

EZEKIEL

A Verse-by-Verse Bible Study

Volume 6

Chapter 40

The New Temple Vision

Measuring the Architecture of Salvation

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Foreword

Volume 6 marks the start of the most architecturally intricate section of Ezekiel's prophecy. Chapter 40 introduces a vision that dominates the rest of the book — a new temple meticulously described by a figure whose appearance resembled bronze. Each cubit, gate, and chamber is imbued with significance. This is not merely a blueprint; it represents the architecture of salvation, detailed in measurements and stone to ensure that no one misses the profound message being conveyed.

Ezekiel's vision takes place on a towering mountain, intentionally recalling Sinai, where the covenant was established; Zion, where the King is enthroned; and Eden, the archetypal mountain sanctuary. The bronze figure guiding him measures with a reed, mirroring the angelic guide in Revelation 21 who measures the New Jerusalem. This isn't a coincidence; it reflects the same sacred architecture and geometry, first unveiled to Ezekiel and later at the culmination of history.

This volume opens with a canonical theological overview prepared by Phil Wolfe, whose careful attention to the Hebrew text and the broader narrative of Scripture provides the academic foundation for everything that follows. Phil's exposition functions here as an introduction — placed at the front of the volume rather than appended afterward — because the architectural and typological groundwork he lays is essential for reading the verse-by-verse studies that follow with full understanding.

The theological framework remains consistent throughout this series — YAHWEH as Father, Yahshua as the Only Begotten Son-Spirit, and the Shekinah Glory of the Old Testament revealed as the same Spirit who dwelt among us in flesh. Readers are encouraged, as always, to test every claim against Scripture itself.

These studies were prepared verse by verse for a small group dedicated to the deep things of YAHWEH's word. May the measuring reed in the bronze man's hand become, in these pages, a measure of understanding for every reader — that we might know not only the dimensions of the temple but the One the temple was always pointing toward.

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Ezekiel 40 — A Canonical Theological Narrative Exposition

The New Temple Vision as the Architectural Blueprint of New Creation

Prepared by Phil Wolfe with Logos, formatting by Copilot

1. The Narrative Setting: A New Beginning After Judgment

Ezekiel 40 opens with a precise date: the twenty-fifth year of the exile, fourteen years after Jerusalem's destruction. This is the first time since Ezekiel 8–11 that the prophet is transported back to the land in a vision. The earlier vision showed the temple defiled and the glory departing; this vision shows a new temple and the glory preparing to return.

Search results confirm this setting: Ezekiel is taken “in visions of God... to a very high mountain,” where he sees “something like the structure of a city”. This is not nostalgia—it is eschatological architecture.

The date may coincide with 10 Nisan, the day Israel selected the Passover lamb, which commentators note would have reminded the exiles of the Exodus and God's past redemption. Ezekiel 40, therefore, signals a new Exodus, a new beginning after judgment.

2. The High Mountain: A New Sinai, A New Zion, A New Eden

Ezekiel is set on a very high mountain (40:2). This is not topography—it is theology.

- Sinai: where God revealed His covenant.
- Zion: where God enthroned His king.
- Eden: the archetypal mountain sanctuary (cf. Ezek 28:13–14).

The mountain signals that Ezekiel is witnessing the archetype of sacred space, not merely a building. The temple is the cosmic center of God's renewed world.

3. The Bronze Man: Divine Architect and Heavenly Guide

Ezekiel sees a man “whose appearance was like bronze,” holding a measuring rod and linen cord (40:3). Search results confirm that this figure guides Ezekiel through the entire structure, emphasizing precision and sacredness.

This figure functions like:

- the angelic guide in Revelation 21 who measures the New Jerusalem,
- the man with the measuring line in Zechariah 2,

- The heavenly architect of the tabernacle in Exodus 25–31.

He is not merely measuring; he is revealing the divine order of the new creation.

4. The Command: “See, Hear, Set Your Heart”

Before the measurements begin, Ezekiel is told:

“See with your eyes, hear with your ears, and set your heart on all that I show you” (40:4).

This is covenantal language—Israel failed to “see,” “hear,” and “set their heart” (cf. Deut 29:4).

The new temple requires a new heart (Ezek 36:26).

The vision is not architectural trivia; it is spiritual formation.

5. The Outer Wall: Holiness Reestablished

The first measurement is the outer wall—six cubits thick and six cubits high. Search results confirm this detail and interpret it as strength and protection.

The wall symbolizes:

- separation between holy and common (cf. Lev 10:10),
- reversal of the profanation in Ezekiel 8,
- boundary of God’s renewed world.

This is Eden restored: a guarded sanctuary.

6. The Gates: Ordered Access to God

Ezekiel is led to the east gate, the direction from which the glory departed (Ezek 11:23).

Now the gate is measured in detail—thresholds, guardrooms, vestibules, windows, palm trees. Search results emphasize the order, symmetry, and sacred boundaries of these gates.

The gates symbolize:

- controlled access to God’s presence,
- holiness gradients (outer → inner → most holy),
- reversal of the idolatrous sunworship at the east gate in Ezekiel 8:16.

Palm trees recall Edenic imagery—fruitfulness, life, and divine blessing.

7. The Outer Court: A People Restored to Worship

The outer court is measured next—paved chambers, thirty rooms, and surrounding pavement. The symmetry communicates order, beauty, and peace.

This is the opposite of the chaos of Ezekiel 7.
The new temple is cosmic recreation.

8. The Inner Gates and Inner Court: Increasing Holiness

The inner gates mirror the outer gates, reinforcing the theme of perfect symmetry. Search results confirm that the narrative moves from outer to inner structures, emphasizing increasing holiness as one approaches God's presence.

This reflects:

- the tabernacle pattern (Exod 25–31),
- the Solomonic temple (1 Kgs 6–8),
- the heavenly temple (Rev 4–5).

Holiness is not arbitrary—it is architecturally encoded.

9. The Chambers for Priests: A New Priesthood for a New Covenant

Chambers for priests are measured and described. Their placement and design emphasize:

- purity,
- separation,
- faithfulness.

This anticipates the Zadokite priesthood of Ezekiel 44 and ultimately the priesthood of Christ (Heb 7–10) and the priesthood of believers (1 Pet 2:9).

10. The Temple Building: The Center of the New Creation

The climax of the chapter is the measurement of the temple proper—the vestibule, the nave, and the inner sanctuary.

Search results confirm that the vision culminates with the temple building itself, though the furnishings are less emphasized than the structure's symbolic significance.

The Most Holy Place is measured but empty—no ark, no lampstand, no incense altar. Why?

Because the glory Himself will fill it in Ezekiel 43.

This anticipates:

- John 1:14 — the Word tabernacled among us,
- Revelation 21:22 — “I saw no temple... for the Lord God Almighty and the Lamb are its temple.”

The architecture points beyond itself to Christ, the true temple (John 2:19–21).

11. The Theology of Measurement: Order, Purity, Restoration

Search results highlight that the measurements emphasize order, symmetry, and holiness.

Measurement in Scripture signifies:

- divine ownership (Rev 11:1),
- divine protection (Zech 2),
- divine restoration (Ezek 40–48).

The temple is a blueprint of the world to come.

12. Canonical-Theological Synthesis: Ezekiel 40 in the MetaNarrative

Creation

A new Edenic sanctuary is revealed on a high mountain.

Palm trees, symmetry, and order echo Genesis 1–2.

Fall

The new temple reverses the defilement of Ezekiel 8 and the departure of the glory in Ezekiel 10–11.

Covenant

The structure anticipates the new covenant of Ezekiel 36—holiness restored, worship renewed.

Exile

The exiles see that God has not abandoned His purposes; He is preparing a new world.

Restoration

The temple is the architectural expression of regeneration, reunification, and resurrection (Ezek 36–37).

New Creation

Ezekiel 40 is the threshold of the new creation temple that culminates in the river of life (Ezek 47) and the city named “YHWH Is There” (Ezek 48).

13. The Chapter’s Theological Center

Ezekiel 40 is not about architecture—it is about God dwelling with His people again.

It is the reversal of exile, the rebuilding of Eden, and the anticipation of Christ, the true temple, priest, and king.

Ezekiel Bible Study Chapter 40:1-7

The Temple Vision: Measurements of Glory

A Verse-by-Verse Bible Study

Part 1

“Son of man, look with your eyes, and hear with your ears, and set your heart on all that I shall show you, for you were brought here in order that I might show it to you. Declare all that you see to the house of Israel.” — Ezekiel 40:4

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Introduction: The Vision on the Day of Atonement

Ezekiel 40 begins one of the most profound prophetic visions in all of Scripture. The date is precise, the location is specific, and the messenger is unmistakable. This is not just a vision of a building — it is a revelation of YAHWEH's glory returning to dwell with His people, described in detail, pointing forward to both the immediate rebuilding of the temple under Ezra and the distant millennial reign of Messiah.

The Exact Timing: 572 BC, Yom Kippur

In the twenty-fifth year of our captivity, at the start of the year, on the tenth day of the month, in the fourteenth year after the city was struck, on the same day, the hand of YAHWEH was upon me and He brought me there.

The timing is crucial:

- 572 BC — Twenty-five years after the 597 BC siege, when Ezekiel and other exiles were taken to Babylon
- Tenth day of the first month — Yom Kippur, the Day of Atonement, the holiest day in Judaism.
- Fourteen years after the city was struck, the temple was destroyed in 586 BC.

Nebuzaradan, the commander of the king's special guards, arrived in Jerusalem on the seventh day of the fifth month (August 14, 586 BC), during Nebuchadnezzar's nineteenth year as king of Babylon. Nebuzaradan set fire to the Temple of YAHWEH, the palace, and all the houses in Jerusalem. (2 Kings 25:8–9)

Notice: 2 Kings marks the day the temple was set on fire, not when the fire cooled down. Ezekiel, in Babylon, is given the exact day the destruction was finished, as seen through the Holy Spirit's perspective. YAHWEH's precision is crucial.

Yom Kippur — the Day of Atonement — is dedicated to reflection, repentance, and seeking forgiveness. It marks the end of the Ten Days of Repentance that begin with Rosh Hashanah. On this day, YAHWEH shows Ezekiel the vision of restoration.

Part I: Understanding Ezekiel's Vision — Prophetic, Not Historical

Summary

Before exploring the details of Ezekiel's temple vision, we need to establish an important point: this temple has never been physically built on earth. The measurements and structures described in Ezekiel 40–48 do not correspond to Solomon's temple, the Second Temple rebuilt in 516 BC, or Herod's expansion during the New Testament era. This is a prophetic vision of the millennial temple—a spiritual blueprint that reveals deep theological truths through architecture and measurement.

Not Solomon's Temple

Solomon's temple, though magnificent, was much smaller than the vision Ezekiel saw. The temple itself measured only 60 cubits long (1 Kings 6:2), while Ezekiel's vision uses perfect 100-cubit units throughout. The different dimensions reflect their purposes: Solomon's temple was a physical structure for the first covenant, whereas Ezekiel's temple is a prophetic vision for the future.

Not the Second Temple

When the exiles returned from Babylon and rebuilt the temple in 516 BC, they tried to follow some of Ezekiel's vision but didn't fully succeed. The Second Temple was smaller and less magnificent than Solomon's temple, leading YAHWEH to ask through the prophet Haggai:

“Who is left among you that saw this house in her first glory? And how do ye see it now? Is it not in your eyes in comparison to it as nothing?” — Haggai 2:3

The Second Temple did not conform to Ezekiel's dimensions.

Not Herod's Temple

The expanded temple complex was dedicated in 18 BC. Herod the Great enlarged the Second Temple into a large complex with a platform roughly 500 meters by 300 meters. While it was impressive in size, Herod's temple did not match Ezekiel's vision. It was built on the foundation of the Second Temple, not based on the prophetic blueprint given to Ezekiel.

A Prophetic Vision of Perfect Order

Ezekiel's temple is prophetic, symbolic, and spiritual. Similar to the New Jerusalem in Revelation 21—which is also described as a perfect cube descending from heaven—Ezekiel's temple represents YAHWEH's perfect order, His dwelling among His people, and how redeemed humanity can draw nearer to His presence.

The measurements teach theology, not just architecture. Each dimension holds spiritual meaning. Every number uncovers truth about YAHWEH's character and His covenant with His people.

The Perfect Dimensions: Three Nested Squares

As we look at Ezekiel 40, we'll see that the temple complex is designed around a pattern of perfect squares, each one inside the other, reaching toward the four corners of the world.

- The Holy of Holies: A perfect cube measuring 20 by 20 by 20 cubits, similar to the New Jerusalem (Revelation 21:16)
- The Inner Court: A perfect square (100×100 cubits) symbolizing complete perfection and full accountability before YAHWEH.
- The Outer Court: A larger square (200×200 cubits) representing doubled perfection, encircling the inner court.
- The Overall Temple Complex: The entire structure (300×300 cubits) symbolizes ultimate perfection — divine completeness (3) multiplied by total perfection (100).

This pattern of nested squares is deliberate. It represents the spiritual journey of believers from initial faith (the outer court) to rebirth (the inner court), and then to deep communion with YAHWEH (the Holy of Holies). Every nation, language, and tribe is shown at each level. The four corners of the square align with the four corners of the earth. All are welcome. All can enter. But each must climb the steps, pass through the gates, and approach in YAHWEH's perfect order.

The Measuring Reed: Six Cubits

Throughout Ezekiel's vision, measurements are given using a special reed. Ezekiel 40:5 states: "And in the man's hand a reed of six cubits long by the cubit and a hand breadth." This measuring reed equals six long cubits (a cubit plus a hand breadth), establishing the standard by which all temple measurements are made.

The six-cubit reed highlights the divine accuracy of this vision. Nothing is approximate. Nothing is estimated. Everything is measured precisely according to YAHWEH's perfect standard.

Why This Matters for Our Study

As we explore each gate, court, chamber, and measurement, we are not studying ancient architecture. We are on a spiritual journey from death to life, from the outer court to the inner sanctum, from initial faith to a deeper relationship with YAHWEH. We learn how YAHWEH arranges His dwelling, how He welcomes His people, and how He transforms us from strangers into priests with access to His presence.

This temple has never been built by human hands because it signifies something much greater than stone and wood. It is the blueprint of redemption, the pattern of sanctification, the architecture of the soul being transformed into the dwelling place of the Most High.

Now that this foundation has been established, let's begin our journey through the gates.

Part II: The Eagle's Perspective — Seeing What Will Be

Key Verse

"In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south." — Ezekiel 40:2 (KJV)

Ezekiel is shown from an eagle's perspective — high above, looking down. How fitting for the prophet who operates under the eagle anointing of the Cherubim (Ezekiel 1, 10).

But here is what is critical: At this moment in 572 BC, the natural temple and courts are destroyed. Nothing but a heap of rock and charred wood remains in Jerusalem. Ezekiel sees, like an eagle from afar, what will be — but not yet.

This is a spiritual vision with dual fulfillment:

- Near-term: The temple foundation was laid during Ezra's time in 535–534 BC (about 38 years after this vision)
- Far-term: New Jerusalem

Both are authentic. Both are measurable. Both fulfill YAHWEH's promises.

Part III: The Guard Chambers — Ministers of Grace (Ezekiel 40:7)

Summary

Inside the eastern gateway, the bronze man measures small chambers (guard rooms) on each side. Each chamber is 1 reed (6 cubits) by 1 reed, with a 5-cubit gap between them. Using numerology, we see these chambers represent born-again ministers — watchmen who guard the Word and proclaim it faithfully. The 5 cubits between them symbolize GRACE, the work of the four-faced cherubim serving Yahshua's salvation plan, connecting each minister in the body of Messiah.

Key Verse

"And every small chamber was one reed long and one reed wide. Between the small chambers were five cubits, and the threshold of the gate near the porch inside was one reed." — Ezekiel 40:7

Key Insights

The Natural Function: Guard Rooms

Physically, these chambers acted as guard rooms where watchmen were stationed.

- Security — Guards protected the temple against unauthorized entry
- Inspection — Guards checked those entering to confirm they were clean and qualified
- Protection of holiness — Guards prevented the profane from entering the sacred space

In ancient Israel, gatekeepers and watchmen played a crucial role. They made sure that only those who were ritually clean, covenant members, and properly prepared could enter the temple courts.

“All those chosen to be porters at the gates were two hundred and twelve... And they lodged around the house of God, because the charge was upon them, and the opening thereof every morning pertained to them.” — 1 Chronicles 9:22–24

The chambers offered a place for the watchmen to rest, watch, and fulfill their duty of guarding the house of YAHWEH.

The Spiritual Meaning: Ministers of the Word

Now we utilize numerology to reveal the spiritual truth.

Each chamber equals 1 reed, which is 6 cubits. The text states: “And every little chamber was one reed long, and one reed broad.”

- 1 reed = Elohim
- 6 cubits = man

Just as the threshold revealed “God in the Man” (6 cubits = 1 reed), these chambers reveal the same truth: the chambers symbolize the born-again man called to be ministers in the New Testament. In the Old Covenant, they were men with the Word. To guard the temple, you must know what to look for.

These are not ordinary men. These are men (6) indwelt by Elohim (1 reed). They are:

- Regenerated — born of the Spirit (John 3:3–7)
- Called — set apart for ministry (Ephesians 4:11–12)
- Watchmen — tasked with guarding the Word and warning the people.

The Watchmen: Ezekiel, Paul, and All Called Ministers

Throughout Scripture, YAHWEH raises up watchmen — men called to stand guard over His people and His Word.

Ezekiel was called to serve as a watchman — to listen to YAHWEH’s Word and warn the people. He stood in the “chamber” as a guard, faithfully declaring what he was shown.

“Son of man, I have made you a watchman for the house of Israel: therefore, listen to the word from my mouth, and warn them for me.” — Ezekiel 3:17

“So you, O son of man, I have appointed you as a watchman for the house of Israel; therefore, you shall hear the word from my mouth, and warn them from me.” — Ezekiel 33:7

Paul the Watchman:

Take heed therefore unto yourselves and to all the flock, over which the Holy Spirit has made you overseers, to feed the church of God, which he has purchased with his own blood. For I know this: after my departure, grievous wolves will enter among you, not sparing the flock. Also, from yourselves, men will arise speaking perverse things to draw away disciples after them. Therefore, watch, and remember..." — Acts 20:28–31

Paul warned the Ephesian elders to stay alert — to guard the flock from false teachers, wolves, and twisted doctrine. He served as a watchman, maintaining the integrity of the gospel.

All Called Ministers: The chambers represent every minister called to proclaim the Word and defend against deception.

