

# Ezekiel 44:10

Authorized King James Version (KJV)

And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

## Analysis

**And the Levites that are gone away far from me, when Israel went astray**—God addresses apostate Levites who failed their calling. The Hebrew *rachaq* (רָחַק, "gone away far") indicates deliberate distancing, not accidental wandering. These Levites abandoned their God-given responsibility to teach Torah and guard against idolatry, instead joining Israel's apostasy.

**Which went astray away from me after their idols**—the phrase *ta'u acharey gillulim* (תָּעוּ אַחֲרֵי גִלּוּלִים, "went astray after their idols") uses *gillulim*, a contemptuous term for idols meaning "dung-pellets" or "detestable things." The Levites, ordained to lead Israel toward God, instead led them toward excrement. Their betrayal was doubly heinous—spiritual leaders whose apostasy corrupted those they should have protected.

**They shall even bear their iniquity**—*nasa avon* (נָסָא אָוֹן, "bear iniquity") indicates carrying guilt's consequences. Despite restoration, these Levites face permanent demotion (44:11-14): they may serve in outer courts but never approach the altar or Most Holy Place. Forgiveness doesn't erase all consequences. Spiritual leaders who betray their trust face stricter judgment (James 3:1). Grace restores relationship but may not restore position.

## Historical Context

---

Throughout Israel's history, Levites sometimes led apostasy rather than opposing it. Jeroboam I appointed non-Levitical priests for golden calf worship, and some Levites apparently participated (1 Kings 12:31). Later, Levites served at high places and syncretistic shrines. Josiah's reforms discovered Levites compromised by idolatry (2 Kings 23:8-9).

Ezekiel's vision establishes permanent consequences for priestly apostasy. Post-exilic restoration would include these penitent but demoted Levites—forgiven but not fully restored to former privilege. This demonstrates that leadership betrayal carries lasting effects. In church history, those who lead congregations into heresy or immorality may be restored to fellowship but wisely excluded from leadership. Trust once violated requires extended demonstration of faithfulness to rebuild.

## Related Passages

---

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

**Romans 1:17** — The righteous shall live by faith

## Study Questions

---

1. If you hold spiritual leadership, how seriously do you regard your responsibility not to lead others astray?
2. How does the principle that forgiveness doesn't automatically restore all privileges challenge contemporary expectations of immediate restoration after moral failure?

## Interlinear Text

---

כִּי	אִם	הַלְוִיִּם	אֲשֶׁר	כָּרְקוּ	מֵעַל	וַיֵּצֵאוּ
H3588	H518	And the Levites	H834	that are gone away far	H5921	went astray
		H3881		H7368		H8582
יִשְׂרָאֵל	אֲשֶׁר	וַיֵּצֵאוּ	מֵעַל	אַחֲרַי	גִּלּוּלֵיהֶם	
from me when Israel	H834	went astray	H5921	from me after	their idols	
H3478		H8582		H310	H1544	
וְנָשָׂא	עֲוֹנָם:					
they shall even bear	their iniquity					
H5375	H5771					

## Additional Cross-References

---

**Ezekiel 22:26** (Parallel theme): Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

**Ezekiel 48:11** (References Israel): It shall be for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

**1 Timothy 5:22** (Sin): Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

**Ezekiel 44:15** (References Israel): But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD: