Ezekiel 16

The Foundling Bride: Grace Betrayed, Covenant Remembered

OBSERVATION · INTERPRETATION · APPLICATION

"These were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily to see whether these things were so."
Acts 17:11

CHAPTER THEME

God found Jerusalem dying in a field and said "Live!" He married her, washed her and crowned her — and she took His gifts and gave herself to idols, even her children. The judgment is as hard as the sin. But the last word is grace: God remembers the covenant she forgot and forgives what she cannot undo.

Ed Smith · Started 20 October 2026

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00 The Text

EZEKIEL 16 (KJV), MARKED

▲ Gold God — His character & actions | Green Command / instruction | ⇄ Sky Key repeated word

⚠ Rose Sin / warning | ★ Violet Promise / blessing | ◷ Amber Time / place / contrast

1 Again the word of the LORD came unto me, saying,

2 Son of man, cause Jerusalem to know her ⇄ abominations,

3 And say, Thus saith the Lord GOD unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite.

4 And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all.

5 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.

6 And when I passed by thee, and saw thee polluted in thine own blood, ▲ I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.

7 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.

8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and ▲ I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and ★ entered into a covenant with thee, saith the Lord GOD, and ★ thou becamest mine.

9 ▲ Then washed I thee with water; yea, I throughly washed away thy blood from thee, and I anointed thee with oil.

10 I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

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

13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen , and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

14 And thy renown went forth among the heathen for thy beauty: for ▲ it was perfect through my comeliness, which I had put upon thee, saith the Lord GOD.

15 But ⚠ thou didst trust in thine own beauty, and playedst the ⇄ harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the ⇄ harlot thereupon: the like things shall not come, neither shall it be so.

17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them,

18 And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 My meat also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour: and thus it was, saith the Lord GOD.

20 Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou ⚠ sacrificed unto them to be devoured. Is this of thy whoredoms a small matter,

21 That ⚠ thou hast slain my children, and delivered them to cause them to pass through the fire for them?

22 And in all thine ⇄ abominations and thy whoredoms ⚠ thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

23 And it came to pass after all thy wickedness, (⚠ woe, woe unto thee! saith the Lord GOD;)

24 That thou hast also built unto thee an eminent place, and hast made thee an high place in every street.

25 Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.

28 Thou hast played the whore also with the Assyrians , because thou wast unsatiable; yea, thou hast played the ⇄ harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

30 ⚠ How weak is thine heart, saith the Lord GOD, seeing thou doest all these things, the work of an imperious whorish woman;

31 In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an ⇄ harlot, in that thou scornest hire;

32 But as ⚠ a wife that committeth adultery, which taketh strangers instead of her husband!

33 They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 Wherefore, O ⇄ harlot, hear the word of the LORD:

36 Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy ⇄ abominations, and by the blood of thy children, which thou didst give unto them;

37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the ⇄ harlot, and thou also shalt give no hire any more.

42 So will I make my fury toward thee to rest, and ▲ my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine ⇄ abominations.

44 Behold, every one that useth proverbs shall use this proverb against thee, saying, ◷ As is the mother, so is her daughter.

45 Thou art thy mother's daughter, that lotheth her husband and her children; and thou art the sister of thy sisters, which lothed their husbands and their children: your mother was an Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters.

47 Yet hast thou not walked after their ways, nor done after their ⇄ abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways.

48 As I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, ⚠ pride, fulness of bread, and abundance of idleness was in her and in her daughters, ⚠ neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and committed abomination before me: therefore I took them away as I saw good.

51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine ⇄ abominations more than they, and hast justified thy sisters in all thine ⇄ abominations which thou hast done.

52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 When I shall bring again their captivity , the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them:

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was not mentioned by thy mouth in the day of thy pride,

57 Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines, which despise thee round about.

58 Thou hast borne thy lewdness and thine ⇄ abominations, saith the LORD.

59 For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

60 Nevertheless ★ I will remember my covenant with thee in the days of thy youth, and I will establish unto thee ★ an everlasting covenant.