- Pastors who teach sound doctrine (2 Timothy 4:2–4)
- Prophets who speak YAHWEH's truth (1 Corinthians 14:3)
- Teachers who rightly divide the Word (2 Timothy 2:15)
- Evangelists who proclaim the gospel (Ephesians 4:11)

Each chamber corresponds to a called minister, standing guard at the door, ensuring only truth enters.

5 Cubits Between Chambers: GRACE Connecting Ministers

Ezekiel 40:7 states: “And between the little chambers were five cubits.”

In numerology, 5 represents Grace. The space between the chambers measures 5 cubits, symbolizing GRACE. This is important: the ministers (chambers) are not isolated or independent. They are connected through grace.

What is this grace? It is the work of the four-faced cherubim serving Yahshua's salvation plan.

- Lion — Kingship, authority (Yahshua the King)
- Ox — Service, sacrifice (Yahshua the Servant)
- Man — Humanity, incarnation (Yahshua the Son of Man)
- Eagle — Divinity, transcendence (Yahshua the Son of God)

The four cherubim faces symbolize the fullness of Yahshua's ministry — His complete work of salvation. This is the GRACE (5) that unites every minister.

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith...” —
Ephesians 4:11–13

The ministers come from different chambers, but they are united by grace (5 cubits). They serve the same Yahshua (the four-faced cherubim), proclaim the same Word, and build the same body.

Comparison Table

Ezekiel 40	Revelation 21
Chambers = 1 reed each (ministers)	Foundations = 12 apostles (white stone)
5 cubits between chambers (grace)	Foundations adorned with all manner of precious stones
Chambers connected by grace	“Their Word” (John 17:20) connects all believers

Discussion Questions

15. What is the primary function of the guard chambers? How did they safeguard the temple?
16. How do the chambers (1 reed = 6 cubits) symbolize newly reborn ministers?
17. Who are examples of “watchmen” in Scripture? What was their role?

18. What does the 5 cubits (grace) between chambers reveal about how ministers are connected?

19. How do the four-faced cherubim relate to the grace (5 cubits) that connects ministers?

20. How are the guard chambers in Ezekiel 40 connected to the 12 foundations in Revelation 21?

Part IV: Understanding the Numerology — Every Number Points to Yahshua

Summary

Before analyzing the measurements in Ezekiel 40, we must understand that YAHWEH communicates through numbers. Every measurement, dimension, and count carries spiritual significance. This is not accidental — it reflects divine design.

The Numerology Framework

Throughout Ezekiel 40 and in relation to the New Jerusalem vision in Revelation 21–22, these numbers consistently appear:

Number	Meaning
1	Elohim (unity, wholeness, oneness)
3	Complete, fullness
4	World, earth, creation
5	Grace, favor, divine provision
6	Man, mankind, humanity (created on 6th day)
7	Perfection, completion, covenant
10	Elohim's work with man (completion + witness, testimony)
12	Perfect government, divine authority

As we work through each measurement, watch for these patterns. For example:

- 1 reed equals 6 cubits: Elohim (1) measured in man (6) = We must see God IN the Man (Yahshua)
- 5 cubits between chambers: Grace (5) connecting the ministers of the gospel
- 12 gates in New Jerusalem: Perfect governance (12) through the Word (12 prophets)

Every number illustrates the story of redemption.

Part V: The Bronze Man and the Commission (Ezekiel 40:3–4)

Summary

Ezekiel 40:3–4 introduces the main figure of the vision: a man whose appearance is like bronze, standing in the gateway with measuring tools in his hand. This is not just an angel — this is Yahshua in His pre-incarnate form, the same divine messenger who appeared in Ezekiel 10 and will show up again in Revelation 21 (where you see him holding a golden reed instead of a bronze one). This man gives Ezekiel a fourfold charge: Look, Hear, Set Your Heart, and Declare.

Key Verses

“And he brought me there, and behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.” And the man said to me, 'Son of man, look with your eyes, listen with your ears, and focus your heart on everything I show you; for the reason I brought you here is to reveal these things to you. Tell all that you see to the house of Israel.' — Ezekiel 40:3-4

Key Insights

The Man Whose Appearance Was Like Bronze

Ezekiel sees “a man, whose appearance was like the appearance of brass [bronze].”

This does not describe a literal metal statue — it describes a man. The focus is on how the man is presented: the living soul. The bronze characteristic shows that this man has been

tested by fire and proven trustworthy, just as bronze is refined and tested. Not only has the man been proven, but the vessel has also been purified and tested by fire, as Isaiah was in Isaiah 6. Messiah in the Garden, when He said, “not my will be done, but yours, my Father,” walked to the cross, and He is depicted with bronze or brass feet in Revelation (Hebrews 3:6; John 6:27).

Scripture connections:

- Revelation 1:15 — Yahshua’s feet “like unto fine brass, as if they burned in a furnace”
- Daniel 10:6 — The man in Daniel’s vision had “arms and feet like in color to polished brass.”
- Ezekiel 10 — The glory of YAHWEH departs through the eastern gate (the same gate where this bronze man now stands).

This man is YAHSHUA in His pre-incarnate form — the Son of Man, the Word made flesh (though not yet incarnate), proven and faithful. The bronze appearance testifies to His testing and His worthiness.

The Man Is Standing in the Gate

The text states: “he stood in the gate.”

This is the EASTERN gate — the gate through which YAHWEH’s glory departed in Ezekiel 10 and will RETURN in Ezekiel 43:1–4. By standing in this gate, the bronze man demonstrates His authority to measure, judge, and restore.

Yahshua is the Door (John 10:9). He stands at the gateway because He is the gateway. No one enters the Father except through Him.

Two Measuring Tools: Dual Fulfillment

The man has two different measuring tools:

1. A flax line (linen cord) — used for measuring long distances (time)
2. A measuring reed — for shorter, more precise measurements

The Linen Cord (Spiritual/Long-term):

- Linen represents righteousness (Revelation 19:8 — “fine linen is the righteous deeds of the saints”).
- The linen cord symbolizes the SPIRITUAL temple — the fulfillment at the end of the age.
- This is the millennial temple where the Messiah reigns.
- These measurements are of a righteous nature, as observed in heaven.

The Measuring Reed (Natural/Near-term):

- The reed measures the natural temple — the physical structure
- This is the temple rebuilt under Ezra between 535 and 534 BC, with the foundation laid in 535 and the temple completed in 516, later expanded by King Herod the Great around 20 BC.
- These measurements guided the physical reconstruction.

Both are valid. Both are measured. The natural reflects the spiritual. The near-term points to the far-term. This is how YAHWEH always works — earthly shadows revealing heavenly realities.

Grace Through the Cherubim

The connection between the chambers (5 cubits = grace) and the cherubim is clear throughout Ezekiel.

- Ezekiel 1 — The four cherubim, each with four faces, serve as YAHWEH’s throne-bearers. They move in perfect harmony, guided by the Spirit.
- Ezekiel 10 — The cherubim are present when the bronze man (Yahshua) takes coals of fire. They serve His judgment and His grace.
- Ezekiel 40 — The chambers (ministers) are connected by 5 cubits (grace), which flows from the work of the cherubim serving Yahshua’s salvation plan.
- The ministers do not depend on their own strength. They are empowered by grace — the unearned favor and enabling power of YAHWEH, expressed through Yahshua’s complete redemptive work (symbolized by the four cherubim faces).

Connection to the New Jerusalem: The Foundations “Adorned”

The chambers in Ezekiel 40 correspond to the 12 foundations of the New Jerusalem.

“And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb... And the foundations of the wall of the city were decorated with all kinds of precious stones.” — Revelation 21:14, 19

The 12 foundations symbolize the 12 apostles and are constructed from white stone, representing the pure Word received directly from the Messiah.

But observe Revelation 21:19: the foundations are “adorned with all manner of precious stones.”

What does this mean?

- All kinds of precious stones symbolize all colors and teachings.
- When all colors are mixed together, they create white.
- The white stone foundations are decorated with the complete teachings of scripture.

“Neither pray I for these alone, but for them also which shall believe on me through their word.” — John 17:20

The apostles’ teachings (the foundation) encompass the full revelation. There is no such thing as apostolic succession — that is a lie from the false church. The 12 foundations ARE the apostles’ Word, recorded in Scripture, complete and sufficient.

The Four-Fold Commission (Ezekiel 40:4)

The bronze man gives Ezekiel a four-part charge:

1. “Behold with your eyes” — LOOK carefully, observe every detail
2. “Hear with your ears” — LISTEN to the measurements, explanations, and significance.

3. “Set your heart upon all that I shall shew thee” — SET YOUR HEART, internalize it, make it part of you.
4. “Declare all that you see to the house of Israel” — DECLARE everything, hold nothing back.

This is the blueprint for all prophetic ministry:

- Observe what YAHWEH reveals (spiritual vision).
- Listen to what YAHWEH says (spiritual hearing)
- Internalize it (focus your heart, meditate, understand)
- Proclaim it (declare to the people)

Ezekiel is not a passive observer — he actively participates, called to share this vision with the house of Israel. The same goes for us. When YAHWEH reveals truth, we are responsible for speaking it out.

Connection to Isaiah’s Commission

This fourfold charge reflects Isaiah’s prophetic calling:

1. Your eyes will see the king in his beauty; they will gaze upon a land that stretches far and wide.” — Isaiah 33:17
2. Behold Zion, the city of our appointed feasts! Your eyes will see Jerusalem, a peaceful home, an unshakable tent, whose stakes will never be pulled up, nor will any of its cords be broken.” — Isaiah 33:20
3. Then the eyes of the blind shall be opened, and the ears of the deaf will be unstopped.” — Isaiah 35:5

The prophets see what YAHWEH reveals, hear what YAHWEH speaks, and declare it to the people. This is the prophetic office.

Connection to New Jerusalem: The Bronze Man Becomes the Golden Man

This same man appears again in Revelation 21:15, but now He holds a golden reed instead of a bronze one.

And he that talked with me had a gold reed to measure the city, its gates, and its wall.”
— Revelation 21:15

The progression is significant:

- Ezekiel 10: The glory departs (bronze man present, but the glory leaves)
- Ezekiel 40: The bronze man measures the temple (tested, proven, faithful)
- Revelation 21: The golden man measures New Jerusalem (glorified, divine, perfected)

Bronze to Gold symbolizes the path from TESTING to GLORY.

- Bronze = tested in fire, proven faithful (Yahshua’s earthly ministry, suffering, death, resurrection)
- Gold symbolizes divine nature, kingship, and glory (Yahshua exalted, reigning, glorified).

The same Yahshua who departed in Ezekiel 10, who measures in Ezekiel 40, who returns in Ezekiel 43, and who reigns in Revelation 21. From bronze (tested) to gold (glorified). The entire arc of redemption in one figure.

Discussion Questions

1. Why does the man’s appearance look like bronze? What does bronze represent about Yahshua’s character and ministry?
2. Why does the man carry two measuring tools (linen cord and reed)? How does this relate to short-term and long-term fulfillment?
3. What is the significance of the four-fold commission: Look, Hear, Set Heart, Declare? How does this apply to us today?
4. How does the bronze man in Ezekiel 40 relate to the golden man in Revelation 21? What does the progression from bronze to gold teach us?
5. Why is the man standing specifically at the EASTERN gate? What happened at this gate in Ezekiel 10, and what will occur in Ezekiel 43?

Conclusion (Verses 1–7)

Ezekiel 40:1–7 sets the stage for the entire temple vision. Through these opening verses, we learn:

- The bronze man (Yahshua in pre-incarnate form) measures the temple that will be
- Two measuring tools, linen cord and reed, demonstrate dual fulfillment: spiritual or future, and natural or near-term.
- The wall (1 reed = 6 cubits) divides the two categories of mankind through Elohim's perfect judgment.
- The eastern gateway is where Yahshua (the Door, the Stone Threshold) will return in glory.
- The guard chambers symbolize born-again ministers united by grace (5 cubits).

Every measurement points to Yahshua. Every number reveals spiritual truth. The natural temple foreshadows the spiritual reality.

As we examine Ezekiel 40, we'll observe this pattern repeat: describing the natural function, then applying it spiritually through numerology and typology. The vision concludes in Ezekiel 43, when Yahshua's glory fills the temple.

Ultimately, all these points lead to the New Jerusalem (Revelation 21–22), where YAHWEH dwells with His people forever. From Ezekiel's temple to John's city, from bronze man to golden reed, from shadow to substance — the glory increases, but the message remains the same.

YAHWEH wants to live with His people, and Yahshua is the way.

To be continued as we study the remainder of Ezekiel Chapter 40...

Bible Study Notes Prepared by Brian Neill | Format and Structure by Claude.ai | Grammar by Grammarly

Ezekiel Bible Study Chapter 40:8-16

Part 2

The Gateway Measurements

Path to Eternal Life

Verses 8-16

Key Passage: Matthew 7:13-14

Enter you, through the narrow gate, for the wide gate and broad road lead to destruction, and many enter there. Conversely, the narrow gate and difficult path lead to life, and only a few find it.

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Recap from Study #1 (Verses 1-7)

In our initial study of Ezekiel 40, we laid the groundwork for understanding this temple vision.

The Bronze Man (Yahshua):

- Yahshua in His pre-incarnate form, tested and proven (bronze = tried by fire)
- Connected to Ezekiel 10 (glory departing) and Ezekiel 43 (glory returning)
- Holds two measuring tools: linen cord (spiritual/future) and reed (natural/near-term).

The Wall (1 Reed = 6 Cubits):

- Distinguishes the righteous from the unrighteous
- 66 = two categories of mankind
- Elohim (1) judges flawlessly, dividing man (6) into two groups.
- The Eastern Gateway & Threshold:
- Gate where Yahshua will enter (Ezekiel 43:1-4)
- Threshold equals 1 reed (6 cubits), representing Yahshua the Door and the Stone.
- See God IN the Man" (6 cubits = 1 reed)

The Guard Chambers:

Represent ministers like Ezekiel and Paul as guardians of the Word.

- One reed each = Word-bearing ministers (watchmen)
- 5 cubits apart = GRACE connecting the ministers

Numerology Framework:

1=Elohim, 2=Witness, 3=Complete, 4=World, 5=Grace, 6=Man, 7=Perfection, 8=Eternal, 10=Elohim's work with man, 12=Perfect government, 13=Rebellion, 25=Grace upon grace, 50=Pentecost/Holy Spirit

Introduction: The Wide Gate and the Narrow Gate

Most Christians have heard Yahshua's teaching about the two gates in Matthew 7:13-14. We assume He was speaking metaphorically about different paths in life. But what if Yahshua was describing something literal?

In Ezekiel 40:8-16, the bronze man keeps measuring the eastern gate, and the measurements show two separate gates.

- 1. The OUTER Gate (13 cubits wide) = The wide gate through which many enter.
- 2. The INNER Gate = The narrow gate that only a few find

Between these two gates lies a journey—a path that man must walk. And the measurements of this pathway reveal profound truths about salvation.

- 8 cubits - The porch symbolizes ETERNAL LIFE (the 8th day)
- 13 cubits - The outer gate represents REBELLION (many hear but don't finish)
- One reed (6 cubits) - The walkway symbolizes the path man must follow.
- 25 cubits - The span symbolizes grace upon grace.
- 50 cubits - The total distance symbolizes PENTECOST (fulfilled only through the Holy Spirit)
-

In this study, we will explore the gateway step by step, revealing how each measurement points to Yahshua and the journey from hearing the gospel to entering YAHWEH's eternal presence.

Section I: The Porch - 8 Cubits = Eternal Life (Ezekiel 40:9)

Summary

The porch of the gateway is 8 cubits wide, symbolizing eternal day - the eighth day beyond time. After seven days (the complete week of creation), the redeemed enter into everlasting rest with YAHWEH.

Key Verse

Ezekiel 40:9: "Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward."

Key Insights

- 8 Cubits = Eternal New Beginning and Resurrection
- The porch is 8 cubits long.

In numerology:

- 8 = Eternal, New Beginning, Resurrection, the Eighth Day

The number 8 symbolizes the continuation of the plan of salvation. After seven days, representing the complete week of creation, the redeemed enter into the eternal day—the eighth day. This day exists beyond time itself, signifying the eternal Sabbath rest.

Throughout Scripture, 8 represents new beginnings and eternal life.

- Noah and seven others (eight in total) were saved through the flood - a fresh start for humanity (1 Peter 3:20)
- Circumcision on the 8th day - entering YAHWEH's covenant (Genesis 17:12, Leviticus 12:3)
- Yahshua rose on the first day of the week— which is also the eighth day, the day of new creation (Matthew 28:1).
- The Feast of Tabernacles - 7 days followed by an eighth-day assembly (Leviticus 23:36, 39)
- David was the eighth son of Jesse—chosen as king, a foreshadow of the Messiah (1 Samuel 16:10-13).

The porch, measuring 8 cubits, symbolizes entering eternal life. It marks the end of the journey through the gateway—transitioning from time into eternity, from the temporary to the everlasting presence of YAHWEH.

Hebrews 4:9-10: "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

The Posts: 2 Cubits = Witness

The text states "and the posts thereof, two cubits."

- In numerology:
- 2 = Witness, Testimony, Confirmation

The law of YAHWEH mandates two witnesses to prove truth:

- Deuteronomy 19:15 - "At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established."
- Matthew 18:16 - "That in the mouth of two or three witnesses every word may be established."
- 2 Corinthians 13:1 - "In the mouth of two or three witnesses shall every word be established."
- Revelation 11:3 - YAHWEH sends two witnesses to prophesy during the last week.

The posts (door frames) are 2 cubits thick and stand as witnesses on both sides of the porch entrance (eternal life). The posts serve as testimony that:

- This is the way—Leading to Yahshua, the Door (John 10:9)
- Eternal life is here - the eighth day has arrived.
- The testimony is true - confirmed by two witnesses.

John 8:17-18: "It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me."

Section II: The Outer Gate - 13 Cubits = Rebellion (Ezekiel 40:11)

Summary

The outer gate measures 13 cubits in length, symbolizing rebellion and apostasy.

This is the "wide gate" Yahshua mentioned in Matthew 7:13—many enter after hearing the gospel but do not proceed to the narrow gate of eternal life.

Key Verse

Ezekiel 40:11: "And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits."

Key Insights

- 13 Cubits = Rebellion, Depravity, Apostasy
- The outer gate, which serves as the entry from outside the temple area into the gateway passage, measures 13 cubits in length.

In numerology:

- 13 = Rebellion, Depravity, Apostasy, Falling Away
- Nimrod was the 13th in the lineage from Ham (Genesis 10) and rebelled against YAHWEH, building Babel.
- Israel rebelled 13 times in the wilderness against YAHWEH.
- The dragon in Revelation 12 symbolizes aspects related to 13 (7 heads, 10 horns, operates in rebellion).

