

Ezekiel 16:62

Authorized King James Version (KJV)

And I will establish my covenant with thee; and thou shalt know that I am the LORD:

Analysis

And I will establish my covenant with thee; and thou shalt know that I am the LORD: God emphasizes His initiative in establishing covenant and the purpose: that His people will truly know Him. This knowing goes beyond intellectual assent to intimate personal relationship based on divine self-revelation through gracious covenant.

I will establish my covenant with thee emphasizes divine initiative and sovereignty. God establishes the covenant; humans do not negotiate or earn it. This covenant will be God work from beginning to end, ensuring its success unlike the Mosaic covenant which depended partly on human obedience and failed.

Thou shalt know that I am the LORD states the covenant purpose. This knowing (Hebrew: yada) indicates intimate, experiential knowledge, not mere information. The phrase I am the LORD (I am Yahweh) reveals divine name and character. True covenant relationship produces genuine knowledge of God character, will, and ways.

From Reformed perspective, this demonstrates that salvation purpose is not merely human benefit but God glory revealed through intimate relationship with His people. Knowing God is eternal life (John 17:3). The new covenant provides this knowledge through Christ revelation and Spirit internal teaching (Jeremiah 31:34, 1 John 2:27).

Historical Context

The phrase thou shalt know that I am the LORD appears over 60 times in Ezekiel, functioning as signature formula. Through both judgment and restoration, God's purpose is that humans—Israel and nations—will recognize His identity, sovereignty, and character. This echoes Exodus 6:7: ye shall know that I am the LORD your God.

The distinction between knowing about God versus knowing God personally permeates biblical theology. Israel possessed correct information about Yahweh but lacked heart relationship, leading to covenant violation. The new covenant promise includes internal knowledge through Spirit (Jeremiah 31:33-34, Joel 2:28-29, fulfilled at Pentecost).

Post-exilic and New Testament periods emphasized this personal knowledge. Jesus defined eternal life as knowing God and Christ (John 17:3). Paul expressed his highest ambition as knowing Christ (Philippians 3:10). This experiential, relational knowledge transcends mere intellectual theology.

For Ezekiel audience, this promise offered hope: future restoration would provide what the past lacked—genuine, intimate knowledge of God through His gracious covenant initiative. They would know Him not just as lawgiver but as redeemer, not just by reputation but by experience.

Related Passages

John 3:16 — God's love and salvation

Ephesians 2:8 — Salvation by grace through faith

Revelation 20:12 — Judgment according to deeds

Romans 2:1 — Judging others

Study Questions

1. What is the difference between knowing about God and knowing God personally?
2. How does God establishing covenant ensure it will succeed where human effort failed?
3. In what ways does the new covenant provide knowledge of God that was impossible under the old?
4. What is the relationship between covenant relationship and experiential knowledge of God?
5. How does Christ declaration I am teach us about God self-revelation (John 8:58, Exodus 3:14)?

Interlinear Text

And I will establish	H6965	אֶת	בְּרִית	אֶת	עֲקִיםָת	אֶת	עֲקִיםָת	my covenant	H1285	H853	H854
with thee and thou shalt know	H3045	כִּי	אַתָּה	אַתָּה	כִּי	אַתָּה	אַתָּה	that I am the LORD	H3068	H3588	H589

Additional Cross-References

Jeremiah 24:7 (References Lord): And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

Ezekiel 6:7 (References Lord): And the slain shall fall in the midst of you, and ye shall know that I am the LORD.