61 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.

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

63 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.

Marked in the text

- **v2** ⇄ abominations *(every occurrence)*
- **v5** ◷ cast out in the open field
- **v6** ▲ I said unto thee when thou wast in thy blood, Live
- **v8** ▲ I spread my skirt over thee
- **v8** ★ entered into a covenant with thee
- **v8** ★ thou becamest mine
- **v9** ▲ Then washed I thee with water
- **v14** ▲ it was perfect through my comeliness
- **v15** ⚠ thou didst trust in thine own beauty
- **v15** ⇄ harlot *(every occurrence)*
- **v20** ⚠ sacrificed unto them to be devoured
- **v21** ⚠ thou hast slain my children
- **v22** ⚠ thou hast not remembered the days of thy youth
- **v23** ⚠ woe, woe unto thee
- **v30** ⚠ How weak is thine heart
- **v32** ⚠ a wife that committeth adultery
- **v35** ▮▮ O harlot, hear the word of the LORD
- **v42** ▲ my jealousy shall depart from thee
- **v44** ◷ As is the mother, so is her daughter
- **v49** ⚠ pride, fulness of bread, and abundance of idleness
- **v49** ⚠ neither did she strengthen the hand of the poor and needy
- **v60** ★ I will remember my covenant with thee
- **v60** ★ an everlasting covenant
- **v62** ▲ thou shalt know that I am the LORD
- **v63** ★ when I am pacified toward thee for all that thou hast done

Marks are drawn on the KJV text. Quotations in the notes are from the NASB95, so their wording may differ from the KJV above.

01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · EZEKIEL 16:8 (KJV)

8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and ▲ I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and ★ entered into a covenant with thee, saith the Lord GOD, and ★ thou becamest mine.

Setting

The chapter carries no date of its own; it falls between the oracles dated to 592 BC (8:1) and 591 BC (20:1). Ezekiel is among the exiles in Babylon, taken with King Jehoiachin in 597 BC. Back home Zedekiah sits on Judah's throne, and Jerusalem still believes it is safe. God tells Ezekiel to "make known to Jerusalem her abominations" (v2). He does it with the longest and most shocking parable in the book: the story of an abandoned baby girl whom God rescued, married and made a queen — and who became a prostitute. The imagery is blunt because the betrayal was. Jewish tradition treated it with caution; the Mishnah records that Rabbi Eliezer forbade its public reading as a prophetic lesson.

Structure

- vv1–7 — **the abandoned baby:** "Your origin and your birth are from the land of the Canaanite, your father was an Amorite and your mother a Hittite" (v3). No one cut her cord or washed her; "you were thrown out into the open field" (v5). "When I passed by you and saw you squirming in your blood, I said to you while you were in your blood, 'Live!'" (v6).
- vv8–14 — **the bride made a queen:** "so I spread My skirt over you … I also swore to you and entered into a covenant with you … so that you became Mine" (v8). "I bathed you with water" (v9), clothed and crowned her; "You ate fine flour, honey and oil; so you were exceedingly beautiful and advanced to royalty" (v13). "Then your fame went forth among the nations … for it was perfect because of My splendor" (v14).
- vv15–22 — **gifts turned into idols:** "But you trusted in your beauty and played the harlot because of your fame" (v15). God's clothes, gold, oil and bread go to idols (vv16–19). Worst of all, "you took your sons and daughters whom you had borne to Me and sacrificed them to idols to be devoured" (v20). "You slaughtered My children" (v21). Through it all, "you did not remember the days of your youth" (v22).
- vv23–34 — **worse than a harlot:** "Woe, woe to you!" (v23). Shrines on every street (vv24–25, 31); alliances with Egypt, Assyria and Chaldea (vv26–29). "How languishing is your heart" (v30). "You adulteress wife, who takes strangers instead of her husband!" (v32). She pays her lovers: "you give money and no money is given you" (v34).
- vv35–43 — **the verdict:** "Therefore, O harlot, hear the word of the LORD" (v35). "I will gather all your lovers with whom you took pleasure" (v37); they will strip her, stone her and burn her houses (vv39–41). "I will judge you like women who commit adultery or shed blood are judged" (v38). Then "I will calm My fury against you and My jealousy will depart from you" (v42).