The Wide Gate: Matthew 7:13

The outer gate, measuring 13 cubits, clearly illustrates Yahshua's words.

Matthew 7:13: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in at that place."

This is the wide gate that Yahshua warned about. The 13 cubits represent:

- Many are called - the gospel is widely preached to all nations.
- Wide entrance - Easily accessible, attracts many responses.
- Rebellion persists - Hearing the Word but not fully walking in obedience.
- Destruction awaits those who enter but do not move on to the inner gate.

Connection to Matthew 13: The Parable of the Sower

The 13 cubits of the wide gate directly connect to Matthew chapter 13—the parable of the sower. Notice the chapter number itself: 13 = rebellion.

Matthew 13:19-23 explains four types of soil (four responses to the gospel):

1. Wayside (Matthew 13:19) - "When anyone hears the word of the kingdom, and understands it not, then cometh the wicked one, and catcheth away that which was sown in his heart."
2. Stony Ground (Matthew 13:20-21) - "He that received the seed into stony places... heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended."
3. Thorns (Matthew 13:22) - "He also that received seed among the thorns is he that heareth the word; and the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful."
4. Good Ground (Matthew 13:23) - "But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit..."

Three out of four do not finish! This is the wide gate (13 cubits):

- Many hear the gospel (enter the wide outer gate)
- But they never complete walking the path to the narrow inner gate.
- They enter the outer court but do not reach the inner court, where eternal life is found.

Only the good ground (1 out of 4) completes the journey. This is the "few" who find the narrow gate.

Section III: The Walkway - The Path to Elohim (Ezekiel 40:7, 10)

Summary

Inside the gateway, the walkway is one reed (six cubits) wide, serving as the narrow path humans must travel to reach YAHWEH. It is lined with six guard chambers—three on each side—that symbolize ministers guiding believers. The total outer width is eight cubits,

illustrating that humans (width six) cannot attain eternal life (width eight) by their own efforts alone—they require the Holy Spirit.

Key Insights

The Walkway: 1 Reed (6 Cubits) Wide

Inside the gateway, between the guard chambers, there is a walkway that measures 1 reed wide (6 cubits).

In numerology:

- 1 reed = Elohim (the one true path)
- 6 cubits = Man (the path man must walk)
- The walkway symbolizes the route to Elohim that man must travel. It is:
- Narrow (just 1 reed wide)
- Singular (only one way to YAHWEH)
- Requires walking by faith (man must choose to walk it).

John 14:6: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Matthew 7:14: "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The Six Guard Chambers: Ministers Guiding the Way

There are six guard rooms (chambers), with three on each side of the walkway.

As we learned in Study #1, these chambers symbolize Word-bearing ministers (1 reed each = man indwelt by Elohim) who:

- Keep watch over the pathway.
- Guide believers on the narrow path
- Be alert to false teachings and deception.
- Are connected by grace (5 cubits between each chamber).

The number 6 (man) reminds us that these are human ministers - not perfect, but called and empowered by YAHWEH to serve.

The Outer Width: 8 Cubits (Man Cannot Reach Eternal Life Alone)

Here is where it gets profound: The total outer width (including barriers) = 8 cubits

- The walkway inside = 1 reed wide (6 cubits)

Man (6) cannot walk the full width (8) to reach eternal life on his own!

The path beyond man's reach—the outer barriers measuring 2 cubits in total (1 cubit on each side)—demonstrates that fallen man alone cannot cross the entire width and achieve eternal life (which is 8 cubits).

But there is hope:

If a person becomes the sacrifice at the altar of fire (inner court) and is washed in the laver (water purification by the Word), they gain eternal life, and their spirit is now allowed to enter the Holy Inner Court.

This path represents:

- Man walks six cubits (the narrow path he can see and walk by faith).
- Elohim grants an additional 2 cubits (grace, the Holy Spirit's enabling work).

Total width equals 8 cubits, symbolizing eternal life through Yahshua's sacrifice and the Spirit's power.

The Holy Spirit borders the six-cubit-wide walkway, guiding and empowering man (6) to attain eternal life (8) through grace.

Zechariah 4:6 states: "It is not by might, nor by power, but by my spirit," declares YAHWEH of hosts.

Philippians 2:13: "For it is God who works in you both to will and to do of his good pleasure."

Section IV: Twenty-Five Cubits - Grace Upon Grace (Ezekiel 40:13)

Summary

The distance across the gate from roof to roof of the guard chambers is 25 cubits. This symbolizes grace upon grace—the full extent of YAHWEH's grace covering the entire span from the outer gate to the inner gate.

Key Verse

Ezekiel 40:13: "He measured then the gate from the roof of one small chamber to the roof of another: the width was twenty-five cubits, door against door."

Key Insights

25 Cubits = Grace Upon Grace

The measurement of the entire width of the gateway, including all chambers, is 25 cubits.

In numerology:

- 25 = Grace upon Grace
- 25 = 20 (redemption) + 5 (grace) OR 5×5 (grace multiplied)

The number 25 represents "grace upon grace"—the full and overflowing abundance of YAHWEH's unearned favor poured out endlessly.

John 1:14, 16-17: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth... And of his fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ."

The phrase "grace for grace" in Greek (χάριν ἀντὶ χάριτος, charin anti charitos) literally means "grace upon grace" or "grace replacing grace"—an endless supply, wave after wave.

Grace covers the Entire Journey.

The measurement of 25 cubits across the entire gateway reveals this profound truth:

The journey from the outer gate (hearing the gospel) to the inner gate (entering eternal life) is entirely attained through grace upon grace.

Man cannot walk this path on his own strength. The width (25 cubits) includes:

- The guard chambers (ministers guided by grace)
- The man walking by grace on the walkway
- The barriers (Holy Spirit's enabling grace)
- The full distance from the entryway to the porch.

All of it—every inch, every step—is covered by grace upon grace.

Ephesians 2:8-9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

Titus 2:11: "For the grace of God that bringeth salvation hath appeared to all men."

Section V: Fifty Cubits - Pentecost and the Holy Spirit (Ezekiel 40:15)

Summary

The distance from the outer gate entrance to the inner gate porch is 50 cubits. This number symbolizes Pentecost—the outpouring of the Holy Spirit. Only through the Spirit can a person complete the journey from hearing the gospel to entering YAHWEH's eternal presence.

Key Verse

Ezekiel 40:15: "And from the face of the gate of the entrance to the face of the porch of the inner gate were fifty cubits."

Key Insights

50 Cubits symbolize Pentecost, Jubilee, and the Holy Spirit.

The distance from the outer gate entrance to the inner gate porch is 50 cubits.

In numerology:

- 50 = Pentecost, Jubilee, Freedom, Holy Spirit

The number 50 primarily symbolizes its connection to YAHWEH's Holy Spirit and the High Holy Day called Pentecost, also known as the Feast of Weeks.

The Count to Pentecost: 50 Days

After Yahshua's resurrection, He appeared to Mary Magdalene before ascending to heaven to the Father (John 20:17). His ascension, symbolizing the firstfruits from the dead (Revelation 1:5), occurred on the day YAHWEH commanded Israel to wave a sheaf of the firstfruits of their harvest (Leviticus 23:9-11).

This begins the 50-day countdown to the Feast of Pentecost.

Leviticus 23:15-16: "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto YAHWEH."

On the 50th day (Pentecost), the Holy Spirit was poured out:

Acts 2:1-4: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

The 50 Cubits: Only Through the Holy Spirit

Measuring 50 cubits from the outer gate to the inner gate reveals a core truth: a person can only fully transition from hearing the gospel (outer gate) to entering YAHWEH's eternal presence (inner gate) through the Holy Spirit.

Only through the Holy Spirit can man complete the journey from hearing the gospel (outer gate) to entering YAHWEH's eternal presence (inner gate).

The journey is 50 cubits - the number of Pentecost.

Without the Holy Spirit, man cannot:

- Walk the narrow path (1 reed)
- Overcome the flesh and its rebellion (13)
- Achieve eternal life (8)

- Enter the inner courtyard.

With the Holy Spirit (50), man is:

- Empowered to walk the path (Acts 1:8)
- Regenerated and born again (John 3:5-6, Titus 3:5)
- Guided into all truth (John 16:13)
- Able to enter the Holy Inner Court and dwell with YAHSHUA

John 3:5-6: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Romans 8:9: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His."

The Inner Court: Altar of Sacrifice and Laver

Once a man completes the 50-cubit journey (empowered by the Holy Spirit), he enters the inner court. The first things he encounters are:

1. The Altar of Sacrifice

This is where we dedicate our lives to the Messiah under His blood covenant. The sins of the flesh are forgiven, cleansing us through Yahshua's blood.

Hebrews 9:22: "And almost all things are by the law purged with blood; and without shedding of blood is no remission."

1 John 1:7: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

This doesn't mean a person immediately gains eternal life, but the flesh is cleansed and covered by the blood, preparing for the next step.

2. The Laver (Washing)

After the altar, we come to the laver. This is where we find cleansing through the water of the Word, which redeems our spirit and changes us into a new creation.

Ephesians 5:26: "That he might sanctify and cleanse it with the washing of water by the word."

Titus 3:5: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit."

John 3:5: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Our flesh remains unchanged — it is covered by the blood and Yashua's sacrifice. However, our spirit is washed, renewed, and made new. We become new creations in Messiah.

2 Corinthians 5:17: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Section VI: Palm Trees and Windows - Victory and Light (Ezekiel 40:16)

Summary

The gateway features narrow windows that allow light to enter and arches that offer shelter. Notably, the posts are carved with palm trees, symbolizing victory, eternal life, and triumph through Yahshua the Messiah.

Key Verse

Ezekiel 40:16: "And there were narrow windows to the little chambers, and to their posts within the gate all around, and likewise to the arches; and windows were all around inward; and upon each post were palm trees."

Key Insights

- The Narrow Windows: Light of the Word
- The passage describes narrow windows located in the guard chambers, on the posts, and within the arches.
- The windows symbolize LIGHT—the illumination of YAHWEH's Word and presence.

Psalms 119:105: "Thy word is a lamp unto my feet, and a light unto my path."

John 8:12: "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

The ministers (guard chambers) and the posts (witnesses) have windows that receive and transmit the light of YAHWEH's Word. The pathway through the gate is brightly lit, not dark, thanks to divine revelation.

The windows are "round about inward"—facing the interior, toward the temple. This indicates that the light comes from YAHWEH (the temple) outward to those entering. The source of light is always YAHWEH Himself.

The Arches: Covering and Protection

The text discusses arches (Hebrew: עֵלָם, eylam), which are vaulted structures forming the ceiling of gateway passages.

The arches symbolize COVERING and PROTECTION.

Psalm 91:1: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

Psalm 91:4: "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler."

As believers go through the gate, they are protected by YAHWEH's presence. The arched ceiling above symbolizes His encompassing presence, offering shelter during their journey.

The Palm Trees on the Posts: VICTORY

- The most important detail: "And upon each post were palm trees."
 - Palm trees are referenced in many significant passages in Scripture.
1. Solomon's Temple (1 Kings 6:29, 32, 35) - Palm trees were carved on the walls, doors, and posts
 2. The Feast of Tabernacles (Leviticus 23:40) - "Ye shall take... branches of palm trees, and... rejoice before YAHWEH."
 3. Yahshua's Triumphal Entry (John 12:13) - "Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King."
 4. The Redeemed in Revelation (Revelation 7:9) - "A great multitude... stood before the throne... clothed with white robes, and palms in their hands."

Symbolism of the Palm Tree

The palm tree in Scripture always symbolizes:

1. VICTORY and TRIUMPH

Psalm 92:12: "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon."

The palm tree stands tall and resilient, even in harsh desert conditions. It bends but doesn't break during storms. It symbolizes the victory of the righteous who face challenges and overcome them.

2. UPRIGHTNESS and RIGHTEOUSNESS

The palm tree grows tall and straight, reaching toward heaven. It symbolizes the upright life of those who walk in YAHWEH's ways.

3. FRUITFULNESS and BLESSING

Palm trees produce dates—sweet, nourishing fruit. They symbolize the abundance of a life lived in covenant with YAHWEH.

Psalm 92:13-14: "Those that be planted in the house of YAHWEH shall flourish in the courts of our Elohim. They shall still bring forth fruit in old age; they shall be fat and flourishing."

4. ETERNAL LIFE

The palm tree is an evergreen; it doesn't shed its leaves or die in winter. It symbolizes eternal life, a kind of life that never fades.

The Palm Trees Proclaim Victory Through Yahshua

The posts (2 cubits = witnesses) stand at the entrance, bearing palm trees. This proclaims:

- Victory has been attained - Yahshua conquered death and the grave (1 Corinthians 15:54-57)
- The righteous will triumph - Those who enter through the Door will overcome (Romans 8:37)
- Eternal life awaits - The journey (50 cubits, Holy Spirit) leads to eternal life (8).

The palm trees on the posts testify to the victory that belongs to everyone who walks through Yahshua the Door.

1 Corinthians 15:57: "But thanks be to God, which giveth us the victory through our Sovereign Jesus Christ."

Revelation 7:9-10: "After this I beheld, and, lo, a great multitude... stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

Discussion Questions

1. What does the porch measuring 8 cubits reveal about eternal life and the eighth day?
2. How do the posts (2 cubits = witness) testify to Yahshua as the Door?
3. Why does the outer gate measure 13 cubits? How does this connect to Matthew 7:13?
4. How does Matthew 13 (Parable of the Sower) illustrate the wide gate (13 cubits)?
5. Explain the difference between the wide gate (outer) and the narrow gate (inner). Who enters each?
6. What does the 1-reed walkway (6 cubits) symbolize?
7. Why can't man (6) walk the full 8 cubits alone to reach eternal life?
8. How does the Holy Spirit enable man to connect from 6 to 8?
9. What is the significance of 25 cubits (grace upon grace) extending across the entire gateway?
10. How does the 50 cubits relate to Pentecost and the Holy Spirit?
11. Why is the Holy Spirit essential to complete the journey from the outer gate to the inner gate?
12. What occurs at the altar of sacrifice in the inner court?
13. What occurs at the laver (washing) in the inner court?
14. What do the narrow windows symbolize? Why are they described as "round about inward"?
15. Why are palm trees carved into the posts? What do they symbolize in Scripture?

Yahshua's teaching in Matthew 7:13-14 is not metaphorical; it describes a literal measurement within YAHWEH's temple. The wide gate (13), representing rebellion, attracts many to enter, yet only a few reach the narrow gate of eternal life (8), which requires 50 cubits and the Holy Spirit.

The question for each of us:

Have we merely entered the wide gate (heard the gospel)?

Are we walking the narrow path (1 reed), empowered by the Holy Spirit (50), covered by grace (25), toward the porch of eternal life (8)?

The palm trees on the posts declare: VICTORY belongs to those who endure until the end.

Matthew 24:13: "But he that shall endure unto the end, the same shall be saved."

Study #3 will continue with Ezekiel 40:17 and beyond...

Ezekiel Bible Study Chapter 40:17-19

Part 3

The Outer Court: Preparation to Enter

Verses 17-19

Key Theme: "Come and Dine"

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

— Revelation 22:17

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Recap from Studies #1 & #2

In our initial two studies of Ezekiel 40, we examined the eastern gateway step by step.

Study #1 (Verses 1-7): The Foundation

- The bronze man (Yahshua) measures with two tools: a linen cord (spiritual) and a reed (natural)
- The wall (1 reed = 6 cubits) separates the righteous from the unrighteous
- The eastern gateway threshold = Yahshua the Door and Stone
- The guard chambers (ministers) are connected by grace (5 cubits)
-

Study #2 (Verses 8-16): The Gateway Measurements

- The porch (8 cubits) = eternal life, the 8th day
- The outer gate (13 cubits) = wide gate, rebellion, many enter
- The walkway (1 reed) = a narrow path, man (6) cannot reach eternal life (8) alone
- Grace upon grace (25 cubits) covers the entire journey
- The Holy Spirit (50 cubits = Pentecost) enables completion
- Palm trees on posts = VICTORY through Yahshua

Having passed through the gateway, we now enter the outer court—a square area symbolizing the four corners of the earth. Inside, there are 30 chambers dedicated to priesthood preparation and a pavement measuring 100 square cubits, representing the age of accountability. This is where believers prepare themselves to enter the inner court.

Introduction: The Outer Court - Four Corners of the Earth

Ezekiel 40:17-19 guides us to the outer court of the temple—a large square area surrounding the inner court and sanctuary. This outer court isn't just functional architecture; it's a prophetic map of the earth itself.

The measurements reveal:

- The outer court is SQUARE - representing the four corners of the earth
- 30 chambers line the edges - representing dedication, priesthood, maturity
- 100 square cubits of pavement - representing the age of accountability
- Preparation rooms where food is stored - "Come and Dine" on the Word

There are two places referred to as the four corners of the earth: one for the prince's people, as in Daniel 9:26, and the other as the gospel Word that spreads from its four corners to the entire earth. These are:

- Daniel 7 - The four beast empires (Babylon, Medo-Persia, Greece, Rome)
- Revelation 7:1-2 - Angels standing at the four corners
- Revelation 14:6 - The gospel going forth from the four corners"
- Rom 10:18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

The outer court is where believers begin to move from basic spiritual milk to deeper understanding and maturity (1 Corinthians 3:1-2; Hebrews 5:12-14). It serves as a stage of preparation and accountability before entering YAHWEH's holy presence in the inner court, symbolizing man's transition. The complete, nourishing meat—manna—is found in the Holy Place of the temple, which represents you as the temple.

Section I: The Outer Court - Four Corners of the Earth (Ezekiel 40:17)

Summary

The bronze man leads Ezekiel into the outer court, which is square and symbolizes the four corners of the earth. This connects to the four beasts. The empires mentioned in Daniel 7 and the angels at the four corners are described in Revelation 7.

Key Verse

Ezekiel 40:17 (KJV): "Then brought he me into the outward court, and, lo, there were chambers, and a pavement made for the court round about: thirty chambers were upon the pavement."

Key Insights

The Outer Court is Square

The outer court of Ezekiel's temple is square—a perfect geometric shape with four equal sides and four right angles.

The square represents the **FOUR CORNERS OF THE EARTH**.

Throughout Scripture, the "four corners" symbolize:

- Global scope - all nations, all peoples
- Cardinal directions - North, South, East, West
- Completeness - the whole inhabited earth

Isaiah 11:12: "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Revelation 7:1: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree."

Revelation 20:8: "And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle..."

The Four Corners: Spiritual Meaning

Spiritually, the four corners of the earth in Ezekiel's inner court, the house, the temple itself.

