

## EZEKIEL Lesson 42

Ezekiel Chapter 42

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**Introduction:** In last two weeks, we have looked at some of the details of the Millennial Temple. In chapter 42, we cover further details of the main Temple structure. There will be a description of some chambers in the northern part of the outer court.

### I. Description of the Northern Outer Court

*Eze 42:1 Then he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that was over against the separate place, and which was before the building toward the north.*

*Eze 42:2 Before the length of an hundred cubits was the north door, and the breadth was fifty cubits.*

Ezekiel was taken by his heavenly guide into a room there which will be adjacent to the holy of holies on the north side of the Temple. The 'utter court' is the outer court, specifically on the north side of the main Temple structure. There will be a distance of 150 feet from the main Temple structure to the north door. Within the 150 feet, there will be chambers seventy-five feet in width.

Note: On Cubits, these are approximations. Most historians believe a cubit to be between 1.5 to 2 ft per cubit.

*Eze 42:3 Over against the twenty cubits which were for the inner court, and over against the pavement which was for the utter court, was gallery against gallery in three stories.*

*Eze 42:4 And before the chambers was a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.*

Along the north wall of the outer court of the greater Temple and extending inwardly for thirty feet were special chambers which rose three stories in height. Before these special chambers will be a plaza or walkway of fifteen feet in width. Apparently some sort of curb will rise about one-and-a-half feet toward the doors to these apartments.

*Eze 42:5 Now the upper chambers were shorter: for the galleries were higher than*

*these, than the lower, and than the middlemost of the building.*

*Eze 42:6 For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straitened more than the lowest and the middlemost from the ground.*

*Eze 42:7 And the wall that was without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof was fifty cubits.*

*Eze 42:8 For the length of the chambers that were in the utter court was fifty cubits: and, lo, before the temple were an hundred cubits.*

Evidently, with each succeeding story of apartments, they will become narrower in depth. In verse 7, we find there will be a wall (perhaps the curb mentioned in verse 4) extending the full length of the 75 feet length of these chambers. There will be another set of chambers along the south wall of the Temple. The total wall along these chambers will be one-hundred cubits which is 150 feet.

The Pulpit Commentary said this about verses 7 and 8.

**The wall**; or, *fence*—the Hebrew term being not *חָמַיִם*, as in [Eze\\_40:5](#), as in [Eze\\_41:5](#), both of which signify the wall of a city or a building, as in [Eze\\_41:10](#)), which means a fence or hedge, as in [Eze\\_13:5](#)—**without, over against**—or, *by the side of*—**the chambers, toward the outer court**, cannot have been a rampart along the north side of the chambers, since this was a hundred cubits long, but must have been a wall upon the side of the chambers (east or west) fencing off the outer court from the passage which led down by the side of the chambers. That this fence was on the east side is rendered probable by the circumstance that the sacrificial kitchen lay upon the west (see [Eze\\_46:19](#), [Eze\\_46:20](#)), and by the statements which follow in [Eze\\_13:8](#) and [Eze\\_13:9](#). The fence was doubtless intended to screen the side windows of the lower chambers from public gaze, since these were to be occupied as robing and disrobing rooms for the priests who should officiate in the temple (see [Eze\\_13:14](#); and [Eze\\_44:19](#)).

[Eze\\_42:8](#)

According to the statement contained in this verse, **the chambers that were in the outer court**, *i.e.* the chambers whose windows looked into the outer court, projected fifty cubits into the outer court; *i.e.* this was their breadth or depth from north to south;

whereas those **before the temple were an hundred cubits**; *i.e.* the chambers whose windows fronted the temple, were a hundred cubits from east to west.

*Eze 42:9 And from under these chambers was the entry on the east side, as one goeth into them from the utter court.*

*Eze 42:10 The chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.*

There apparently will be a special entryway for this apartment complex on the east ends from the outer courtyard. There will also be special chambers along portions of the eastern wall of the Temple complex.

*Eze 42:11 And the way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they: and all their goings out were both according to their fashions, and according to their doors.*

*Eze 42:12 And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them.*

The design and function of the chambers along the eastern wall were virtually the same as those along the northern wall. Likewise, there will be a set of chambers along the southern wall of the outer court of the Temple complex like those on the northern side described above.

