

## **Ezekiel 16:9-14, 59-62 and Ezekiel 36:16-25**

This is the haftarah for **Leviticus 16**, which describes the ritual for Yom Kippur.

Roughly the same passage (Ezekiel 16:10-19, 60) was used as a haftarah for **Exodus 26-27**

**Ezekiel 16:9** - "Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. 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."

**verses 9-14** describe the Tabernacle and the priestly garments given to Israel by God.

In verse 9, the washings and purifications of the law are probably intended to be signified by these metaphorical expressions; and the priesthood by the anointing with oil.

**Ezekiel 16:10** - "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."

The description here is of the Tabernacle, even using specific materials like "badger's skins" which formed the blue outer covering of the tent.

"broidered work" - needlework of various colors. Similar to the description of the cherubim embroidered with cunning work into the Tabernacle curtains and veils, and the High Priestly garments.

- **Exodus 26:36** - "And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework."

"fine linen" - the material that made up the white curtains of the Tabernacle, as well as the surrounding courtyard curtains, and the garment of the High Priest on Yom Kippur.

"Covered you with silk" - Not silk, which didn't reach the Middle East until Roman times, but some other fine material.

Targum: "and I separated from you the priests, that they might minister before me with linen mitres, and the high priest in garments of divers colours;"

**Ezekiel 16:11-12** - "I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head."

"bracelets upon thine hands" - the Targum say this means the law, written on two tables

of stone, and given by the hands of Moses. Obedience to the Law appears beautiful, as hands with bracelets on them, when they spring from love, are done in faith, and with a view to the glory of God.

"a chain on thy neck" - Targum: "and with the holiness of my great name I sanctified you;"

"jewel on thy forehead" - Targum: "and I put the ark of my covenant among you"

"earrings in thine ears" - Targum: "and the clouds of my glory overshadowed you"

"a beautiful crown upon thy head" - Targum: "and an angel, sent from before me, led at the head of you."

Crowns were commonly put upon the heads of persons newly married (**Song of Solomon 3:11**).

- **Revelation 12:1** - "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars"

**Ezekiel 16:13** - "Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom."

The Targum interprets it of the tabernacle adorned with gold and silver, and linen curtains, of various dies and colors, as previously.

"fine flour, and honey and oil" - the Targum explains this is the manna with which the Lord fed the Israelites in the wilderness, and was good, like fine flour, and honey, and oil and had the taste of them all.

The accouterments of royalty and prosperity.

**Ezekiel 16:14** - "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."

"The church's beauty lies in the righteousness of Christ imputed to her." - *John Gill*

**BUT!**

**Ezekiel 16:15** - "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."

**Ezekiel 16:16** - "And of thy garments thou didst take, and deckedst thy high places with divers colors, and playedst the harlot thereupon: the like things shall not come, neither

shall it be so."

They dressed their idols in the same kinds of fine clothing God had prepared for them. In other words, they attribute those aspects of the Tabernacle's service and God's mercy and care to their idols.

**Ezekiel 16:59** - "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."

This is a glancing reference to the Kol Nidrei and the annullment of vows.

After 40 verses of chastisement, the final upbeat verse of hope at the very end of this haftarah reading:

**Ezekiel 16:60-62** - "Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. 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. And I will establish my covenant with thee; and thou shalt know that I am the LORD"

### **Ezekiel 36:16-25**

**Ezekiel 36:16-17** - "Moreover the word of the LORD came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman."

Rashi puts different spin on this: Scripture likened them to a woman in the period of her separation, whose husband looks forward to when she will become clean, and longs to return to her.

Despite this and other enumerated sins, which caused God to exile them among the Gentiles, He promises to regather them and cleanse them.

**Ezekiel 36:21** - "But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went."

The Holy Name was pronounced only at Yom Kippur by the High Priest.

**Ezekiel 36:25** - "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you."

Targum: "I will forgive your sins, as one cleansed by the water of sprinkling, and the ashes of a heifer, which is for a sin offering."

Rashi - I will grant you atonement and remove your uncleanness by sprinkling purification water, which removes [even the highest degree of defilement,] the

defilement caused by a corpse.

This is the effect of repentance at Yom Kippur, and all aspects of that atonement is pointing to the blood of Christ.