1. The Gospel to All Nations

Acts 11:5: "I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me."

This vision came before the apostle's ministry to the Gentiles—the gospel reaching the distant corners of the earth.

Mark 16:15: "And he said unto them, Go ye into all the world, and preach the gospel to every creature."

Revelation 14:6: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

2. The Altar of Sacrifice (Four Horns)

Exodus 27:1-2: "And thou shalt make an altar of shittim wood... And thou shalt make the horns of it upon the four corners thereof..."

The sacrifice altar in the outer court was square, with four horns at each corner. These horns symbolize:

- Strength (horns symbolize power)
- Sound of the trumpet (proclamation to the four corners)
- Blood applied (atonement extended globally)

The square altar proclaims that Yahshua's sacrifice extends to the four corners of the earth—every nation, every people.

The Four Beast Empires (Daniel 7)

The four corners of the earth also represent the four beast empires in Daniel 7.

Daniel 7:2-3: "Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another."

The Four Beasts:

- Lion with eagle wings (Daniel 7:4) = Babylon
- Bear raised on one side (Daniel 7:5) = Medo-Persia
- Leopard with four wings, four heads (Daniel 7:6) = Greece
- Dreadful beast with iron teeth, ten horns (Daniel 7:7) = Rome

These empires emerged from the sea, symbolizing the peoples and nations of the Mediterranean region (Revelation 17:15).

The first two beasts, Babylon and Medo-Persia, originated in Mesopotamia, the ancient Sumerian civilization.

The third and fourth beasts (Greece, Rome) originated from the west.

These ancient empires fostered pagan religious practices that spread worldwide:

- Inanna (Sumerian goddess)
- Baal (Canaanite/Phoenician god)
- Marduk (Babylonian god)

These demonic spirits from those empires have never left us. Their military power will return in the 70th Week of Daniel.

Revelation: Four Corners and the Beast

Revelation 7:1-2 (KJV): "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God..."

The four angels are positioned at the four corners, holding back judgment until YAHWEH's servants are sealed.

Revelation 14:6: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

The Word will spread from the four corners of the Jerusalem temple to all nations.

Revelation 14:1: "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."

Mount Zion is where Yahshua stands — this is the covenant of Yahshua, reaching all four corners of the earth.

Section II: The Thirty Chambers - Dedication and Priesthood (Ezekiel 40:17)

Summary

Thirty chambers surround the outer edge of the outer court. The number 30 symbolizes dedication, maturity, and priesthood—the age when priests begin their service and when Adam, along with Eve, inherits dominion on the seventh day.

Key Insights

30 Chambers: Food Storage (Bread of Life)

Ezekiel 40:17 describes 30 chambers arranged along the outer edges of the outer court.

These chambers were used to store food—symbolizing the bread of life, manna, and the Word of Elohim.

John 6:35: "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

Matthew 4:4: "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The 30 chambers are preparation rooms where believers gather to "Come and Dine" on the Word of YAHWEH.

The Number 30: Commitment and Growth

In numerology and Scripture:

- • 30 = Dedication, Maturity, Priesthood

The significance of 30 is connected to commitment to a particular task or calling.

Aaronic Priests Dedicated at Age 30:

Numbers 4:3: "From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation."

Aaronic priests were initially allowed to serve at age 30. YAHWEH chose 30 because it was the age when a person reached both physical and mental maturity and could therefore handle major responsibilities.

Yahshua Began Ministry at Age 30:

Luke 3:23: "And Jesus himself began to be about thirty years of age, when he began his ministry..."

Yahshua was 30 years old when He began His public ministry - a time symbolizing priesthood, maturity, and dedication.

Adam at Age 30: King and Queen on the Seventh Day

Based on our previous studies and the pattern of priesthood beginning at age 30, it appears that Adam was around 30 years old when he and Eve became flesh as husband and wife, inheriting the 7th day as king and queen.

Genesis 1:26-28: "And God said, Let us make man in our image... And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion..."

At age 30, Adam reached maturity and responsibility, ready to reign as king with Eve as the queen over creation.

The 30 chambers in the outer court symbolize the same principle: maturity, dedication, and readiness to serve as priests.

Section III: One Hundred Square Cubits - Age of Accountability (Ezekiel 40:17-18)

Summary

The pavement connecting the 30 chambers measures 100 square cubits. The number 100 symbolizes the age of accountability—the age at which a person is old enough to be held responsible before YAHWEH.

Key Verses

Ezekiel 40:17-18 (KJV): "Then he brought me into the outer court, and there were chambers and a pavement made for the court all around. Thirty chambers were built on the pavement. And the pavement beside the gates opposite the length of the gates was the lower pavement."

Key Insights

The Pavement: 100 Square Cubits

The outer court has a pavement, possibly made of mosaic tiles, linking the 30 chambers. The area measures 100 square cubits.

This pavement represents:

- The path that has been provided for us to walk on
- Yahshua has already walked this path and paved it for us

- The way has been made - we follow in His footsteps

John 14:6: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

The Number 100: Age of Accountability

In numerology and Scripture:

- 100 = Age of Accountability, Maturity, Responsibility

The number 100 symbolizes accountability — being mature enough to accept responsibility for one's actions before YAHWEH.

Abraham was 100 Years Old When Isaac Was Born:

Genesis 21:5: "And Abraham was an hundred years old, when his son Isaac was born unto him."

Although Abraham had a son, Ishmael, through Hagar, YAHWEH considered Isaac the rightful heir to the promises made to Abraham. Abraham was 100 years old—the age of full maturity—when the promised child was born.

- Shem Was 100 Years Old When His Firstborn Was Born:

Genesis 11:10 (HBFV): "These are the generations of Shem. Shem was a hundred years old and begat Arphaxad two years after the flood."

- The patriarch Shem, one of Noah's three sons who survived the flood, gave birth to his firstborn son at 100 years old.

Isaiah 65:20: The Millennial Age of Accountability

Isaiah 65:20: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."

This prophetic verse shows that during the Millennium (Yahshua's thousand-year reign), the age of accountability will be 100 years.

Before that age, people are considered children and not yet responsible for their actions. But at 100 years old, if someone continues to sin by refusing to accept Yahshua, they will be cursed.

The 100 square cubits of pavement in the outer court represent this age of accountability - the time when believers are mature enough to:

- Walk the path Yahshua has paved
- Serve as priests (30 chambers = priesthood)
- Be held accountable for their choices
- Enter the inner court (prepared and ready)

Connection to Cain and Abel

In our study of the twins Cain and Abel, we examined the significance of the number 100 in Genesis and Isaiah 65:20.

Cain and Abel both presented offerings to YAHWEH - but only when they reached maturity and responsibility. They were not infants; they were grown men capable of understanding right from wrong, obedience from rebellion.

The 100 square cubits of pavement remind us: YAHWEH holds us accountable as we mature. We cannot stay on milk (basic teachings); we must grow to meat (mature understanding).

Hebrews 5:12-14: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

Section IV: "Come and Dine" - From Milk to Meat (Ezekiel 40:17)

Summary

The 30 chambers serve as preparation rooms where food is stored. Believers are encouraged to "Come and Dine" on the Word—progressing from milk (foundational teachings) to meat (more mature understanding). This preparation is essential for entering the inner court and then the Holy Place of the temple, which houses the shewbread table.

Key Insights

The Invitation: "Come and Dine"

The 30 chambers filled with food (bread of life, Word of Elohim) symbolize YAHWEH's invitation:

John 21:12: "Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord."

Revelation 22:17: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Matthew 22:4: "Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage."

The outer court is where we feast on the Word, growing from infancy and guided toward maturity.

From Milk to Meat: Spiritual Growth

1 Corinthians 3:1-2: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able."

Hebrews 5:13-14: "For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age..."

The progression:

- Milk = Basic teachings, elementary principles
- Meat = Deep understanding, mature wisdom

The 30 chambers (priesthood, dedication) plus 100 square cubits (accountability) represent the starting point where believers must begin to mature.

- We cannot remain spiritual infants. We must:
- Study the Word deeply (2 Timothy 2:15)

- Mature in understanding (1 Corinthians 14:20)
- Preparing to serve as priests (1 Peter 2:9)
- Prepare for the inner court (altar of sacrifice, laver of washing)

The Way Has Been Paved

- The pavement (100 square cubits) connecting the chambers reminds us:
- Yahshua has already walked this path and paved it for us.
- We do not walk alone. We follow in His footsteps:
 1 Peter 2:21: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."
 Hebrews 12:2: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The path to the inner court has been prepared. The pavement has been laid. Now, we just need to walk it.

From 100 to 200 to 300: The Nested Pattern

As we study Ezekiel 40, we see that the temple complex is built in exact 100-cubit sections. However, these are not just repeated measurements—each 100-cubit segment signifies a different stage in our spiritual growth.

- 100 cubits (first): The distance from the outer gate to the inner gate, representing the outer court where we hear the gospel, respond in faith, and begin our journey. It symbolizes YAHWEH's act of calling, drawing, and revealing Himself to us.
- 100 cubits (second): The inner court is where we die at the altar, are washed at the laver, and complete our journey of accountability. It represents our involvement in His work, our response to His call, our dying to self, and our being raised to new life.
- 200 cubits total: Both journeys combined—YAHWEH's work and our faithful response working together. This is the perfect picture of what Paul describes in Philippians 2:12-13.

Philippians 2:12-13

Therefore, my dear friends, just as you have always obeyed, not only when I was present, but even more now that I am absent, work out your own salvation with reverence and trembling. For it is God who works in you both to will and to do his good pleasure.

The two 100-cubit sections illustrate this dual reality: God works within us (starting with the first 100), and we carry on with what He has begun inside us (through the second 100). Both are essential, both are measured, and both comprise the complete journey.

- 300 cubits: The entire temple complex from east to west (50 + 100 + 100 + 50)—from the outpouring of the Spirit (50, Pentecost/Jubilee) through both accountability walks (100 + 100) to the Holy Place (50, reaching the dwelling of YAHWEH).

This progression—100, 200, 300—represents:

- 100 = Complete perfection (10×10) and full accountability at each stage
- 200 = Doubled perfection—YAHWEH's initiating work (first 100) combined with our faithful response (second 100), working together to bring us from the outer court to the threshold of the Holy Place
- 300 = Tripled perfection—divine completeness (3) multiplied by complete perfection (100), encompassing the entire journey from east gate to west wall, from initial calling to final destination

Why Two 100s Matter: Many Start, Few Finish

The difference between the two 100-cubit sections is significant because it reflects Yehoshua's soil parable in Matthew 13. Four types of seed are planted, but only one produces full fruit.

- The wayside seed - stolen right away (never enters the outer court)
- The stony ground lacks roots and withers quickly (enters the outer court but never reaches the inner court).

- The thorny ground - choked by cares and riches (reaches the outer court, perhaps even the inner gate, but does not complete the second 100-cubit journey)
- The good ground - bears fruit 30, 60, 100-fold (completes both journeys: hearing the Word AND dying to self, being washed, becoming fruitful priests)

The outer court, stretching 100 cubits, is where many first enter, hear the gospel, and initially respond. However, the inner court, the next 100 cubits, requires deeper accountability, involving surrender of self at the altar and thorough cleansing at the laver. Not everyone who begins in the outer court progresses to the inner court.

This explains why the two 100-cubit sections differ. YAHWEH calls everyone in the first 100. However, only those who respond faithfully, deny themselves, and are fully cleansed complete the journey through the second 100. Both parts are essential and measured. They all reflect YAHWEH's perfect standard of accountability.

The Entire Structure Declares YAHWEH's Perfect Order

The entire 300-cubit measurement from east to west proclaims: "This is YAHWEH's perfect dwelling, built according to His nature, meant for His glory, and measured by His righteous standard." Every dimension affirms His holiness, His precision, and His faithfulness.

Nothing happens by chance; everything is precise. The outer court (100 cubits) leads to the inner court (100 cubits), progressing to the Holy Place and finally the Holy of Holies. Each phase is carefully measured, making each step deliberate. Ultimately, these stages represent the complete journey from the four corners of the earth to YAHWEH's throne.

Discussion Questions

1. Why is the outer court square? What does this represent?
2. How do the four beast empires of Daniel 7 connect to the four corners?
3. What do the four angels at the four corners represent in Revelation 7:1-2?
4. Why were the 30 chambers built along the edges of the outer court?

5. What does the number 30 symbolize in terms of dedication and priesthood?
6. How old was Adam when he became king and queen with Eve on the 7th day?
7. How old was Yahshua when He began His public ministry?
8. What does the pavement (100 square cubits) represent?
9. What is the age of accountability according to Isaiah 65:20?
10. How does 100 connect to Abraham and Isaac? To Shem?
11. What is the invitation extended in the outer court ("Come and Dine")?
12. What is the difference between milk and meat in spiritual growth?
13. How has Yahshua "paved the way" for us to walk?

Conclusion: Prepared to Enter the Inner Court

The outer court serves as a space for preparation, growth, and accountability. After passing through the eastern gateway (Studies #1 & #2), believers enter a square court symbolizing the four corners of the earth—highlighting YAHWEH's redemptive plan that reaches all nations.

What we discovered:

- The outer court is square - four corners of the earth, the universal
- scope of YAHWEH's redemptive plan
- 30 chambers line the edges - representing dedication, priesthood, maturity (age when Adam became king, when Yahshua began ministry)
- 100 square cubits of pavement - representing the age of accountability (Abraham at 100, Isaiah 65:20)
- "Come and Dine" - the invitation to feast on the Word, growing from milk to meat
- The pavement has been laid - Yahshua walked this path first, paving the way for us

The progression so far:

1. Enter the wide gate (13 cubits) - many hear the gospel

2. Walk the narrow path (1 reed = 6 cubits) - empowered by the Holy Spirit (50 cubits)
3. Pass through to the porch (8 cubits = eternal life)
4. Enter the outer court (square, four corners) - prepare for ministry
5. Feast in the 30 chambers - grow from milk to meat
6. Walk the pavement (100 square cubits) - reach accountability and maturity

Next: After preparation in the outer court, believers are ready to enter the inner court, where the altar of sacrifice and laver of washing are located. Here, the flesh is brought under the blood, and the spirit is cleansed by the Word, transforming us into new creatures in Messiah.

The outer court teaches us that YAHWEH calls all nations from the four corners. However, only those who mature by age 30, reach accountability by age 100, and move from milk to meat will be ready to enter His holy presence.

Study #4 will continue with the next section of Ezekiel 40...

Ezekiel Bible Study Chapter 40:20-27

Part 4

Two Gates for the Called, One Gate for the Prince

"In everything give thanks; for this is God's will for you in Yahshua Messiah."

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Recap from Studies #1 , #2 &3

Study #1 (Verses 1-7): The East Gate - The Way of Entrance

We discovered that the East Gate is the path Yahshua alone walks to enter YAHWEH's presence — not an entrance for us, but the way our High Priest made on our behalf, who said, "I am the way, the truth, and the life: no one comes to the Father but through me" (John 14:6). We come to the Father through Him, not by following Him through this gate ourselves; it remains shut to every other man (Ezekiel 44:2). The seven steps leading up to the gate represent the gospel message through different church eras and symbolize perfection and completeness, while the six-cubit measurements emphasize humanity's need for the Messiah to serve as a bridge. Yahshua said: Follow me.

Study #2 (Verses 8-16): The Inner Court Gate - The Narrow Way

We observed the progression from the outer gate, which is wide at 13 cubits and symbolizes rebellion, to the inner gate, narrower at 6 cubits and representing the good seed entering into Messiah. This pattern reflects Yehoshua's teaching in Matthew 7:13-14: "Wide is the gate, and broad is the way, that leadeth to destruction... narrow is the way, which leadeth unto life, and few there be that find it."

Study #3 (Verses 17-19): The Outer Court - The Journey Begins

We examined the outer court, which features 30 chambers symbolizing the completeness of YAHWEH's work with humanity, and the pavement representing the foundation of faith. We observed that the gap between the outer and inner gates illustrates the long spiritual journey from initial belief to mature faith — a path that requires perseverance and growth.

In this study #4, we observe a clear pattern: the North Gate and South Gate share the East Gate's exact measurements (Ezekiel 40:21-24) — but not its function. North and South are where the called actually enter; East remains the Prince's alone (Ezekiel 44:2). The shared measurements reveal something else: Yahshua's path met the very same righteous standard ours does — He was not given an easier way. This is the realm where all spiritual transformation happens: "in Christ."

Part I: Two Gates for the Called, One Gate for the Prince

Ezekiel 40:20-27 (KJV)

20 And he measured the length and the breadth of the gate of the outward court that looked toward the north.

21 And the small chambers on this side and that side were three each; their posts and arches were according to the measure of the first gate. The length was fifty cubits, and the width twenty-five cubits.

22 Their windows, arches, and palm trees were built according to the measurements of the gate that faces east. They ascended to it by seven steps, and its arches were in front of them.

23 The gate of the inner court faced the gate toward the north and east; he measured from gate to gate a hundred cubits.

Then he led me southward to a gate facing south; he measured its posts and arches according to these standards.

25 And there were windows in it, and in the arches around it, like those windows: the length was fifty cubits, and the width twenty-five cubits.

There were seven steps leading up to it, and its arches were in front of them. It had palm trees, one on each side, on its posts.

27 And there was a gate in the inner court toward the south, and he measured from gate to gate toward the south a hundred cubits.

The Pattern Revealed

A key insight from these verses is that the North Gate and South Gate are built to the identical standard of the East Gate discussed in Study #1. Verse 21 clearly states: "after the measure of the first gate." Verse 22 further confirms: "after the measure of the gate that looketh toward the east." Additionally, verse 24 indicates that the South Gate was measured

"according to these measures."

Why does Scripture emphasize this repetition, when only the East Gate is later sealed to "no man" (Ezekiel 44:2)? Because the shared measurement is not an invitation to use all

three gates equally — it is a witness that the standard Yahshua met at the East Gate is the very same standard by which North and South were measured. There is only ONE way into YAHWEH's presence; we enter it from the north or the south, but the way itself was first walked, to this exact measure, by the Prince alone.

The Gates and Their Spiritual Meaning:

- East Gate: Reserved for the Prince alone (Ezekiel 40:6-16; 44:1-3) - the path of the rising sun, walked only by the Messiah who comes "from the east" (Matthew 24:27, Ezekiel 43:2). Sealed to every other man.
- North Gate: Same exacting measurements as the East Gate (Ezekiel 40:20-23) — the entrance for the called, where judgment and the blood covenant are met (Ezekiel 40:38-43; Genesis 15:17).
- South Gate: Same exacting measurements as the East Gate (Ezekiel 40:24-27) — the entrance for the called, leading to the sons of Zadok's altar-ministry (Ezekiel 40:46) and the rising of the living water (Ezekiel 47:1).
- No West Gate: The west side of the temple houses the Holy Place and Holy of Holies where YAHWEH's glory dwells (Ezekiel 43:2-4). You cannot enter from the west because that is the destination, not an entrance. Humanity approaches from two directions (north, south); the Prince approaches from the third (east) — all converging on the same destination, His presence in the west.