*Eze 42:13 Then said he unto me, The north chambers and the south chambers, which are before the separate place, they be holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place is holy.*

*Eze 42:14 When the priests enter therein, then shall they not go out of the holy place into the utter court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people.*

These chambers will be reserved for the priests of the Temple. There, the priests will be allowed to sit down and eat their portion of the sacrifices and lay down their holy things which pertain to their service at the Temple. Once again, basic Levitical offering in the millennial Temple is clearly implied. They will be as a memorial of Christ's finished work on the cross.

This completely brings an end to all types and typologies of Jesus Christ. When a priest goes on duty at the Temple, he will not be allowed to leave, even to enter the outer court. God makes a provision for his priests at the Temple in providing them places to eat, rest, and change their garments. In the chambers described above, they will have a place to change their clothing and apparently to rest.

Just as God will provide for his priests of the Temple, we know that God will provide for us, his children. Christians have a promise that all our needs will be met. Paul told the church in Philippi that God would supply all their needs, and He will certainly do that for us also.

*Php 4:15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.*

*Php 4:16 For even in Thessalonica ye sent once and again unto my necessity.*

*Php 4:17 Not because I desire a gift: but I desire fruit that may abound to your account.*

*Php 4:18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.*

*Php 4:19 But my God shall supply all your need according to his riches in glory by Christ Jesus.*

Jesus told the disciples that God cared for their needs in Matthew.

*Mat 6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?*

*Mat 6:27 Which of you by taking thought can add one cubit unto his stature?*

*Mat 6:28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:*

*Mat 6:29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.*

*Mat 6:30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?*

*Mat 6:31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?*

*Mat 6:32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.*

*Mat 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*

*Mat 6:34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.*

## **II. Ezekiel Brought to the Eastern Gate**

*Eze 42:15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about.*

*Eze 42:16 He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about.*

*Eze 42:17 He measured the north side, five hundred reeds, with the measuring reed round about.*

*Eze 42:18 He measured the south side, five hundred reeds, with the measuring reed.*

*Eze 42:19 He turned about to the west side, and measured five hundred reeds with the measuring reed.*

*Eze 42:20 He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.*

After completion of measuring the basic structures of the Temple complex, the messenger took Ezekiel again to the front gate of the Temple which faced east. There, the gate area was measured again as in chapter 40:6.

He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about. Five-hundred reeds is approximately five-thousand feet. What evidently is being measured is the length of the east side of the outer wall of the greater Temple complex.

The north, south and west sides of the Temple complex will measure 500 reeds or approximately 5000 feet. He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.

The outer wall of the greater millennial Temple complex will be almost one-mile square. It will separate the precincts of the sacred from the common and profane elements adjacent thereto. Separation between the holy and profane will be required in the millennium, as it has been since sin entered into the world by means of Adams transgression of God's Holy Law.

John Gill said this in his commentary about verse 20.

**He measured it by the four sides**,.... Which were equilateral, parallel to each other, each measuring five hundred reeds; which in all made up two thousand reeds, or seven thousand yards: this shows that no material building can be designed; never was an edifice of such dimensions; this seems rather to describe a city than a temple; and denotes the largeness of the Gospel church state in the latter day, when the Jews will be converted, and the fulness of the Gentiles brought in:

**it had a wall round about:** the same with that in [Eze\\_40:5](#),

**five hundred reeds long, and five hundred broad;** it was foursquare, as the building was, and exactly answered to that in its dimensions. The Jews say (l) the mountain of the house was five hundred cubits by five hundred; that is, a perfect square of five hundred cubits on every side, two thousand cubits in the whole compass about.

Josephus says the whole circuit was half a mile, every side containing the length of a two hundred and twenty yards. Now, says Doctor Lightfoot, if any will take up the full circuit of the wall that encompassed the holy ground, according to our English measure, it will amount to half a mile and about one hundred and sixty six yards; and

whosoever will likewise measure the square of Ezekiel, [Eze\\_42:20](#), will find it six times as large as this, [Eze\\_40:5](#), the whole amounting to three miles and a half, and about one hundred and forty yards, a compass incomparably larger than Mount Moriah divers times over; and by this very thing is showed that that is spiritually and mystically to be understood; wherefore these measures no doubt did, signify the great fulness of the Gentiles, and that compass of the church in Gospel days should be marvelously extended.

The use of it was, **to make a separation between the sanctuary and the profane place**: the church and the world; the world is profane, and lies in wickedness, and the men of it ought not to be admitted into the church of God, and partake of holy things in it; a difference must be made between the precious and the vile; and greater care will be taken in the latter day of the admission of members into Gospel churches.

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*Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.*

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