- vv44–52 — **her sisters, Samaria and Sodom:** "Like mother, like daughter" (v44). Sodom's guilt was "arrogance, abundant food and careless ease," and "she did not help the poor and needy" (v49); "they were haughty and committed abominations before Me" (v50). "Samaria did not commit half of your sins" (v51). "Bear your disgrace" (v52).
- vv53–63 — **the everlasting covenant:** "I will restore their captivity" (v53) — and hers. "I will remember My covenant with you in the days of your youth, and I will establish an everlasting covenant with you" (v60). "Then you will remember your ways and be ashamed" (v61). "You shall know that I am the LORD" (v62) — and she will "never open your mouth anymore … when I have forgiven you for all that you have done" (v63).

Repeated words

harlot (vv15, 16, 17, 26, 28, 30, 31, 35, 41); abominations (vv2, 22, 43, 47, 50, 51, 58); remember (vv22, 43, 60, 61, 63); the days of your youth (vv22, 43, 60); covenant (vv8, 59, 60, 61, 62); lovers (vv33, 36, 37); beauty (vv14, 15, 25); naked and bare (vv7, 22, 39); Sodom (vv46, 48, 49, 53, 55, 56); Samaria (vv46, 51, 53, 55); declares the Lord GOD (vv8, 14, 19, 23, 30, 43, 48).

Contrasts

thrown out in the field (v5) ⟷ "advanced to royalty" (v13). "Perfect because of My splendor" (v14) ⟷ "you trusted in your beauty" (v15). Children "borne to Me" (v20) ⟷ children sacrificed to idols (v20). A harlot is paid ⟷ she pays her lovers (v34). She did not remember (vv22, 43) ⟷ God will remember His covenant (v60). The covenant she broke (v59) ⟷ the everlasting covenant God will establish (v60). Her proud mouth (v56) ⟷ a mouth shut forever by forgiveness (v63).

Chapter theme (my words)

God found Jerusalem dying in a field and said "Live!" He married her, washed her and crowned her — and she took His gifts and gave herself to idols, even her children. The judgment is as hard as the sin. But the last word is grace: God remembers the covenant she forgot and forgives what she cannot undo.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · EZEKIEL 16:6 (KJV)

6 And when I passed by thee, and saw thee polluted in thine own blood, ▲ I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.

Born in a field (vv1–7)

Jerusalem was a Canaanite city long before David took it, and Israel's roots were nothing to boast about. Guzik notes the humble start; Taylor, in Guzik: "The statement is heavy with sarcasm, however, for the term 'Canaanite' was a byword for moral decadence." The newborn is left with the cord uncut,

unwashed, unsalted (an old custom of rubbing a newborn with salt), unswaddled — exposed to die, as unwanted babies were in the ancient world. Nobody pitied her. Then God "passed by" and spoke one word: "Live!" Guzik points to Deuteronomy 7:7–8 — God did not choose Israel because she was impressive, but because He loved her.

The marriage covenant (vv8–14)

"I spread My skirt over you" (v8) is the same gesture Ruth asked of Boaz (Ruth 3:9) — the edge of the garment spread over a woman as a pledge of marriage and protection. God swore an oath and made a covenant; this is Sinai pictured as a wedding (Exod 19:4–6; Jer 2:2). Then the washing, anointing, embroidered cloth, fine linen and jewels — Guzik notes that the materials echo the tabernacle. Under David and Solomon her fame went out among the nations (1 Kgs 10:1–9). But the key phrase is the last: her beauty was "perfect because of My splendor" (v14). Everything she had was a gift.

