

# Ezekiel 16:7

Authorized King James Version (KJV)

I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.

## Analysis

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This verse presents Multiplied as bud of field in Ezekiel's extended allegory of Jerusalem as God's bride. God's gracious providential growth, 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

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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. God's gracious providential growth 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

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**Hebrews 11:1** — Definition of faith

**James 2:17** — Faith and works

**Genesis 1:1** — Creation of heavens and earth

**Psalms 19:1** — Heavens declare God's glory

## Study Questions

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1. How does Multiplied as bud of 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

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וַתִּרְבִּי	נָתַתִּי יָךְ	הַשָּׂדֶה	כַּצֵּי מִח	רָבַבְתָּ
and thou hast increased	I have caused	of the field	as the bud	thee to multiply
H7235	H5414	H7704	H6780	H7233
שֵׁדֶי יָמִים	עֲדֵי יָמִים	בְּעָדֵי יָ	וְתָבֹא אֵי	וְתִגְדֹּל יָ
thy breasts	to excellent ornaments	H1157	and thou art come	and waxen great
H7699	H5716		H935	H1431
וְעָרְיָהּ:	עָרֵם	וְאֵת	צִמָּח	וְשָׁעָרָךְ
and bare	whereas thou wast naked	H859	is grown	and thine hair
H6181	H5903		H6779	H8181
				H3559

## Additional Cross-References

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**Exodus 1:7** (Parallel theme): And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

**Isaiah 62:3** (Parallel theme): Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

**Deuteronomy 1:10** (Parallel theme): The LORD your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude.