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## **SUNDAY DEVOTIONAL SERMON**

**Willow, Alaska**

**Date: December 02, 2018**

**Scripture Reading: Ezekiel 42:1-20**

**Text: Ezekiel 42:1-20**

**Subject: EZEKIEL SERIES – More descriptions of the Future Temple**

In the last message Wednesday evening from Chapter 41, on, November 7<sup>th</sup>, we saw a further description of the temple, the chambers about it, and the house west of the temple which was build near the outside wall.

Now we come to the 42<sup>nd</sup> chapter, which gives us further descriptions of the buildings and amenities of the Millennial Temple.

- In this chapter we have a description of some chambers in the northern part of the outward court, **Eze. 42:1-12**;
- We have an account of the use of those chambers by the priests, **Eze. 42:13-14**,
- And we have the measuring of the area on which all the buildings stood with the wall that surrounded it, **Eze. 41:15-20**.
- **Part 1: In verses 1-12, we have a description of some chambers in the northern part of the outward court, Eze. 42:1-12;**

***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.***

The utter court appears to be the same as the outer court. After having seen the temple and the house to the west of the temple, Ezekiel's guide brings him into the outer court toward the north. Ezekiel is brought into a chamber which is over against the separate place – and was before the building (the building on the west wall) toward the north.

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

***Before the length of an hundred cubits was the north door,*** -- That is, the north door of the house opened to a space that lay between that and the chambers, which was a hundred cubits long. The breadth of that space was fifty cubits.

***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.***

This chamber was against the inner court space of twenty cubits between it and the temple – and was also against the pavement for the outer court. A gallery is a terrace or a porch. Notice they were opposite one to the other and three stories high. These "chambers" did not reach to the western wall; between it and them lay a court for cooking.

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

(CF) 42:4 (XXLE) And in front of the chambers was a walk ten cubits in breadth, the length to a hundred cubits; and their doors were northward.

***5 Now the upper chambers were shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building. 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.***

This shows us that the upper chambers were shorter or smaller. Being three stories high with no pillars, the middle was shorter than the lower, and the highest smaller yet than the middle. Having no pillars like the courts, the building stories sat upon one another.

***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.***

**And the wall that was without over against the chambers,**  
 -- This was a wall that separated and distinguished the chambers from the outward court. **this was towards the utter court, on the fore part of the chambers** – Which means it was in front of them, undoubtedly toward the north of them; since their doors were towards the north, [Eze 42:4](#),

**the length thereof was fifty cubits;** -- which answers to the breadth of the chambers.

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

**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.**

This verse clarifies what has gone before it. The length in the utter court was fifty cubits – and the length before the temple was an hundred cubits.

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

The entry from these chambers to the temple-court was by a passage lying to the east. The expression “under these chambers” means the lower story.

**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.**

These chambers were built so the eastern side of them joined the wall to inner court toward the east.

**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.***

It I understand this correctly, it is saying there are chambers the very same size on the south side of the temple – north and south chambers exactly alike.

***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.***

Thus the doors of the chambers in the south were toward the south (as the northern chamber's doors were toward the north.) they also had a door before the wall to the east for an entry and exit in the same way the northern chambers did.

***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.***

This verse tells us the purpose for the chambers on the north and south. They are holy chambers – set apart. The priest that approach unto the LORD shall eat the most holy things in this chamber. Also they shall lay the most holy things – the meat offering, the sin offering, and trespass offering there, for the place is holy – or set apart.

**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.*

**When the priests enter therein** -- at the time of their service, the priests, and Levites also, who assisted, enter therein, come into the court of the temple or inmost court in their priestly garments to offer sacrifice, or to do any other part of their office,

**then,** -- when they have done their office,

**shall they not go out,** -- in their priestly garments, of the holy place, the court of the priests, not of the temple, into the utter court, the court of the people.

**But there they shall lay their garments;** -- in some one of the chambers of south or north buildings, which is a wardrobe for them.

**Wherein they minister;** -- the garments of the priests in the tabernacle of the wilderness were expressly directed by God.

**Ex 28:40-43 (KJV)** *And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. 41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them,*

*and sanctify them, that they may minister unto me in the priest's office. 42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: 43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him.*

***For they are holy;*** -- consecrated – set apart for this service, therefore called holy.

***Shall put on other garments and shall approach to those things, which are for the people;*** -- Other garments such as other people wear, when they *approached those things which were for the people*, that is, to do that part of their service which related to the people, to teach them the word of the LORD and to answer their enquiries.

***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.***

***Now when he had made an end of measuring the inner house,*** -- The holy place, and the holy of holies, with all the courts and chambers belonging to them.

***he brought me forth toward the gate whose prospect is toward the east:*** -- The context that follows tells us this is the

eastern gate of the outer wall. We will remember that the eastern gate on the outer was measured already (Eze. 40:6).

***Measured it round about:*** -- This speaks of all that space that was between this building and the wall that surrounded it; the area of ground on which the building stood.

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

This is the beginning of the measure of the whole temple complex near the outer wall. The east side was five hundred reeds @ six cubits each which equals 3,000 cubits. A cubit is 18-21 inches or the distance from the elbow of a man to the end of his middle finger. In terms of our measure, this is approximately  $(3000 \times 21 / 12)$  5250 feet – about a mile.

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

The north side was also five hundred reeds or 3,000 cubits.

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

The south side was also five hundred reeds or 3,000 cubits.

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

The western side was also five hundred reeds or 3,000 cubits.

***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.***

Here is the conclusion of the measurement of the four sides. The wall around the sanctuary (temple complex) was five hundred reeds long by five hundred reeds broad. 3,000 x 3,000 cubits – about a mile square in our modern terms. The wall was to separate the sanctuary on the inside of the wall from the profane place on the outside of the wall.

This sanctuary is the place of God's feet where he dwells among his people, Israel.

In some sense, it is the same with us concerning our thoughts and our ways. God's thoughts are much higher than we our thoughts; his thoughts are not our thoughts; and his ways are not our ways. But, thanks be to God, that He has given us his precious word which will always be the same. Heaven and earth shall pass away, but his word shall not pass away! Thy word, O Lord, is settled forever!

Thanks be to God that there is blessed hope for those who are now hearing his voice; to those who are believing in him. Too there is great hope for those who hear his voice and desire to come to him. In the words of His blessed son, Jesus Christ, we read that Jesus said: "I am the way, the truth, and the life; no man cometh unto the father, but by me." He had already said to

his disciples: “Let not your hearts be troubled; ye believe in God, believe also in me.” The apostle John who wrote these words also wrote these:

**1Jo 5:10-12 (KJV)** *He that believeth [is believing – a present, active participle] on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. **11** And this is the record, that God hath given to us eternal life, and this life is in his Son. **12** He that hath the Son hath life; and he that hath not the Son of God hath not life.*

If you have the Son of God, you have life. If you have the Son of God, you have the Father also.

**1Jo 2:23 (KJV)** *Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also.*

**1Jo 4:15 (KJV)** *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.*

**Joh 5:23 (KJV)** *That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.*