

Ezekiel 16:63

Authorized King James Version (KJV)

That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

Analysis

That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD. The chapter concludes with stunning grace: God will be pacified (propitiated, satisfied) despite all Israel sin. This silences all boasting and produces humble amazement at grace—the only appropriate response to undeserved forgiveness.

That thou mayest remember, and be confounded connects remembrance of sin with confusion/dismay. When Israel truly comprehends both the magnitude of their sin and the wonder of divine forgiveness, the only response is speechless amazement. Never open thy mouth any more indicates silencing of all self-justification, excuse-making, and boasting.

Because of thy shame acknowledges that genuine repentance includes appropriate shame over sin. This is not destructive shame that produces despair but godly sorrow that leads to salvation (2 Corinthians 7:10). When I am pacified toward thee for all that thou hast done reveals the scandal of grace: God anger is satisfied not through human effort but through His own initiative in providing atonement.

From Reformed perspective, this points directly to Christ propitiatory sacrifice. God is pacified toward sinners not because we make amends but because Christ

blood satisfies divine justice (Romans 3:25, 1 John 2:2, 4:10). This produces silent wonder, not proud boasting (Ephesians 2:8-9).

Historical Context

The concept of divine pacification through sacrifice was central to ancient Near Eastern religion and Israelite worship. The Day of Atonement (Leviticus 16) provided annual covering for sin through sacrificial blood. However, these sacrifices could not truly remove sin or change hearts (Hebrews 10:1-4, 11).

Ezekiel prophecy points beyond temporary sacrificial system to ultimate atonement that would truly pacify God wrath and transform human hearts. This was fulfilled in Christ death as once-for-all sacrifice (Hebrews 9:26, 10:10), accomplishing what animal blood never could.

The phrase never open thy mouth any more reflects biblical pattern: those who truly understand grace cannot boast (Romans 3:27, Ephesians 2:9). Job was silenced when he encountered God glory (Job 40:4-5, 42:1-6). Paul abandoned all personal righteousness when knowing Christ (Philippians 3:7-9). Grace produces humble wonder, not proud self-congratulation.

For Ezekiel audience and all subsequent readers, this verse provides ultimate hope: God Himself will provide the atonement that satisfies His justice and restores relationship. Human effort cannot achieve this; divine grace alone accomplishes full reconciliation.

Related Passages

Ephesians 2:8 — Salvation by grace through faith

John 3:16 — God's love and salvation

Revelation 20:12 — Judgment according to deeds

Romans 2:1 — Judging others

Study Questions

1. Why does genuine understanding of grace silence all boasting and self-justification?
2. How does remembering sin in light of forgiveness produce godly shame versus destructive despair?
3. What does God being pacified toward us despite our sin teach about the nature of atonement?
4. In what ways does Christ sacrifice satisfy divine justice that human effort never could?
5. How should speechless amazement at grace characterize Christian worship and testimony?

Interlinear Text

לֹمַעַת תִּזְכְּרִי יְבָשַׂת וְלֹא יְהִי כַּלְמַת גַּם

H4616 That thou mayest remember H2142 and be confounded H954 H3808 H1961 H0

וְלֹא פְתַח וְלֹא מִפְנֵי כַּלְמַת גַּם

H5750 and never open H6610 thy mouth H6310 any more because H6440 of thy shame H3639

בְּכָפְרִי לְכָל לְהַנְּשָׁת עֲשֵׂת

when I am pacified H3722 H0 H3605 H834 toward thee for all that thou hast done H6213

יְהֹוָה אָדָן תְּאַמֵּן

saith the Lord GOD

H5002 H136 H3069

Additional Cross-References

Psalms 39:9 (Parallel theme): I was dumb, I opened not my mouth; because thou didst it.

Romans 3:19 (References God): Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Romans 2:1 (Parallel theme): Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

Romans 3:27 (Parallel theme): Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

Ezekiel 16:61 (Parallel theme): Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

Ezra 9:6 (References God): 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.