like marriages or coronations.

The allegory draws on historical reality: God did indeed elevate Israel from slavery in Egypt to nationhood under His covenant. He gave them law, tabernacle, priesthood, and promised land. Among ancient nations, Israel uniquely possessed divine revelation and God manifest presence in the tabernacle/temple.

The bridal imagery connects to ancient wedding customs where grooms provided lavish gifts to brides, demonstrating their worth and commitment. The covenant at Sinai functions as marriage covenant (Jeremiah 2:2, Ezekiel 16:8), with God as husband and Israel as bride. The jewelry represents covenant blessings and privileges.

However, this allegory will turn tragic. Verses 15-34 describe how Israel prostituted herself with these very gifts, using God blessings for idolatry. The magnificent adornment makes subsequent unfaithfulness more reprehensible—she had everything yet chose to pursue other lovers.

## Related Passages

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**John 15:13** — Greatest form of love

**1 Corinthians 13:4** — Characteristics of love

## Study Questions

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1. What does God lavish adornment of Israel teach about grace as undeserved favor?
2. How should recognition of being crowned by God affect our self-understanding and behavior?
3. In what ways do believers misuse God gifts for purposes contrary to His glory?
4. What is the relationship between covenant privilege and covenant responsibility?
5. How does Christ as bridegroom provide eternal adornment that cannot be lost (Revelation 21:2)?

## Interlinear Text

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אֶתְכֶם	אֶת	עַל	בְּצָמָה	אֶת	עַל	עַל	עַל	אֶתְכֶם
And I put	a jewel	H5921	on thy forehead	and earrings	H5921	in thine ears		
H5414	H5141		H639	H5694		H241		
תְּכַלְתִּם	רְתָתְךָ	תְּפַאֲרָתָךָ	בְּרָאשָׁךָ					
crown	and a beautiful	upon thine head						
H5850	H8597		H7218					

## Additional Cross-References

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**Isaiah 3:21** (Parallel theme): The rings, and nose jewels,

**Isaiah 28:5** (Parallel theme): In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,