Scripture Connections: The Four Corners of the Earth

The idea of the gospel reaching all nations and the whole earth appears throughout Scripture. Ezekiel's temple has three physical gates—east, north, and south—but only two, north and south, are for people to enter; the symbolism still highlights universal salvation—the "four corners of the earth" representing the full extent of God's plan.

Revelation 7:1 - "And after these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, so that the wind would not blow on the earth, neither on the sea, nor on any tree."

Isaiah 11:12 - "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Revelation 20:8 - "And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea."

Matthew 24:31 - "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

These gates symbolize humanity's approach to YAHWEH's dwelling — the north and the south gates open to all who come, while the east gate stands as a permanent witness that someone had to walk that path first, and only One could. Although there is no west gate—since YAHWEH's presence is at the destination in the west—the gates on the north and south demonstrate that the gospel reaches all nations, while the shut east gate demonstrates that the way was opened by One on behalf of all.

The Universal Call to All Nations

Mark 16:15 - "He told them, 'Go into all the world and preach the gospel to every creature.'"

Revelation 14:6 - "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

The north and south gates in Ezekiel's temple represent this universal call. Whether you come from the north or the south—regardless of whether you're Jew or Gentile, slave or free, male or female—the gate is the same. The measurements, requirements, and entry process are identical to those of the gate reserved for the Prince and meet the same standards. The absence of a west gate shows that YAHWEH Himself dwells there—He is the ultimate destination, not a different entrance.

One Way, Not Many Ways

Carefully note: Ezekiel's temple features three identically measured gates (east, north, south), but only two are open to people. This does not create multiple paths to YAHWEH; it shows that the single path — the standard Yahshua Himself met at the sealed east gate — is the same standard by which the north and south entrances were measured. All three gates are the same size, carry the same requirements, and ascend by the same seven steps, because there is only one way to the Father, and it was proven at a cost only the Prince could pay.

John 14:6 - "Yehoshua saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Acts 4:12 - "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

John 10:9 - "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

The message is clear: *everyone is invited, but all must enter through the same standard of access* — north or south, it makes no difference. There is no separate entrance for Jews and Gentiles, nor special entry points for the religious or sinners. The path is the same for all who are called, and it leads to Yehoshua the Messiah, the Door — who alone walked the one path, through the east gate, that made every other entrance possible.

Part II: Four Gates for the Called, Two for the Prince

Now, let's look at the entire layout: two outer gates and two inner gates for the called (four total), plus one outer and one inner gate reserved entirely for the Prince (two total). This is intentional, symbolizing a divine plan that reflects both humanity's complete journey to YAHWEH's presence and the exclusive path Yahshua walked to provide it.

The Gates:

- Outer Gates for the called (2): North, South - The wide gate (13 cubits), symbolizing the initial entry and the universal call.
- Inner Gates for the called (2): North, South - The narrow gate (6 cubits), symbolizing maturity and sanctification.
- The Prince's Gates (2): East, outer and inner - Sealed to every other man (Ezekiel 44:2), built to the same measurements as the others, but walked by Yahshua alone.
- All these gates direct to the same destination: the temple, specifically the Holy Place and Holy of Holies on the west side, where YAHWEH resides.

John 10:7, 9 - "Then said Yehoshua unto them again, Verily, verily, I say unto you, I am the door of the sheep... I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

The Numerology of Six—Humanity Approaching YAHWEH

As we established in Study #1, the number 6 symbolizes mankind and humanity (created on day 6, a number that falls short of 7/perfection)—and it still describes us, the called,

walking the full outer-to-inner journey in two directions rather than three. The four gates open to humanity (north and south, outer and inner) represent the path the called take to reach YAHWEH's presence; the two gates reserved for the Prince (east, outer and inner) represent the single, unrepeatable path that made the other four possible.

The number 6 is significant throughout Scripture:

1. Man was created on the sixth day (Genesis 1:26-31) - Humanity enters the scene
2. Six days of labor before the Sabbath rest (Exodus 20:9) - Humanity's work before entering YAHWEH's rest
3. The number 6 symbolizes humanity's quest for redemption, moving toward the perfection of 7.

Yahshu'a's ministry lasted from the fall of 26 AD to April 3, 33 AD, totaling 6.6 years, on the seventh day. He was born on September 11, 3 BC.

The number three appears throughout Scripture as representing completeness:

- Three days in the tomb - Complete death and resurrection (Matthew 12:40)
- Three-fold witness - "At the mouth of two or three witnesses" (Matthew 18:16)

The four gates of the called (north and south, each repeated in outer and inner courts — 2 directions $\times$ 2 courts = 4) form humanity's complete, witnessed path. The two gates of the Prince (east, outer, and inner) stand apart — not part of humanity's count at all, but the single path, walked once, that secured the other four.

This is humanity's journey—unfinished without YAHWEH (who is 7, perfection), but equipped with a complete path ($2 \times 2 = 4$) to reach His presence on the west side of the temple, made possible only because the Prince walked His own path (East, outer and inner) first.

Wide Gate to Narrow Gate—The Journey Continues

Remember the pattern from Study #2:

- Outer gate: 13 cubits wide - The wide gate (rebellion = 13), many enter

- Inner gate: 6 cubits wide - The narrow gate (humanity = 6, perfected in Messiah), few find it
- Distance between: 100 cubits - The long journey of sanctification

This pattern holds for both directions open to the called — north and south. No matter which of the two you approach from, the sequence remains the same: starting at the wide outer gate, which symbolizes initial belief, then moving inward to the narrow inner gate representing mature faith. The journey covers 100 cubits, and many who go through the outer gate do not reach the inner gate. The number 100 often signifies age or ability—perhaps a lifetime. We can imagine that from the moment we climb the 7 stairs and face the wide gate, we become accountable.

Matthew 7:13-14 - "Enter in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The Command: Continue Forward

Everyone entering the outer gate to reach the inner court must keep moving forward. Stopping in the outer court isn't an option. Settling halfway isn't allowed. The message is clear: keep moving toward the goal.

Luke 9:62 - "And Yehoshua said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

Philippians 3:13-14 - "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Hebrews 10:38-39 - "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

The outer gate is not the goal — it's the starting point. Those who enter must move along the path toward the inner gate, the altar of sacrifice, the bronze laver, and ultimately the temple door where Yehoshua Himself stands.

Part III: The Seven Steps—The Seven Seals of Salvation

Ezekiel 40:22, 26 - "And they went up unto it by seven steps... And there were seven steps to go up to it."

Both the North Gate and South Gate—like the East Gate before them—require climbing seven steps before entering. This is intentional, not by chance. It is prophetic.

It seems that all three outer gates have a seven-step process at their entrances. And these seven steps, we believe, symbolize the seven seals on the scroll in the Lamb's hand (Revelation 5).

The Seven Seals—Redemption Revealed

Revelation 5:1-5 - "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, not in earth, not under the earth, was able to open the book, nor to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, has prevailed to open the book, and to loose the seven seals thereof."

The scroll sealed with seven seals represents the covenant given to us by the Messiah. Only the Lamb—Yehoshua the Messiah—has the worthiness to open the seals and uncover the secrets of redemption. Each seal marks a stage in YAHWEH's plan of salvation.

Sealed with the Holy Spirit—The Gift of the Word

The seven steps also connect to the concept of being "sealed" with the Holy Spirit. Paul often uses this language in the New Testament— the word "sealed" appears nine times.

Ephesians 1:13-14 - "In whom you also trusted, after that you heard the word of truth, the gospel of your salvation: in whom also after that you believed, you were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

2 Corinthians 1:22 - "Who has also sealed us, and given the earnest of the Spirit in our hearts."

Ephesians 4:30 - "And grieve not the holy Spirit of God, whereby you are sealed unto the day of redemption."

These seven steps further explain the entire gospel of salvation, from Yehoshua's resurrection on April 6, 33 AD, to the judgment of the sheep and goats in Matthew 25:31-46, and extend to those who will be tried for their faith, Revelation 20:3. Each step, leading to the Gate, functions as a seal that, when opened, unveils more of the redemption mystery specific to each period of the church era. Every believer is gradually sealed by the Word they receive and continue to accept.

The Gift of the Word—Sealed by What We Receive

Paul explains that believers are "sealed with the Holy Spirit of promise" (Ephesians 1:13). But what does this imply? According to the theology we've examined in these studies, the Holy Spirit in us—that Word—is spirit: the essence, the gift, and the promise residing within us that changes us.

1 Thessalonians 5:18 - "In everything give thanks; for this is God's will for you in Christ Jesus."

1 Timothy 1:14 - "But the grace of our Lord abounded for me with trust and love that are in Christ Jesus."

2 Timothy 1:1 - "Paul, an apostle of Christ Jesus through the will of God according to the promise of the life that is in Christ Jesus."

What is in Christ? The Word, the gift of the Word, and the promise of eternal life. We are sealed by receiving and continually receiving the Word—this is the token at new birth, the manna for ongoing transformation, and ultimately the fullness at resurrection.

Part IV: The Four Seeds—Who Reaches the Top of the Steps?

Now we need to ask an important question: Who climbs these seven steps? Who enters the outer gate? The answer can be found in Yehoshua's Parable of the Sower (Matthew 13:3-9, 18-23).

The Parable of the Sower—Four Types of Soil

Matthew 13:3-9, 18-23 - Yehoshua describes four types of soil that receive the seed of the Word.

- Wayside (v19): "When anyone hears the word of the kingdom but does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is he who received seed by the wayside."
- Stony Ground (v20-21): "But he that receives the seed on stony ground, the same is he that hears the word and quickly receives it with joy; yet he has no root in himself, but endures only for a little while: for when tribulation or persecution arises because of the word, he is offended immediately."

Thorns (v22): "He also that received seed among the thorns is he that hears the word; and the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful."

Good Soil (v23): "But he that received seed into the good ground is he that hears the word, and understands it; which also bears fruit, and bringeth forth, some an hundredfold, some sixty, some thirty."

All Four Seeds Walk Up the Seven Steps

Here is the deep connection to Ezekiel 40: All four types of seed ascend the seven steps and gain understanding of the gospel. They all hear the Word. They all move toward the outer gate. They all stand at the entrance. (The seven seals or steps actually represent seven eras. Yet by the time of Revelation 19:7-8, each has reached the fullness of the perfect gospel, as shown by them all wearing the same robe of righteousness, without wrinkle or spot.)

However, only a few will truly understand. Only the fourth seed—the fertile soil—fully grasps the Word and persists, moving through the outer gate, into the outer court, and then into the inner court. The other three seeds climb the steps, listen to the gospel, and some pass through the gate... but they do not finish the journey to the Inner Gate. They fail to persevere and keep moving forward.

Understanding is the Key

Notice the key difference in verse 23: "He that received seed into the good ground is he that heareth the word, and understands it."

Understanding isn't just about hearing or forming an initial belief. It's about spiritual comprehension—the ability to grasp the depths of what YAHWEH is revealing and respond with obedient faith.

Proverbs 4:7 - "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."

1 Corinthians 2:14 - "But the natural man receives not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

The outer gate represents those who have heard the gospel and gained knowledge of the kingdom. But the inner gate—the narrow gate—stands for those who have understood the gospel and are being transformed by it. The journey from the outer to the inner gate is a progression from hearing to understanding, from belief to maturity, from a seed planted to a tree bearing fruit.

The Journey Has Just Begun

Those who pass through the outer gate and enter the outer court face a sobering reality: their spiritual journey has only just begun. The walk from the outer gate to the inner gate covers 100 cubits (Ezekiel 40:23, 27)—a long path that demands accountability, perseverance, growth, and ongoing faithfulness.

Matthew 24:13 - "But he that shall endure unto the end, the same shall be saved."

Hebrews 3:14 - "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

The wide gate (outer) isn't the finish line; it's the starting point. The narrow gate (inner) isn't the finish line; it's the next milestone. The real goal is the temple door, where Yehoshua Himself stands. To get there, we must go through both gates, walk the 100 cubits of sanctification, and stand before the altar and the laver in complete surrender.

Part V: The Bronze Realm—Everything "In Christ"

Having examined the gates, the journey, and the seven steps, we now face an important question connecting them all: Why are all elements in the outer and inner courts made from bronze?

The answer reveals one of the deepest truths in Scripture: Bronze symbolizes the realm "in Christ" where all spiritual transformation occurs.

The Bronze Elements in the Temple

Consider all the bronze elements found in Ezekiel's temple, the Tabernacle, and the temples built by Moses and Solomon. In John 18:11, Jesus tells Peter, "Put your sword into the sheath: the cup which the Father has given Me, shall I not at all drink it?"

Overview of Bronze Production

Bronze is an alloy mainly made of copper and tin. Making bronze involves mixing these two metals in specific amounts and then shaping them into usable forms.

Steps to Make Bronze

1. Combine Materials:
 - Mix 3 parts Copper Dust with 1 part Tin Dust.
2. Crafting:
 - Use a crafting bench to create Bronze Dust from the combined materials.
3. Smelting:
 - Place the Bronze Dust in a furnace to smelt it into Bronze Ingots.
 - High-copper bronzes: melt at approximately furnace temperature 1,652–1,742°F

- The Bronze Man (Ezekiel 40:3) - Yehoshua measuring and judging
- The Bronze Altar (Exodus 27:1-8) - Where sacrifices are offered
- The Bronze Laver (Exodus 30:18) - Where priests are washed
- The Bronze Pillars (1 Kings 7:15-22) - Named Jachin and Boaz (symbolizing establishment and strength)
- The Bronze Gates - Entry points into His covenant relationship

Everything between the outer world and YAHWEH's presence is bronze. Why? Because bronze symbolizes the sphere, the realm, and the context where all spiritual life for "man" exists. That life is found in Messiah; it is Messiah's flesh, which is the bronze vessel. It is through this fleshly vessel, the door of the temple, that we enter into Him.

"In Christ"—88 Times in the New Testament

Paul mentions the phrase "in Christ" (including "in Christ Jesus" or "in Him") an impressive 88 times in the New Testament. This repetition is intentional, not accidental, highlighting Paul's way of emphasizing a deep spiritual truth: that all spiritual matters occur "in Christ."

Consider just a few examples:

1 Thessalonians 4:16 - "For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God, and the dead in Christ will rise first."

1 Thessalonians 5:18 - "In everything give thanks; for this is God's will for you in Christ Jesus."

1 Timothy 1:14 - "But the grace of our Lord abounded for me with trust and love that are in Christ Jesus."

1 Timothy 3:13 - "For those who have served well as servants obtain for themselves a good standing and great confidence in the faith that is in Christ Jesus."

2 Timothy 1:1 - "Paul, an apostle of Christ Jesus through the will of God according to the promise of the life that is in Christ Jesus."

What's "In Christ"? Everything Spiritual!

Paul's repetition of "in Christ" isn't redundant—it's essential. He's emphasizing that all spiritual reality only exists within the realm of Christ.

- The Word - John 1:1, 14 - "In the beginning was the Word... and the Word was made flesh" (Yehoshua)
- The Gift - Romans 6:23 - "The gift of God is eternal life in Christ Jesus."
- The Promise - 2 Timothy 1:1 - "Promise of life that is in Christ Jesus"
- Grace - 1 Timothy 1:14 - Grace abounded in Christ Jesus
- Love - 1 Timothy 1:14 - Love that is in Christ Jesus
- Faith - 1 Timothy 3:13 - Faith that is in Christ Jesus
- Life - 1 John 5:11-12 - "This life is in His Son. He who has the Son has life."
- Resurrection - 1 Thessalonians 4:16 - "The dead in Christ will rise first"

This is why the bronze altar, the bronze laver, the bronze man, and the bronze gates—all are made of bronze! Bronze represents the realm "in Christ," where all spiritual transformation occurs. You cannot approach YAHWEH without passing through the bronze sphere. Salvation is only found "in Christ." Growth is only possible "in Christ." Resurrection can only happen "in Christ."

The Bronze Altar and Laver—Both Required

Between the outer court and the inner court stand two bronze structures that every worshiper must pass: the bronze altar of sacrifice and the bronze laver. Both are essential. Both are non-negotiable. Both operate "in Christ."

The Bronze Altar of Sacrifice:

Exodus 27:1-2

And you shall make an altar of shittim wood, five cubits long, and five cubits wide; the altar shall be square, and its height shall be three cubits. And you shall make horns on its four corners; the horns shall be of the same material. You shall overlay it with brass [bronze].

The bronze altar symbolizes Yehoshua's sacrifice—it represents the testing of the Messiah's humanity, who was tried in fire and raised again. It also signifies the blood

atonement that covers our sins. Without bloodshed and resurrection, there is no forgiveness of sins (Hebrews 9:22). This is the place of judgment, where the innocent die for the guilty, and where the Lamb of YAHWEH takes away the world's sins.

The measurements and materials carry profound significance:

- The square altar (five cubits × five cubits) symbolizes the four corners of the earth—the universal scope of Messiah's atonement
- Three cubits in height = Three (completeness, perfection)
- Five cubits length and width = Five (grace upon grace)
- Horns on the four corners = Strength and power (the four corners again—universal call)
- Bronze overlay = The gospel proven and carried by Messiah, humanity tested in fire

Part VI: The Shittim Wood Foundation—Humanity Incorruptible

But notice what lies beneath the bronze: shittim wood. This is not incidental. The Hebrew term *shittâh* (plural *shittîm*) refers to the desert acacias of the Sinai-Negev region—specifically *Acacia seyal* and *Acacia tortilis*. These trees thrive in the harshest arid climates, developing deep taproots and producing extremely dense, resin-rich hardwood, confirmed by modern tensile tests (Journal of Arid Environments, 2017) as remarkably strong and durable.

This reminds me of Yeshua, the Tree of Life

The material qualities of shittim wood prefigure the Messiah's humanity:

- **Durability:** Acacia's resin makes it resistant to rot and insect damage—it's incorruptible wood, suitable for furniture designed to last through Israel's forty-year wilderness journey (Numbers 10:33-36). This foreshadows Messiah's incorruptible humanity (Acts 2:27 - "You wilt not suffer thine Holy One to see corruption").
- **Strength-to-weight ratio:** Dense yet portable, acacia allowed the sanctuary's pieces to be carried with rings and poles (Exodus 25:12-15). Messiah would be strong enough to bear the weight of sin but humble enough to be "despised and rejected of men" (Isaiah 53:3).