Gifts turned into idols (vv15–22)

"But you trusted in your beauty" (v15). That's where it began — not with the shrines, but with forgetting the Giver. Guzik calls this among the strongest rebukes in Scripture. Clothing became decorations for high places, gold became images, the oil and bread God gave were offered to idols. Then came the worst: children "borne to Me" were burned to Molech in the Valley of Hinnom — practiced by Kings Ahaz and Manasseh (2 Kgs 16:3; 21:6; Jer 7:31). God calls them "My children" (v21). The root failure is named twice: "you did not remember the days of your youth" (vv22, 43).

Worse than a harlot (vv23–34)

Feinberg, in Guzik: "The repeated woe is partly threat and partly lament." The "harlotry" is both spiritual and political. Judah built shrines "at the beginning of every street" (v31) and courted Egypt (v26), Assyria (v28; Ahaz in 2 Kgs 16:7–8) and Babylon (v29; Hezekiah's envoys in 2 Kgs 20:12–18) — trusting foreign powers and their gods instead of the LORD. Her heart was "languishing" — weak, sick, without will to resist (v30). And the irony: a prostitute is at least paid, but Judah paid her lovers, sending tribute and gifts to buy protection (vv33–34). She was not even getting what she sold herself for.

The judgment (vv35–43)

Under the Law, both adultery and murder carried the death penalty (Lev 20:10; Deut 22:22; Num 35:16–21), and Judah was guilty of both. Her lovers — the very nations she trusted, along with those she hated — would strip, stone and burn her. That is what happened when Babylon took Jerusalem in 586 BC (2 Kgs 25:8–10). Alexander, in Guzik: "God takes his commitments in personal relationships seriously." God's jealousy is not petty envy; it's a faithful husband's love refusing to share His bride. And judgment has an end: "I will calm My fury against you" (v42).

Like mother, like daughter (vv44–52)

Jerusalem behaved like the Canaanites she came from. Her "older sister" Samaria (the northern kingdom, fallen to Assyria in 722 BC) and "younger sister" Sodom were bywords for judgment. Guzik follows Vawter and Hoppe: "elder" and "younger" refer to size and importance, not age. Sodom's guilt in v49 — pride, plenty, ease, and no help for the poor — is often misused to say Sodom's sin was only neglect. Guzik calls that "a clear and willful misunderstanding of the text"; these were "sins at the root

of the depravity described in Genesis 19, and in addition to that depravity." Note v50: "committed abominations before Me." Judah, with more light, was guiltier (vv51–52; compare Luke 12:48).

The everlasting covenant (vv53–63)

The chapter ends with a stunning turn: God will restore Sodom, Samaria and Jerusalem (vv53–55). Christians read this in different ways. Some take it as a literal future restoration of those regions and peoples; many see Samaria and Sodom as pictures of outsiders — the nations — brought into God's family through the gospel, given to Jerusalem "as daughters, but not because of your covenant" (v61; compare Isa 54:1–3; Acts 8:5–8). On the "everlasting covenant" (v60), most see the new covenant of Jer 31:31–34 and Ezek 36:25–27, fulfilled in Christ's blood (Luke 22:20; Heb 8:8–13). Some apply it wholly to the church; others, while seeing it fulfilled in Christ, also expect a future national turning of Israel (Rom 11:25–27). Guzik holds the second: he says "the idea of a God-provided atonement is an important aspect of the new covenant, already mentioned in Ezekiel 11:17–21," and quotes McGee that "God still has a future purpose with the nation Israel." The word for "forgiven" in v63 is *kaphar* — to make atonement. Grace leaves the forgiven with nothing to say in their own defense — and nothing to boast about (Rom 3:19, 27).

