

# Ezekiel 16:5

Authorized King James Version (KJV)

None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born.

## Analysis

---

This verse presents Cast out in open field in Ezekiel's extended allegory of Jerusalem as God's bride. Rejected and left to die, illustrating God's grace in choosing, rescuing, and elevating Israel from nothing to covenant partnership. The imagery depicts the foundational gospel pattern—God's initiative in salvation, not human merit or initiative. Israel contributed nothing to her election; God chose, rescued, cleansed, and covenanted with her purely from grace.

The allegory's power lies in contrasting God's gracious actions with Israel's subsequent unfaithfulness (developed later in the chapter). This establishes that Israel's judgment isn't arbitrary but betrayal of extraordinary grace. God lavished love on her, making her betrayal through idolatry (spiritual adultery) particularly heinous. The metaphor of marriage communicates covenant intimacy and the personal nature of sin against God.

From a Reformed perspective, this passage illustrates the doctrines of election and sovereign grace. God chose Israel not because of her attractiveness or merit but purely from divine love (Deuteronomy 7:7-8). Similarly, believers' salvation originates entirely in God's gracious choice and initiative (Ephesians 1:4-5, 2:1-5), not human worthiness or decision. This humbles pride and grounds assurance in God's character rather than our performance.

## Historical Context

---

The chapter 16 allegory addresses Jerusalem's history from Canaanite origins (v. 3 —'thy father was an Amorite, thy mother a Hittite') through David's conquest, Solomon's glory, and eventual spiritual prostitution through idolatry and alliances with pagan nations. Rejected and left to die within this historical retrospective explaining how a nation so blessed fell so far. The imagery would resonate with Ezekiel's audience, conveying both the magnitude of God's grace and the enormity of Jerusalem's ingratitude. Archaeological evidence confirms Jerusalem's Canaanite origins (the Jebusites) before David's conquest, supporting the allegory's historical foundation.

## Related Passages

---

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

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

## Study Questions

---

1. How does Cast out in open field illustrate God's initiative in salvation versus human contribution?
2. What does this allegory teach about the seriousness of spiritual unfaithfulness after experiencing God's grace?
3. In what ways does understanding salvation's origin in divine grace shape Christian humility and assurance?

## Interlinear Text

---

לֹא	חָסָה	עַל יָדְךָ	עַיִן	לַעֲשׂוֹת	לְךָ	אֵת	מֵאֲלֵה
H3808	<b>pitied</b> H2347	H5921	<b>None eye</b> H5869	<b>thee to do</b> H6213	H0	<b>any</b> H259	H428
	לְחַמֵּל	עַל יָדְךָ	וְתַשְׁלֵךְ	אֶל			
	<b>of these unto thee to have compassion</b> H2550	H5921	<b>upon thee but thou wast cast out</b> H7993	H413			
פָּנִי	הַשָּׂדֶה	בְּגַעַל	בְּפָנֶיךָ	בִּי	וּמִ	הַלְדָּת	
<b>in the open</b> H6440	<b>field</b> H7704	<b>to the lothing</b> H1604	<b>of thy person</b> H5315	<b>in the day</b> H3117	<b>that thou wast born</b> H3205		
אַתָּה:							
H853							

## Additional Cross-References

---

**Deuteronomy 32:10** (Parallel theme): He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.