- Local availability yet highly valued: Yough acacia grew in the desert, and its hardwood was greatly prized. Egyptian tomb paintings (18th Dynasty, Theban Tomb 181) depict acacia planks being crafted into ceremonial furniture, showcasing the wood's prestige. Messiah would be born in humble circumstances (dry ground, Isaiah 53:2) yet be infinitely precious to YAHWEH.

The Typology: Wood = Humanity, Bronze/Gold = Divinity

- Wood symbolizes Humanity; Bronze/Gold represents Humanity tested by fire, made strong, and Gold purified by fire, symbolizing perfect faith. Therefore, the altar—crafted from acacia and overlaid with bronze—foreshadows the incarnate Messiah: fully human (the wood) yet fully divine (the bronze overlay, demonstrating deity proven through fire). John 1:14 states, "The Word was made flesh, and dwelt among us." Colossians 2:9 affirms, "For in him is dwelling all the fullness of the deity bodily."
- The acacia wood remains incorruptible. Yehoshua's body, though human, did not undergo decomposition in the tomb (Acts 2:31 - "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption").
- The bronze overlay represents humanity tested by fire and emerging victorious. Yehoshua was tested in every way (Hebrews 4:15 - "tempted in all points like as we are, yet without sin") and overcame the crucifixion's fire as resurrected and glorified.

The Acacia Branch from Dry Ground

Isaiah prophesied about a righteous "branch" (netzer) emerging from dry ground (Isaiah 53:2 - "For he shall grow up before him as a tender plant, and as a root out of a dry ground"). Acacia, which sprouts abundantly in desert wadis where no other tree can survive, serves as a vivid illustration of that prophecy.

Just as a raw, thorny acacia becomes beautiful when covered with bronze, the despised Nazarene (Mark 6:3 - "Is not this the carpenter?") is elevated to King of kings (Revelation 19:16). The very name "Nazarene" (from netzer, branch) links Yehoshua to this desert shrub that thrives where nothing else can grow.

Consistency Across All Tabernacle Furniture

Every major piece of tabernacle furniture is made of the same material—shittim wood covered with bronze or gold.

- Ark of the Covenant (Exodus 25:10) - Acacia wood overlaid with gold

- Table of the Bread of the Presence (Exodus 25:23) - Acacia wood overlaid with gold
- Boards and Bars of the Tabernacle (Exodus 26:15-29) - Acacia wood overlaid with gold
- Altar of Burnt Offering (Exodus 27:1) - Acacia wood overlaid with bronze
- Altar of Incense (Exodus 30:1) - Acacia wood overlaid with gold

This consistency shows a unified divine plan, not a patchwork of later edits as critics claim. Ancient manuscript witnesses (the Septuagint, the Samaritan Pentateuch, and the Dead Sea Scroll fragment 4Q22) all agree on the reading *shittîm*, strengthening the stability of the text over the centuries.

The message is clear and unified: Every way to approach YAHWEH is built on the foundation of pure human nature (acacia wood), topped with tested divinity (bronze/gold overlay). This represents Messiah—the God-man, fully human yet fully divine, tested by fire but coming out victorious.

Key Cross-References:

Hebrews 13:10 - "We have an altar, whereof they have no right to eat which serve the tabernacle."

Hebrews 10:10 - "By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

1 Peter 1:23 - "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

Acts 2:27, 31 - "You wilt not leave my soul in hell, neither wilt you suffer thine Holy One to see corruption... He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."

Philippians 2:13 - "For it is God which worketh in you both to will and to do of his good pleasure." (God provides both the call for excellence and the resources to fulfill it)

Part VII: The Bronze Laver:

Exodus 30:18 - "You shall also make a laver of brass [bronze], and its foot also of brass, to wash withal: and you shall place it between the tabernacle of the congregation and the altar, and you shall put water therein."

Notice: "His Foot" for the Laver of Bronze. This verse reveals the Water of the Word. The Word of Life is in Messiah; His body is the Laver.

The bronze laver represents cleansing through the Word—Spirit-led transformation. The water in the laver washes away the death sentence from our spirit and the law of evil we inherited. It is the work of the bronze man—Yehoshua in His role of purification—that purifies us. This is the core of redemption.

Ephesians 5:26 - "That he might sanctify and cleanse it with the washing of water by the word."

John 15:3 - "Now you are clean through the word which I have spoken unto you."

Titus 3:5 - "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit."

The altar and the laver work together. The altar addresses the penalty of sin (blood atonement), while the laver deals with the power of sin (Word transformation). Both are necessary for entering the inner court. Both operate "in Christ" and are made of bronze. This act of redemption allows our spirit to enter the inner court.

Part VIII: The Bronze Pillars—Jachin and Boaz:

Php 2:5 Let the same mind be in you that was in Christ Jesus,

Php 2:6 who, though he was in the form of God, did not consider equality with God as something to be exploited,

Php 2:7 but emptied himself by taking the form of a servant and being born in the likeness of men.

Php 2:8 And being found in appearance as a man, he humbled himself by becoming obedient to the point of death, even death on a cross.

Php 2:9 Therefore God highly exalted him and gave him the name that is above every other name,

Before we finish studying the bronze realm, we need to examine two of the most impressive bronze structures in all of Scripture: the two pillars that stood at Solomon's temple entrance. These pillars were not structural supports—they were standalone bronze monuments, serving as reminders to everyone entering the temple that salvation, stability, and strength are found only "in Christ."

1 Kings 7:15-22 (KJV)

15 For he cast two bronze pillars, each eighteen cubits high: and a line of twelve cubits measured around each of them.

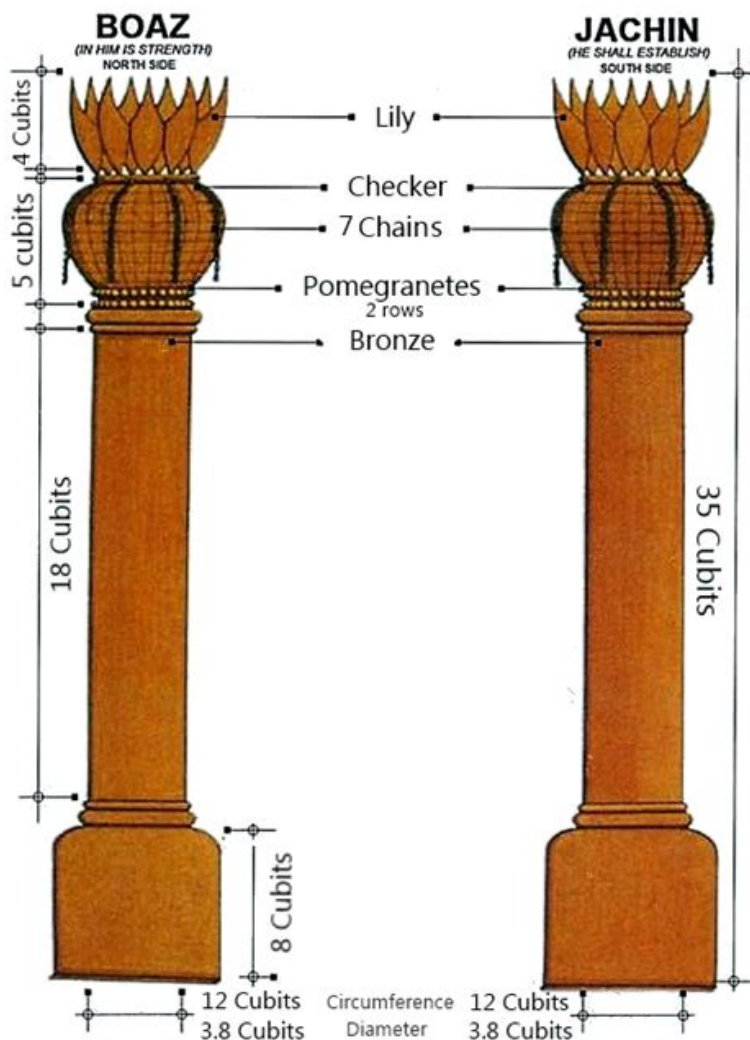
16 He made two chapiters of molten brass to set on top of the pillars: the height of each chapter was five cubits.

17 And nets of checker work, and wreaths of chain work, for the capitals which were on top of the pillars; seven for one capital, and seven for the other capital.

18 And he made the pillars, and two rows around on the one network, to cover the capitals that were on the top, with pomegranates: and so he did for the other capital.

19 And the chapiters that were on top of the pillars were of lily work in the porch, four cubits.

20 The capitals on the two pillars also had pomegranates above, facing the belly that was next to the network; and there were two hundred pomegranates in rows all around on the other capital.



21 He set up the pillars in the porch of the temple: the right pillar He called Jachin, and the left He called Boaz.

22 And upon the tops of the pillars was lily work; so the work of the pillars was finished.

2 Chronicles 3:16-17 states: "And he made chains, as in the oracle, and put them on the heads of the pillars; and made a hundred pomegranates, and put them on the chains. And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of the one on the right Jachin, and the name of the one on the left Boaz."

The Specifications—Every Detail Matters

These pillars were works of bronze craftsmanship, with each measurement, ornament, and detail holding spiritual significance.

- • The Pillars: 18 cubits tall (about 27 feet), 12 cubits in circumference (roughly 18 feet around), made of hollow bronze (Jeremiah 52:21)
- • The Chapters (Capitals): 5 cubits high (about 7.5 feet) of molten bronze placed on top of the pillars, making the total height 23 cubits (around 34.5 feet).
- • The Network: Seven nets of checker work and wreaths of chain work on each capital—symbolizing perfection and completeness (7 = perfection, as established in Study #1)
- • The Pomegranates: 200 pomegranates arranged in two rows around each chapter, totaling 400 pomegranates between both pillars (200 per pillar × 2 pillars)
- • The Lily Work: Four cubits of detailed lily design decorating the chapters in the porch.
- • The Chain Work: Wreaths of chain work "as in the oracle" (2 Chronicles 3:16), symbolically connecting the pillars to the Holy of Holies—100 pomegranates were placed on these chains.

These were intentional decorative choices. Every element—the networks, the pomegranates, the lilies, the chains—conveys a prophetic truth about the Messiah who would come as both Priest and Redeemer.

The Symbolism of the Craftsmanship

Let us examine what each decorative element represents:

The Pomegranates (400 Total)—Fruitfulness and Priesthood

Pomegranates appear throughout Scripture as symbols of fruitfulness, abundance, and priesthood. They adorned the hem of Aaron's priestly robe, alternating with golden bells (Exodus 28:33-34)—a picture of the priesthood producing both fruit (pomegranates) and sound/witness (bells). The pomegranate contains hundreds of seeds within a single fruit, representing the many children and descendants that would come through the Seed (Messiah). The spoken Word is the original seed. All that the Father YAHWEH has given me, I have lost none, John 10:28, and I give eternal life to them, and they shall not perish forever! And no one shall pluck them out of My hand. 10:29, My Father who has given them to Me is greater than all, and no one is able to pluck them out of My Father's hand. 10:30, the Father and I are One!

Exodus 28:33-34

And beneath, on the hem of it, you shall make pomegranates of blue, purple, and scarlet, all around the hem; and between them, you shall place bells of gold: a golden bell and a pomegranate, a golden bell and a pomegranate, all around the hem of the robe.

The 400 pomegranates on Jachin and Boaz hold significant numerological meaning.

- 200 pomegranates per pillar equals 2 times 100 (Witness multiplied by Age of Accountability)
- 400 pomegranates total = 4×100 (Four Corners of the Earth/World $\times$ Accountability)
- The gospel witness reaches the entire world with full accountability.

The pomegranates symbolize that the Priest-Redeemer will produce abundant fruit not only for one nation but for the entire world, spanning all four corners. Anyone who hears this testimony becomes responsible. In biblical symbolism, blue, purple, and scarlet hold significant meaning, representing royalty, divinity, and sacrifice. These colors were prominent in the construction of the Tabernacle and illustrate different aspects of God's

nature and the life of Yahshua: blue symbolizes the heaven above the cherubim, purple indicates royalty, and scarlet signifies blood and sacrifice.

The Lily Work (4 Cubits)—Purity and Resurrection

Purity, Resurrection, and the Redeemed as Heirs

The lily symbolizes purity, beauty, and rebirth. Even though it grows in muddy water, it blooms into a pure, beautiful flower—representing redemption that transforms brokenness into beauty and corruption into purity.

Song of Solomon 2:1-2 "I am the rose of Sharon, and *the lily of the valleys*. As the lily among thorns, so is my love among the daughters."

Matthew 6:28-29 "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

The Chapter (Capital/Head) - The Singular Lily:

The Hebrew text describes the chapter as adorned with "lily work" (ma'aseh shushan - שִׁשְׁחָן מְעֻשֶׂה), using the *singular form*. This points to Messiah as *the Lily* (singular)—the Head of the pillar, the Lily of the Valley (Song 2:1), the Pure One who emerges from the muddy waters of this fallen world.

The Pillar (Shaft/Body) - The Plural Lilies:

But the pillar itself is carved with lily decorations—several lilies adorn the shaft. These symbolize the redeemed and the heirs, along with Messiah. Song of Solomon 2:16 speaks of the Beloved who "feedeth among the lilies" (plural)—the Bride, the Body, those who have become lilies through faith in the Lily.

Together - Head and Body, One Pillar:

The chapter (head) is the singular Lily (Messiah). The pillar (body) supports the plural lilies (everyone in Christ—both natural and grafted branches). Together, they form a single complete pillar standing before YAHWEH's temple.

This refers to "all Israel" as described in Romans 11:26 — not just ethnic Israel, but the entire assembly: natural branches who believed (Romans 11:23-24) and Gentiles grafted into the olive tree (Romans 11:17). Galatians 3:16 states that the promises were made to Abraham and to his seed (singular), which is Christ. However, Galatians 3:29 adds, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The redeemed become lilies—heirs together with Messiah (Ephesians 3:6), carved into the very pillar that upholds YAHWEH's testimony. All who are in Christ are transformed from muddy water into beautiful lilies, standing together as one body under one Head.

The four cubits of lily work represent:

- All Nations and the Universal Call - The worldwide reach of redemption (all nations called to become lilies)
- The fourfold gospel witness (Matthew, Mark, Luke, John) - The complete testimony about the Lily
- The four living creatures around the throne (Revelation 4:6-8) - The complete depiction of redeemed creation

The pillar states: "Messiah is the Lily (singular, the Head), and all who believe become lilies (plural, the Body)—heirs together, standing as one complete pillar, 'all Israel' redeemed by faith."

The Seven Networks—Perfection and Unity

The number 7 symbolizes perfection throughout Scripture, as we've confirmed in previous studies. Seven networks on each chapter represent the perfection and completeness of the work accomplished "in Christ." The network itself (lattice/checker work) suggests interconnection—all believers woven together in the body of Messiah, forming one unified whole.

Col 2:2 I want their hearts to be comforted and knit together in love, so they may share in all the riches of being fully confident in their understanding, and so they may know the mystery of our God and Father and of Christ; 2:3 in whom all the treasures of wisdom and knowledge are hidden.

Scripture Connections:

- Genesis 2:2-3 - Seven days of creation (perfection/completion)

- Revelation 1:4 - "Seven Spirits which are before his throne"
- Revelation 5:6 - Seven horns and seven eyes (perfect strength, perfect knowledge)
- Revelation 5:1 - Seven seals on the scroll (complete salvation)

The seven networks affirm that redemption will be fully achieved "in Christ." Nothing will be lacking. Nothing will be incomplete. Sevenfold perfection.

The Chain Work—Covenant Connection

The chains are described as "as in the oracle" (2 Chronicles 3:16), referring to the golden chains that connect to the Holy of Holies. This symbolizes the link and covenant between the entrance, where these pillars are located, and YAHWEH's innermost presence.

We are connected to Him through a covenant that is established (Jachin) and strengthened (Boaz) "in Christ." The chain symbolizes: "You are linked to the Holy of Holies through the work of the Priest-Redeemer!"

Hebrews 6:19-20

Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; to which the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec.

Jachin—The Right Pillar: "He Will Establish"

The right pillar on the south side was called Jachin (יָכִין- Yakin), which means "He will establish" or "He establishes." This name affirms YAHWEH's promise: He will establish His covenant, His priesthood, and His kingdom—and nothing will overthrow it.

Importantly, Jachin also served as a priest during David's reign (1 Chronicles 24:17). The twenty-four priestly courses were assigned by lot, with Jachin's course being the twenty-first. This connection between the pillar's name and the priestly lineage is intentional—it's a prophetic symbol.

1 Chronicles 24:17

"The one and twentieth to Jachin, the two and twentieth to Gamul."

The pillar Jachin symbolizes the priestly role of the Messiah.

- Faithful in service (like Jachin the priest)
- Establishing the New Covenant (Hebrews 8:6)
- Standing firm, immovable (Hebrews 7:24 - unchangeable priesthood)
- Interceding forever (Hebrews 7:25)

Hebrews 8:6

"But now has he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises."

Hebrews 7:24-25

But this man, because he continues forever, has an unchangeable priesthood. Therefore, he is able also to save to the uttermost those who come to God by him, seeing that he ever lives to make intercession for them.

Jachin declares: "The Priest is coming who will establish the eternal covenant. His priesthood will never fail. He will stand for the ages."

Boaz—The Left Pillar: "In Him Is Strength"

The left pillar (north side) is called Boaz (בּוֹאֵז Boaz), which means "In Him is strength" or simply "strength." This name indicates that all strength, power, and the ability to redeem come exclusively from YAHWEH—specifically, from the Redeemer who is to come.

The name Boaz immediately brings to mind the kinsman-redeemer from the book of Ruth. Boaz redeemed Ruth the Moabitess by taking her as his wife and redeeming Elimelech's land. This Boaz becomes an ancestor of King David and ultimately of Yehoshua the Messiah (Matthew 1:5).

Ruth 4:9-10

And Boaz said to the elders and all the people, "You are witnesses this day that I have bought all that belonged to Elimelech, including all that was Chilion's and Mahlon's, from Naomi's hand. Additionally, Ruth the Moabitess, the wife of Mahlon, I have also acquired to be my wife, to preserve the name of the dead on his inheritance, so that

his name does not become extinct from among his relatives and from the gate of his place. You are witnesses this day."

Boaz, the kinsman-redeemer, perfectly represents the Messiah, the Redeemer.