Word study (Hebrew)

- **abominations — *to'ebah* (H8441):** a detestable thing, especially idolatry.
- **live — *chayah* (H2421):** to live, be kept alive.
- **squirming — *bus* (H947):** to trample, kick about — the newborn thrashing in her blood.
- **skirt — *kanaph* (H3671):** a wing, the edge of a garment.
- **swore — *shaba'* (H7650):** to take an oath.
- **covenant — *berith* (H1285):** a binding agreement, here a marriage covenant.
- **beauty — *yophi* (H3308):** beauty, loveliness.
- **splendor — *hadar* (H1926):** majesty, honor, glory.
- **played the harlot — *zanah* (H2181):** to commit fornication; to be unfaithful to God.
- **harlotries — *taznuth* (H8457):** acts of prostitution, unfaithfulness.
- **languishing — *'amal* (H535):** to droop, be weak, sick.
- **jealousy — *qin'ah* (H7068):** zeal, ardor, a husband's jealous love.
- **lewdness — *zimmah* (H2154):** a wicked plan, shameful wickedness.
- **disgrace — *kelimmah* (H3639):** shame, humiliation.
- **everlasting — *'olam* (H5769):** forever, perpetual.
- **forgiven — *kaphar* (H3722):** to cover, make atonement.

Cross-references

Gen 19:4–11; Exod 19:4–6; Lev 20:10; Deut 7:7–8; Ruth 3:9; 2 Kgs 16:3, 7–8; 2 Kgs 21:6; Ps 106:35–39; Isa 1:21; Isa 54:5–8; Jer 2:2; Jer 3:6–11; Jer 7:31; Jer 31:31–34; Ezek 11:17–21; Ezek 23:1–49; Ezek 36:25–27; Hos 2:14–20; Luke 12:48; Luke 22:20; Rom 3:19; Rom 11:25–27; 2 Cor 11:2; Eph 2:1–5; Eph 5:25–27; Jas 4:4; Rev 19:7–8.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · EZEKIEL 16:60 (KJV)

60 Nevertheless ★ I will remember my covenant with thee in the days of thy youth, and I will establish unto thee ★ an everlasting covenant.

Command to obey — "hear the word of the LORD" (v35)

God speaks hard words to Jerusalem because He still wants her. I need to hear them as addressed to me — not to "those people." When the Word names my idols, I'll listen instead of defending myself. The men I disciple know how a hard truth spoken in love can be the first rope out of a pit.

Sin to confess — trusting the gift instead of the Giver

"You trusted in your beauty" (v15). Every good thing I have — my mind, my work, my family, my ministry — is "perfect because of My splendor" (v14). When I start leaning on the gift, the slide toward idols has already begun. I'll name what I'm tempted to trust in place of God, and give it back to Him.

Warning to heed — paying for what destroys you

Judah paid her lovers and got nothing back (v34). That's addiction exactly: a man pays with his money, his marriage, his health, his freedom — and the thing he serves never pays him back. The idol always costs more than it gives. And God calls spiritual adultery what it is (Jas 4:4).

Promise to trust — "I will remember My covenant" (v60)

She forgot; God didn't. For the man in a prison cell who thinks he's thrown his life into the open field for good: the God who said "Live!" over a dying baby still speaks life over the worst. He establishes an everlasting covenant and forgives "all that you have done" (v63) — through the blood of Jesus.

Example to follow — the God who passes by and stops

Everyone else walked past the baby in the field; God stopped, spoke life, washed her and clothed her. That's the pattern for me with the men nobody else wants to stop for. I want to be the one who stops.

Worship

I was the baby in the field — unwashed, unwanted, squirming in my own blood. He said "Live!" He spread His covering over me, washed me, and made me His. When I think of how I've repaid Him, I have nothing to say but thank You. He forgives all that I have done.

Prayer

Lord GOD, You found me in the field and said "Live!" Forgive me for trusting Your gifts instead of You, and for every idol I've fed with what You gave me. Remember Your covenant with me in Christ, and let me never forget the days when I was naked and bare. Make me faithful to You, my Husband and Redeemer, and make me quick to stop for the ones others pass by. Amen.