

## Haftarah Readings for Leviticus 10\_11

**Ezekiel 44:21-29 + 45:15 + 46:1-3**

**Isaiah 40:16-18, 21-26, 31**

**Isaiah 46:1-6, 8-13**

The Ezekiel passage focuses on the prohibition of wine to priests in the future Messianic Temple service:

**Ezekiel 44:21** - "They must not shave their heads or let their hair grow long, but must carefully trim their hair. No priest may drink wine before he enters the inner court. And they shall not marry a widow or a divorced woman, but must marry a virgin of the descendants of the house of Israel, or a widow of a priest"

The zeal of the priests is to be holy and true, not induced by drugs or stimulants, as in Gentile idolatrous worship.

It also reiterates the requirement to eat their portion of the sin offering, reflecting on the controversy between Moses and Aaron in **Leviticus 10:16**:

**Ezekiel 44:27-29** - "And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord GOD. And it shall be unto them for an inheritance: I am their inheritance: and ye shall give them no possession in Israel: I am their possession. They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs."

Previously, Ezekiel describes the priests in the future Messianic Temple as "sons of Zadok." (**Ezekiel 44:15**)

Every New Testament believer is a priest unto God (**1 Peter 2:5** and **2:9**; **Revelation 1:6** and **5:10**) Priests in the New Covenant will be like the sons of Zadok (not like the sons of Aaron, Nadab and Abihu, or Eli's sons) Zadok was faithful to David during the insurrection of Absalom (**2 Samuel 15:24**), and anointed Solomon as king after the abortive attempt of Adonijah to seize the throne (**1 Kings 1:32**) The name Zadok is a version of the Hebrew word *tsadowq* - righteous, just.

Another interesting requirement of these priests:

**Ezekiel 44:18** - "they shall not gird themselves with any thing that causeth sweat."

God wants us to serve Him in the peace and rest of the Spirit, not the sweat of human effort apart from God.

The heave offering - designated for the priests- in the New Covenant Temple:

**Ezekiel 45:15** - "And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation (kaphar - covering, atonement) for them, saith the Lord GOD."

A reference to **Leviticus 10:17** - "Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?"

**Ezekiel 46:1-3** - Concerns worship on the day of the new moons, referencing Aaron's traditional explanation of why he didn't eat the sin offering.

### **Isaiah 40:16-18, 21-26, 31**

**Isaiah 40:16-18** - Unclean beasts = the unclean idolatrous Gentile nations

**verses 21-22** - reference to locusts - inhabitants as clean beasts (although ravenous and self seeking) Not focusing on their "clean" status, but rather on their swarming and their smallness. A clean animal mentioned in an unflattering light.

See **Numbers 13:33** - "And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

**verse 26** - God's greatness - created the stars, as opposed to powerless idols.

**Isaiah 40:31** - "But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

A mention of an unclean animal - the eagle - in a positive light.

"renew" = *chalaph* - exchange. Not renewal here. God's strength *replaces* our own human efforts.

But see **Psalms 103:5** - "Who satisfieth thy mouth with good things; so that thy youth is renewed (*chadash* - renewed, repaired) like the eagle's."

**An alternative idea:** The Jews have a notion, that for ten years the eagle ascends very high in the firmament of heaven, and approaching near to the heat of the sun, it falls into the sea, through the vehemence of the heat; and then it casts its feathers, and is renewed again, and its feathers grow, and it returns to the days of its youth; and so every ten years to a hundred; and in the hundredth year it ascends according to its custom, and falls into the sea, and dies. So Ben Melech from Saadiab Gaon.

### **Isaiah 46:1-6, 8-13**

**Isaiah 46:1** - "Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy laden; they are a burden to the weary

beast."

Rashi - Bel squats; Nebo soils himself: The deities of Babylon squatted and soiled themselves. This is an expression of ridicule of the idols, like one who suffers from diarrhea and does not manage to sit down on the seat in the privy before he discharges with a splash. The images of the forms of Bel and Nebo were "compared to the beasts and the cattle," which soil and dirty themselves with their droppings.

Also, the idols have to be carried around by the beasts of burden.

"what you carry is made a load, a burden": The feces in their bowels are heavy to bear like a burden for a weary man. Therefore, they soiled themselves and squatted together, the soiling with the squatting.

In contrast, God has carried Israel from the womb, and cared for her. There is no comparison.

**Isaiah 46:10** - "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:"

Rashi - "tell the end from the beginning": The Egyptian exile and its redemption I announced in the Covenant between the Segments, before they came about.

Abraham in the Horror of Great Darkness was shown all of Israel's enemies, according to tradition.

- **Genesis 15:12** - "And when the sun was going down, a deep sleep fell on Abram; and, see, an horror of great darkness fell on him."

Rashi - as it is explained in Genesis Rabbah (44:17) "And behold, a fear, great darkness was falling upon him." ["Fear" refers to Babylon... "Darkness" refers to Media, who darkened the eyes of Israel with fasting. "Great" refers to Greece... "Was falling upon him" refers to Edom..., etc.]

**Isaiah 46:11** - "Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."

"ravenous bird" - a bird of prey and therefore unclean. Speaking of Nebuchadnezzar who would be God's agent to chastise Israel.

**Isaiah 46:12-13** - "Hearken unto me, ye stouthearted, that are far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory."

Rashi tries to give this a positive spin:

Rashi - "stout-hearted": You who have strengthened your heart among the heathens (the nations [Parshandatha, K'li Paz]) and have clung to Me.

- "that are far from righteousness": For it has been a long time for you, and I have not demonstrated to you My righteousness to redeem you.

- "I have brought near My righteousness": from now on, and it will not be far off.

But it's more likely negative:

NET - "Listen to me, you stubborn people, you who distance yourself from doing what is right."

The LXX. reads "ye that have lost heart"

The phrase translated "stout-hearted" in Psalm 76:5 refers to proud enemies of God.

"and I will place salvation in Zion for Israel my glory" -

Rabbi David Kimchi (Spain, 1160-1235 AD) - "the salvation I will give to them shall be glory to me"

Compare - The Consolation of Israel

**Luke 2:22-35** - "Lord, now you are letting your servant depart in peace, according to your word; for my eyes have seen your salvation that you have prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to your people Israel"