- Willing to redeem (Boaz chose to redeem; Yehoshua chose to save)
- Able to redeem (Boaz had the wealth; Yehoshua had the power)
- Near kinsman (Boaz was related to Elimelech; Yehoshua took on human flesh)
- Takes the bride (Boaz married Ruth; Yehoshua takes His Bride, the Church)
- Restores the inheritance (Boaz restored the land; Yehoshua restores the Kingdom)

Job 19:25

"For I know that my redeemer lives, and that he shall stand at the latter day upon the earth."

Galatians 3:13

"Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangs on a tree."

Boaz proclaims: "The Redeemer is coming whose strength will never fail. He will purchase His Bride. He will restore the inheritance. In Him is all strength!"

Together—Priest and Redeemer in One

Standing together at the entrance of the temple, Jachin and Boaz state a deep truth: The Messiah will be both Priest and Redeemer in one person. He will establish the covenant (Jachin) through His priestly work, and He will redeem His people (Boaz) through His mighty power.

Hebrews 7:26-27 captures both functions perfectly:

For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needs not daily, as those high priests,

to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

- Priest (Jachin): "Such a high priest became us... who needeth not daily... to offer up sacrifice."
- Redeemer (Boaz): "This he did once, when he offered up himself" (the price of redemption paid)

The two pillars stand as witnesses (2 = witness) that:

- Salvation is found in Him alone (both pillars are bronze = "in Christ")
- The covenant is forever established (Jachin - faithfulness, priestly intercession)
- The redemption is eternally secured (Boaz - strength, kinsman-redeemer)

The Numerology of the Pillars

Every measurement carries meaning:

- 18 cubits (pillar height) = $6+6+6$ = Humanity's fulfilment
- 5 cubits (chapter height) = Grace (as established in Study #1)
- 23 cubits (total height) = $18+5$ = Humanity ($6+6+6$) crowned with Grace (5)
- 12 cubits (circumference) = Perfect Government (12 tribes, 12 apostles, 12 gates of New Jerusalem) (diameter is 3.8 cubits = complete + eternal)
- 7 networks = Perfection/Completion woven/knit together
- 200 pomegranates per pillar = 2×100 = Witness $\times$ Accountability
- 400 pomegranates total = 4×100 = World $\times$ Accountability
- 2 pillars = Witness (Deuteronomy 19:15 - "at the mouth of two witnesses")

The pillars declare: "Humanity (18) crowned with grace (5) under perfect government (12) in seven-fold perfection (7 networks) will bear witness (2 pillars) to all the world (400 pomegranates full of seeds) with full accountability (100)."

Connection to Ezekiel 40—The Pattern Continues

Although Ezekiel's millennial temple does not explicitly name the pillars "Jachin" and "Boaz," the pattern is still evident. Ezekiel 40:49 states: "There were pillars by the posts, one on this side, and another on that side."

The core principle remains: Witnesses (pillars) at the entrance to YAHWEH's dwelling declare that salvation, stability, and strength are found "in Christ." The Priest-Redeemer who will dwell in the millennial temple is the same Yehoshua who fulfilled both Jachin (Priest who establishes) and Boaz (Redeemer who strengthens).

Everything bronze in both Solomon's temple and Ezekiel's temple points to the same truth: "In Christ." The bronze pillars, the bronze altar, the bronze laver, the bronze man—all symbolize that there is no access to YAHWEH except through the bronze Messiah, the realm, which is "in Messiah."

As we stand metaphorically between these two towering pillars—27 feet high, adorned with pomegranates and lilies, connected by chains to the Holy of Holies—we hear their proclamation:

He will establish (Jachin) + In Him is strength (Boaz) = The eternal Priest-Redeemer has arrived. The covenant is made. Redemption is secured. And it is all "in Christ."

Part IX: The Bronze Man—Yehoshua in Judgment and Purification

Ezekiel 40:3 describes a man who was brought to a location, appearing like brass or bronze, holding a linen cord and a measuring rod, standing at the gate.

The bronze man is Yehoshua—not only as Savior but also as Judge and Purifier. In Scripture, bronze often symbolizes judgment, strength, and purification.

Revelation 1:15 - "And his feet like unto fine brass, as if they burned in a furnace."

Numbers 21:9 - "And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." (Type of Christ on the cross—John 3:14)

The bronze man with bronze feet walks through the bronze courtyard, passing the bronze altar and bronze laver, carefully observing everything. Why bronze? Because He

symbolizes the coming Emmanuel. This vision depicts the only begotten Son—Spirit—the realm of judgment, purification, and transformation. The Messiah's body is the bronze vessel, and the water in the laver.

It is His work—the work of the bronze man—that makes the bronze altar effective (His sacrifice) and the bronze laver effective (Word in Him washing us). Everything happens "in Christ." Everything is bronze.

Part X: Let us now bring together everything we've discovered in Ezekiel 40:20-27:

1. The Three Outer Gates: East, North, South—represent the universal call of the gospel to all nations. The west side has no gate because that is where YAHWEH's presence dwells—the destination, not an entrance.
2. The Six Gates, comprising three outer and three inner gates, totaling six, symbolize humanity's journey toward YAHWEH. Six represents 3 (completeness) times 2 (witness), illustrating humanity (6) progressing through a complete and witnessed process. The full salvation journey begins with initial trust (outer gate).
3. The Seven Steps: Representing the seven seals on the Lamb's scroll (Revelation 5). This includes the entire plan of salvation, from resurrection (April 3, 33 AD) through judgment (Revelation 20). We are sealed by the Word we receive and continue to receive.
4. The Four Seeds: From Matthew 13, all four types of soil walk up the seven steps and receive the gospel. But only the good soil (those who hear and understand) continue through the narrow gate into the inner court.
5. The Bronze Realm: Everything in the outer and inner courts—the altar, the laver, the man, the gates—is made of bronze. Why? Because bronze symbolizes the "in Christ" realm, where all spiritual transformation happens. There is no salvation outside Christ. No sanctification outside Christ. No resurrection outside Christ. Everything spiritual takes place "in Christ."
5. The Requirements: All who enter the inner court must lay themselves upon the bronze altar (Yehoshua's sacrifice—blood atonement) and the bronze laver (washing by the Word—Spirit transformation). Both are required. Both operate "in Christ."

This is the gospel carved in stone and bronze: "All are called from every direction, but all must come through the same gate—Yehoshua. The journey is long. Few will complete it.

But those who do—those who understand, who keep moving forward, who pass through the altar and the laver—these are the ones who will stand in the inner court and approach the temple door where the Lamb Himself stands."

And all of this—every step, every gate, every transformation—occurs "in Christ."

Part XI: Discussion Questions

Use these questions for personal reflection and group discussion.

1. Why does Ezekiel 40 highlight that the North Gate and South Gate share the same measurements as the East Gate? What can this teach us about YAHWEH's plan of salvation?
2. How does the pattern of the three gates (East, North, South) connect to YAHWEH's universal call to all nations? Why is there no west gate, and what does this imply about YAHWEH's dwelling place?
3. Is religious pluralism ("all paths lead to God") the same as universal access to a single path? Explain the difference using John 14:6 and Acts 4:12.
4. Why is having a total of six gates (three outer and three inner) important? How does the number 6 symbolize humanity's journey, and in what way does 3×2 represent completeness and witness?
5. How do the seven steps at each outer gate correspond to the seven seals in Revelation 5? What does each step symbolize in our journey of salvation and sealing?
6. Why is understanding—not just hearing—the key difference in Matthew 13:23? What does it mean to truly "understand" the Word?
7. All four seed types in Matthew 13 climb the seven steps and receive the gospel. Why do only the seeds in good soil pass through the narrow gate?
8. What does Luke 9:62 teach us about those who "look back" after putting their hand to the plow? How does this relate to the journey from the outer gate to the inner gate?

9. Why are all the objects in both the outer and inner courts made of bronze? What is the spiritual significance of bronze?
10. Paul uses the phrase "in Christ" (or "in Christ Jesus") 88 times in the New Testament. What does he emphasize? Why is this phrase so significant?
11. According to 1 John 5:11-12, where is eternal life located? Can anyone have life without Yehoshua?
12. What is the significance of the bronze altar in our salvation? What does it symbolize, and why is it made of bronze?
13. What is the purpose of the bronze laver? How does Ephesians 5:26 relate to its role?
14. Why can't we skip either the altar or the laver? What happens if we try to approach YAHWEH without both?
15. Who is the "bronze man" in Ezekiel 40:3? What do his bronze appearance and bronze feet symbolize?
16. How does the bronze serpent in Numbers 21:9 connect to Yehoshua on the cross (John 3:14)? What does this teach us about bronze as a symbol of judgment and salvation?
17. What does it mean to be "sealed with the Holy Spirit" (Ephesians 1:13-14)? How does this connect to the seven steps and ongoing transformation?
18. How does Philippians 3:13-14 connect to the journey from the outer gate to the inner gate? What does "press toward the mark" mean?
19. Where are you on this journey? Have you entered the outer gate? Are you walking the 100 cubits toward the inner gate? Have you passed through the altar and laver?
20. What does it mean that all spiritual life exists "in Christ"? How should this truth influence our understanding of salvation, sanctification, and daily Christian practice?

Ezekiel Bible Study Chapter 40:28-43

Part 5

The Inner Court: Eight Steps to Eternal Life

"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." --Romans 8:10

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Introduction

In Study #4, we examined the outer gates and the initial stage of entering YAHWEH's presence. We ascended seven steps—symbolizing the seven seals, the full revelation of the gospel—and entered the outer court, where the process of sanctification begins.

Now, in Ezekiel 40:28-43, we move to the inner court. Here, the number of steps increases from seven to eight. Why eight? Because eight symbolizes a new beginning, eternal life, and resurrection. The outer court represents completion (7); the inner court signifies eternal life (8).

But this passage reveals something even deeper: the eight tables placed on both sides of the gate, forming a divided path. As we climb the eight steps and pass through the gate, we walk between the pieces of the sacrificed offering—just as Abraham did in Genesis 15 to establish the covenant. This serves as a visual, physical sign of accepting YAHWEH's covenant through the broken body of Messiah.

According to the apostle Paul, when we are born again through faith in Yehoshua, our bodies are considered dead because of sin, but our spirits are alive due to righteousness (Romans 8:10). The eight steps guide us from the fulfillment of the gospel message (7) into the realm of eternal life (8), where we die to ourselves and live for YAHWEH.

[youtube.com/watch?v=YNmERZkT6JM](https://www.youtube.com/watch?v=YNmERZkT6JM)

Part I: The Eight Steps—From Perfection to Eternal Life

The Progression: Seven to Eight

In our earlier research, we observed that the outer gates leading to the outer court each have seven steps (Ezekiel 40:6, 22, 26). The number seven symbolizes perfection, completeness, and divine order. These seven steps represent the entire process of hearing and accepting the gospel, culminating in the Holy Spirit's seal through the seven seals of Revelation 5.

But now, as we pass through the inner gates into the inner court, we encounter eight steps (Ezekiel 40:31, 34, 37). This is no coincidence; it's a prophetic design. The shift from seven to eight symbolizes spiritual growth—moving from completion to a new beginning, from perfection to eternal life, and from death to resurrection.

The Meaning of Eight in Scripture

As we established in Study #1, the number eight consistently appears in Scripture during moments of new beginnings and eternal life.

- Eight people saved in Noah's ark (Genesis 7:13, 1 Peter 3:20) - A new beginning after the flood judgment; the old world was destroyed, and a new world begins.
- Circumcision on the eighth day (Genesis 17:12, Leviticus 12:3) is the sign of the covenant and spiritual rebirth, symbolizing entry into YAHWEH's covenant people.
- Yehoshua rose on the eighth day—the first day of the new week after the seventh-day Sabbath (Matthew 28:1, Mark 16:9). This signifies the ultimate eighth-day event: resurrection from death, new creation, and the beginning of eternal life.

The number eight proclaims: "The old is finished (7). The new has begun (8). Death is conquered. Eternal life has arrived."

Climbing the Eight Steps

By the time true Israel reaches the seventh step at the outer gate, they receive the complete gospel message. They listen to the Word, understand the testimony, and are sealed. The seventh step signifies the fullness of YAHWEH's revelation to us. It is the perfect Word of Life, without spot or blemish, untouched by women, which refers to the false church.

But when we climb the eight steps at the inner gate, we enter a completely new realm. We shift from simply knowing the gospel to actively participating in eternal life. We move from the completion of the message (7) into the reality of the new birth (8).

Paul describes this transition perfectly:

Romans 6:4 Therefore, we are buried with him through baptism into death, so that just as Christ was raised from the dead by the glory of the Father, we too may walk in newness of life.

The eight steps are the journey into this newness of life. They represent:

- Resurrection with Christ (Colossians 3:1)
- New creation (2 Corinthians 5:17)
- Eternal life begins (John 5:24)
- Sonship Realized (Galatians 4:6-7)

From Initial Faith to Mature Sonship

The outer court is where our journey begins. The inner court is where we develop our relationship with YAHWEH. The shift from seven steps to eight steps symbolizes this spiritual growth.

Outer Court (Seven Steps):

- Hearing the gospel (Romans 10:17)
- Beginning the walk of faith (2 Corinthians 5:7)
- Sanctification commences (1 Thessalonians 4:3)

Inner Court (Eight Steps):

- Walking in newness of life (Romans 6:4)
- Living as sons of YAHWEH (Romans 8:14)
- Participating in divine nature (2 Peter 1:4)
- Eternal life realized (1 John 5:11-12)

The eight steps declare: "You have completed the journey of hearing (7). Now enter the journey of being (8). You have received the message of eternal life. Now step into the reality of eternal life."

The Seven Steps and the Burnt Offering Sequence

The seven steps at the outer gate take on even greater significance when we consider the burnt offering process described in Leviticus 1. The burnt offering (Hebrew: olah, meaning "that which goes up") was a complete sacrifice—the entire animal was burned, with nothing left over, all given to YAHWEH. This offering was carried out through a specific seven-step process.

The Seven Steps of the Burnt Offering (Leviticus 1)

Leviticus 1 describes the seven specific steps for preparing the burnt offering.

- Step 1: Bring the animal - a male without blemish, to the door of the tabernacle (Leviticus 1:3)
- Step 2: Lay hands on the head - The offerer places hands on the animal's head, symbolizing identification and transfer (Leviticus 1:4)

- Step 3: Kill the animal - The animal is slain before YAHWEH at the north side of the altar (Leviticus 1:5, 11)
- Step 4: Sprinkle the blood - The priests sprinkle blood round about upon the altar (Leviticus 1:5)
- Step 5: Flay the animal - The skin is removed (Leviticus 1:6)
- Step 6: Cut into pieces - The animal is divided into pieces (Leviticus 1:6)
- Step 7: Wash the inwards and legs - Internal organs and legs are washed with water (Leviticus 1:9)

After completing these seven preparation steps, the pieces are arranged on the altar and burned completely. Notice the pattern: seven preparation steps result in total burn on the altar.

The Seven Steps We Climb

When we climb the seven steps at the outer gate in Ezekiel 40, we are embodying this same spiritual truth. We are not bringing an animal sacrifice; we are the sacrifice being prepared. Each step upward symbolizes another stage in our journey to become a living sacrifice, acceptable to YAHWEH.

1 Peter 2:5 "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

We are "lively stones"—living sacrifices. We are a "holy priesthood"—both the priests who offer and the offerings being offered. We present "spiritual sacrifices"—our very selves laid on the altar.

Romans 12:1 "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Paul's language is intentional. We are to "present our bodies"—just as the burnt offering was presented at the door of the tabernacle. We are to be "a living sacrifice"—not a dead animal, but ourselves alive to YAHWEH. We are to be "holy, acceptable"—just as the burnt offering had to be without blemish and acceptable.

Nothing Held Back—Complete Consumption

The main feature of the burnt offering was its completeness. After the seven-step preparation, the entire animal was burned on the altar. Nothing was held back or reserved. Everything was consumed in smoke as a pleasing aroma to YAHWEH.

Leviticus 1:9 But he shall wash his inward parts and legs with water, and the priest shall burn everything on the altar as a burnt offering—a fire-placed sacrifice that is a pleasing aroma to YAHWEH.

"Burn ALL on the altar." This shows complete dedication. It symbolizes total consecration and unwavering commitment.

For us, as living sacrifices, this completeness includes not only our bodies but also our minds, wills, and thoughts. Paul clearly states this in the verse right after Romans 12:1.

Romans 12:2"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what that good, and acceptable, and perfect, will of God is."

The sacrifice isn't complete until we experience a transformation in our thinking. Our bodies are offered (Romans 12:1), and our minds are renewed (Romans 12:2)—representing the full burnt offering. Nothing is left behind. This includes our thought patterns, mental frameworks, and perspectives on the world—all of which must be laid on the altar and replaced with the mind of Messiah.

Messiah's Example—The Perfect Burnt Offering

Yehoshua clearly demonstrated complete sacrifice. His body was sacrificed on the cross, but His mind and will were surrendered long before Calvary. He lived each moment fully in obedience to the Father, holding nothing back.

John 8:28-29 Jesus then told them, "When you lift up the Son of Man, you will realize that I am he, and that I do nothing on my own but speak only what my Father has taught me. The one who sent me remains with me; the Father has not abandoned me, because I always obey his will."

"I do ALWAYS those things that please him." This is the language of the complete burnt offering. Not sometimes. Not mostly. ALWAYS. Every thought, every word, every action—all consumed in obedience to the Father. Nothing held back.

This is the pattern we are called to follow. As we ascend the seven steps at the outer gate, we are being prepared as living sacrifices. Entering the outer court and progressing toward the inner court, we learn to hold nothing back—offering our bodies (Romans 12:1), renewing our minds (Romans 12:2), and seeking to please the Father in all we do (John 8:29).

From Seven Steps to Eight Steps

The seven steps of the outer gate represent the full preparations for the sacrifice. The seven-step process from Leviticus 1 prepares the offering for the altar. But notice what comes next in Ezekiel 40: the eight steps leading to the inner court.

Seven symbolizes our completion—showing that we are prepared, consecrated, and ready to be offered, representing a lifetime of transformation. Eight goes beyond simple preparation into the realm of eternal life, symbolizing the resurrection. It marks the transition from being prepared as a sacrifice (7) to living as a resurrected offering (8). At the inner court's altar, we die to self; at the laver, we are renewed with new life. The body is dead because of sin (the complete burnt offering consumed), but the Spirit gives life because of righteousness (the new creation rising from the ashes).

The progression is clear:

- Seven steps (outer gate) = Complete preparation as a living sacrifice
- Outer court = Learning to hold nothing back, renewing the mind
-
- Eight steps (inner gate) = Entering into resurrection life
- Inner court = Death to self (altar) and new birth (laver)

The seven steps of the burnt offering prepare us. The eight steps of eternal life transform us. From sacrifice to resurrection. From death to life. From the old man to the new creation.

Part II: The Altar of Sacrifice—Death to Self

Entering the Inner Court

After ascending the eight steps and passing through the inner gate, we find ourselves in the inner court. Here, the spiritual significance deepens. This is where the altar of sacrifice stands, where the burnt offerings are slain, and blood is poured out.

The altar in the inner court is more than just a spot for animal sacrifices in the temple. It acts as a prophetic image of what occurs in the life of every believer who attains mature faith. The altar stands for dying to self.

Yehoshua's Teaching: Lose Your Life to Gain It

Yehoshua clearly and repeatedly taught this principle.

Matthew 16:24-25 "Then said Yehoshua unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

Luke 9:23 "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

Mark 8:35 "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

The altar in the inner court visually embodies this spiritual truth. It is where we deny ourselves, take up our cross, and lose our lives to gain life.

The Blood Covenant

The altar is the place of sacrifice, where blood is shed and life is poured out. This isn't just symbolic or metaphorical death; it's covenant death—binding us to YAHWEH through the blood of Yehoshua.

Hebrews 9:22 "And almost all things are by the law purged with blood; and without shedding of blood is no remission."

Leviticus 17:11 "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."

When we approach the altar in the inner court, we enter into the blood covenant. We recognize that our lives are forfeit—deserving death because of sin—but that a substitute has been provided. The Lamb of YAHWEH has been slain in our place.

The North Side of the Altar—Where Judgment Falls

A specific detail in the burnt offering instructions reveals a deeper pattern of judgment and sacrifice. The location where the animal is slain is not arbitrary — it is chosen carefully.

Leviticus 1:11 "And he shall kill it on the side of the altar northward before YAHWEH: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar."

The burnt offering is sacrificed on the north side of the altar. Why the north? Scripture often links the north with judgment, invasions, and divine punishment. Enemies frequently attack from that direction, and judgment also comes from the north. Inside the temple, the north gate serves as the entrance for YAHWEH's executioners.

Ezekiel 9—Judgment Enters Through the North Gate

In Ezekiel's earlier visions, he saw God's judgment coming for Jerusalem because of its idolatry and wickedness. YAHWEH's angry messengers entered through a specific gate.

Ezekiel 9:2 And, behold, six men came from the way of the higher gate, which lies toward the north, each carrying a slaughter weapon; and one of them was clothed in linen with a writer's inkhorn by his side. They entered and stood beside the brass altar.

Notice the pattern:

- The executioners come from the north gate
- They carry slaughter weapons
- They stand beside the bronze altar
- They go on to kill everyone in Jerusalem who does not carry the mark of YAHWEH.
- The north gate symbolizes judgment. The bronze altar is where the executioners stand. The slaughter takes place at the place of sacrifice.
- The Pattern Across Scripture
- This connection between north and judgment appears throughout the prophets.

Jeremiah 1:14 "Then YAHWEH said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land."

Jeremiah 6:1 "O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerem: for evil appeareth out of the north, and great destruction."

The Babylonian invasion—led by Nebuchadnezzar's armies—approached from the north. They entered through the north gate, destroyed the temple, and slaughtered the inhabitants. The north symbolized a place of judgment.

We Enter Through the North Gate

In Ezekiel 40:35-37, the north gate appears again, this time as one of the three inner gates leading to the inner court. These three gates—south, east, and north—share the same measurements and design. However, the north gate holds particular historical and theological significance.

As we ascend the eight steps and pass through the north gate of Ezekiel's millennial temple, we enter a place where judgment once occurred. This is the gate through which YAHWEH's executioners arrived with their weapons of slaughter. We also approach the bronze altar where divine wrath was enacted.

But here is the profound truth: we are not arriving as executioners. We are coming as the sacrifice.

We Are Slain on the North Side

Just as the burnt offering in Leviticus 1:11 is slain on the north side of the altar, so we—living sacrifices—come to the north side to die. We enter the gate of judgment, acknowledging:

- Judgment has come—and we earned it.
- The executioners passed through this gate—and we should have been killed.
- The bronze altar is where wrath is fulfilled—and we are the offering placed there.
- The north side is where sacrifice happens—and we surrender ourselves in this place.

The north gate is not a gateway of terror for us. It is a gateway of mercy. Yes, judgment passed through here. Yes, wrath was carried out here. Yes, blood was shed on the north side of the altar. But the blood shed now is not ours — it is the Lamb's. The sacrifice killed on the north side is not our condemnation — it is our substitute.

Isaiah 53:4-5 "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Messiah was slain on the north side—the place of judgment. He bore the wrath that should have consumed us. He stood where the executioners stood, but instead of wielding the sword of judgment, He received it.

Now, as we enter through the north gate and approach the altar, we acknowledge this reality. We are saying:

- Judgment was here—but Messiah took it for me.
- The executioners passed through this gate—but the Lamb was slain instead.
- The bronze altar is the place where wrath is fulfilled—and His blood covers me.
- "I die on the north side—but only because He died there first"

From Judgment to Life

The progression is significant. The north gate, which once served as the entry point for YAHWEH's judgment against Jerusalem, now becomes one of the three gates leading into the inner court — the place of transformation, cleansing, and eternal life.

Judgment has been carried out. Wrath has been fulfilled. The sacrifice has been offered on the north side of the altar. Now, we who are worthy of that judgment walk through the gate of mercy, ascend the eight steps to eternal life, and enter the inner court where the body is declared dead (the altar), and the Spirit is brought to life (the laver).

The north gate proclaims: "Judgment fell. The Lamb was slain. You are spared. Now enter and live."

THEOLOGICAL FLOW:

- Leviticus 1:11 - Burnt offering slain on the NORTH SIDE of the altar
- Ezekiel 9:2 - Judgment executioners enter through the NORTH GATE
- Jeremiah - North = direction of judgment and invasion

- Babylon entered from the north
- We enter through the north gate - but as the sacrifice, not executioners
- We are slain on the north side - where Messiah was slain for us
- Isaiah 53:4-5 - He bore our judgment
- North gate transforms from judgment to mercy

The Body is Dead—The Spirit is Alive

This is where Paul's theology in Romans 8 becomes essential for understanding the inner court, recognizing both the natural body and the natural spirit.

Romans 8:10 "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

When we are born again—when we pass through the inner gate and enter the inner court—our bodies become dead because of sin. This does not mean that our physical bodies stop functioning. It means that the fleshly self, the sinful mind we are, is crucified with Christ and declared dead. Meanwhile, the man-spirit is transformed and alive.

Galatians 2:20 "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Romans 6:6 "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

The altar represents the crucifixion of the old self. When we enter the inner court, we declare: "The body is dead. The old nature is slain. I am now alive unto YAHWEH through Yehoshua the Messiah."

Part III: The Laver—New Birth and Sanctification

The Chambers Where They Washed the Offering

Verse 38 reveals a crucial detail: "And the chambers and the entries thereof were by the posts of the gates, where they washed the burnt offering."

After the sacrifice is slain on the altar, it must be washed before being presented to YAHWEH. This washing occurs in chambers connected to the gates of the inner court. This is where the laver—the bronze basin filled with water—stands.

The Washing of Regeneration

Paul connects water and the new birth explicitly:

Titus 3:5 Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Spirit.

Ephesians 5:26 "That he might sanctify and cleanse it with the washing of water by the Word."

The laver in the inner court is where we receive the symbol of eternal life. After death at the altar, we undergo rebirth at the laver. Our spirit becomes a new creation.

2 Corinthians 5:17 "Therefore if any man—[spirit] be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Paul has gone back to Genesis 1:26

John 3:5-7 Yehoshua answered, truly, truly, I say to you, unless a man—[spirit] is born of water and of the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Do not be surprised that I told you, you must be born again.

Paul spoke from this truth in 2 Corinthians 5:12.

The laver is the birthplace of the new man—spirit. The altar signifies death to our flesh and mind; the laver signifies life.

Body Dead, Spirit Alive

This reminds us of Romans 8:10, the key verse for understanding the inner court.

"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

The sequence is clear:

- The Altar - "The body is dead because of sin" (We die to self; the old man is crucified, and we come under the blood covenant).
- The Laver - "But the Spirit is life because of righteousness" (We are washed clean, receive new birth, Word dwells within us, and we are now becoming Holy Spirit and new creatures)

This is the journey through the inner court: death at the altar, life at the laver.

Part IV: Walking Between the Pieces—Accepting the Covenant

The Eight Tables Arranged on Both Sides

Now we come to one of the most striking images in Ezekiel's temple vision: the eight tables set on both sides of the gate.

Ezekiel 40:39-41 "And in the porch of the gate were two tables on one side, and two tables on the other, for slaying the burnt offerings, the sin offerings, and the trespass offerings. Outside, as one approaches the entrance of the north gate, there were two tables, and on the other side, near the porch of the gate, there were also two tables. Four tables were on this side, and four on that side, by the side of the gate; a total of eight tables where they slaughtered their sacrifices."

Let us break down the arrangement:

- On the porch of the gate: 2 tables on this side plus 2 tables on the other side, totaling 4 tables.
- Outside the gate (on the steps): 2 tables on this side + 2 tables on that side = 4 tables
- Total: 8 tables, evenly split on both sides of the path.

As you ascend the eight steps toward the gate, you pass between four tables on each side. Sacrifices are being offered on both sides, with the path lined by divided offerings.

This is not accidental. This is Genesis 15.

Genesis 15: Abraham Walks Between the Pieces

To understand the eight tables in Ezekiel 40, we need to revisit the foundational covenant ceremony in Genesis 15.

Genesis 15:9-10 "And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not."

Abraham was told to take certain animals, cut them in half (except for the birds), and place the halves opposite each other. This created a path between the divided animals—a bloodstained corridor for the covenant parties to walk through.

Genesis 15:17-18 "And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. On the same day, YAHWEH made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

Yehoshua Himself (represented by the smoking furnace and burning lamp) passed between the pieces, forming the covenant with Abraham.

The Meaning of Walking Between the Pieces

In ancient Near Eastern culture, walking between the divided parts of a sacrifice was the most serious way to form a covenant. It symbolized:

- The gravity of the covenant - "If I break this covenant, may I be divided like these animals."
- Accepting the covenant terms means agreeing to follow the covenant.
- Blood testimony—the divided sacrifices confirmed the binding nature of the agreement.

When Elohim passed between the pieces in Genesis 15, He was establishing an unconditional covenant with Abraham. Yehoshua alone passed through, meaning YAHWEH alone bore the responsibility for fulfilling the covenant.

Ezekiel 40: We Walk Between the Pieces

Now we return to Ezekiel 40:39-41. The eight tables are arranged in the same pattern as Genesis 15.

- Four tables on this side (left)
- Four tables on that side (right)
- A path between them
- Sacrifices are slain on both sides

As we climb the eight steps to the inner court, we walk between the divided sacrifices, symbolizing a reenactment of Genesis 15. This act represents covenant acceptance.

By walking between the pieces, we are declaring:

- I accept this covenant
- I acknowledge the sacrifice made on my behalf
- I dedicate myself to YAHWEH through the blood of the Lamb.
- I recognize that the Messiah has been broken for me

The Messiah is the Divided Sacrifice

The most profound expression of this imagery is seen in Yehoshua's crucifixion. He is the sacrifice that has been broken, divided, pierced, and poured out for us.

Isaiah 53:5 "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

John 19:34 "But one of the soldiers with a spear pierced his side, and immediately there came out blood and water."

1 Corinthians 11:24 "And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me."

When we walk between the eight tables in Ezekiel's inner court, we are walking among the broken body of Messiah. The tables declare: "This is the sacrifice. This is the covenant. Accept it and enter. Reject it and turn back."

Genesis 22: The Ram Provided

There's another connection to Genesis here. In Genesis 22, Abraham brings Isaac to Mount Moriah to sacrifice him, but YAHWEH provides a substitute.

Genesis 22:13 "And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son."

The ram was used as a substitute. Isaac was spared, while the ram died in his place.

This passage presents Messiah as the substitutionary sacrifice. We deserved death and were headed to the altar, but YAHWEH provided the Lamb, as mentioned in John 1:29: "Behold the Lamb of God, which taketh away the sin of the world."

As we walk between the eight tables, we acknowledge: "I should have been the sacrifice. But the Ram was provided. The Lamb was slain. I am spared because He died."

The Choice at the Tables

Every person who climbs the eight steps faces the same choice: walk between the pieces or turn back.

- Walk between = Accept the covenant, acknowledge the sacrifice, enter the inner court, receive eternal life
- Turn back = Reject the covenant, refuse the sacrifice, remain in the outer court, forfeit the promise

This is the same choice shown throughout Scripture:

Deuteronomy 30:19 "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."

Joshua 24:15 "And if it seem evil unto you to serve YAHWEH, choose you this day whom ye will serve... but as for me and my house, we will serve YAHWEH."

The eight tables in Ezekiel 40 symbolically represent the covenant choice, both visually and prophetically. Walk between the divided sacrifice or turn away.

Part V: The Numerology and Symbolism

Throughout Ezekiel 40:28-43, we observe specific numbers and measurements that carry significant theological meaning. Let's examine each one:

The Number Eight (8) - New Beginning and Eternal Life

Eight appears twice in this passage, and both instances are critical:

- Eight steps at each inner gate (verses 31, 34, 37)
- Eight tables for slaughtering sacrifices (verse 41)

Eight represents: a new beginning (the eighth day after seven days of completion), resurrection (Yehoshua rose on the eighth day), eternal life (entering a realm beyond time and death), and new creation (2 Corinthians 5:17).

The eight steps guide us from completion (7) to renewal (8). The eight tables show the transition from covenant death to covenant life.

The Number Fifty (50) - Jubilee and Freedom

The inner gates measure fifty cubits in length (verses 29, 33, 36).

Fifty symbolizes: The Year of Jubilee (Leviticus 25:10-13) - freedom, restoration, and redemption; Pentecost (fifty days after Passover) - the outpouring of the Holy Spirit; liberation from bondage.

The fifty-cubit length of the inner gates declares: "This is the gate of Jubilee. Enter here and receive freedom. Your debts are canceled. Your bondage is broken. You are restored."

The Number Twenty-Five (25) - Grace Upon Grace

The inner gates measure twenty-five cubits long (verses 29, 33, 36).

Twenty-five = 5×5 (Grace multiplied by grace, or grace upon grace). Five signifies grace throughout Scripture. Twenty-five symbolizes abundant grace, overflowing grace, grace heaped upon grace.

The twenty-five cubit length of the inner gates declares: "Enter through grace. Receive grace upon grace. YAHWEH's provision is abundant and overflowing."

Palm Trees - Righteousness and Victory

Palm trees are depicted on the posts of all three inner gates (verses 31, 34, 37). The palm symbolizes righteousness (Psalm 92:12), victory (Revelation 7:9), and eternal life, as palms endure and produce fruit even in old age.

The palm trees at the inner gates declare: "Those who pass through here are righteous. They have victory through the Lamb. They possess eternal life."

Summary and Conclusion

Ezekiel 40:28-43 demonstrates a progression that reflects the believer's journey from initial faith to mature sonship.

- The Eight Steps - We progress from perfection (7) to eternal life (8), moving from hearing the gospel to living in resurrection power.
- The Altar of Sacrifice - We surrender ourselves and enter into the blood covenant. We give up our lives to gain eternal life. The body is dead because of sin.
- The Laver - We are washed, reborn, and sanctified. We receive the gift of eternal life. The Spirit gives life because of righteousness.

- Walking Between the Pieces - We move among the eight tables, accepting YAHWEH's covenant through the broken body of Messiah. Like Abraham in Genesis 15, we pass through the divided sacrifice and commit ourselves to the covenant.
- The Numerology - Eight (represents eternal life), fifty (symbolizes Jubilee or freedom), twenty-five (signifies grace upon grace), palm trees (stand for righteousness), stone (denotes permanence).

The inner court represents the start of eternal life. The outer court conveys the message in 7 steps, while the inner court guides us to the reality of new birth through 8 steps.

Romans 8:10 captures the entire journey: "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

Eph 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise.

-
- The body is dead (the altar).
- The Spirit is life (the laver)
- Christ is in you (walking between the pieces, accepting the covenant)

This is the gospel of the inner court: death to self, new birth in the Spirit, covenant acceptance through Messiah's broken body, and eternal life begun.

Discussion Questions

1. Why does the number of steps increase from seven (outer gate) to eight (inner gate)? What does this progression reveal about spiritual growth?
2. How does the altar in the inner court symbolize "death to self"? What does it practically mean to "lose your life to gain it" (Matthew 16:25)?
3. Explain Paul's teaching in Romans 8:10: "The body is dead because of sin; but the Spirit is life because of righteousness." How do the altar and laver in the inner court illustrate this truth?
4. What is the significance of the eight tables arranged on both sides of the gate? How does this connect to Genesis 15 and the covenant ceremony where Abraham walked between the pieces?

5. Why must we "walk between the pieces" to enter the inner court? What are we expressing by walking this path?
6. How is Yehoshua the Messiah the ultimate fulfillment of the divided sacrifice we navigate between?
7. What does the number eight represent in Scripture, and why is it significant that both the steps and the tables are numbered eight?
8. The inner gates measure fifty cubits (Jubilee) and twenty-five cubits (grace upon grace). What do these measurements reveal about what YAHWEH offers through the inner court?
9. How do the palm trees at the inner gates symbolize the victory and righteousness of those who enter?
10. What is the difference between the outer court and the inner court regarding spiritual maturity and relationship with YAHWEH?
11. Why are four of the tables made of hewn stone instead of wood? What does stone symbolize in the context of the covenant?
12. How does the laver symbolize both the washing of regeneration (new birth) and ongoing sanctification (daily cleansing)?
13. In what ways does Genesis 22 (the ram provided for Isaac) prefigure the sacrifice we encounter at the eight tables?
14. What is the meaning of "many are called, but few are chosen" (Matthew 22:14) in relation to the progression from the outer court to the inner court?
15. How can we apply the principle of "walking between the pieces" to our daily walk with Messiah?
16. The passage identifies three types of offerings: burnt offering, sin offering, and trespass offering. How does each type reflect a different aspect of Messiah's work?
17. Why is washing at the laver necessary after the sacrifice at the altar? What spiritual truth does this sequence teach?
18. How does the inner court prepare us for entry into the Holy Place and ultimately the Holy of Holies?
19. What does it reveal about YAHWEH's covenant that the three inner gates (south, east, north) share the same measurements?
20. How should the truths revealed in Ezekiel 40:28-43 shape the way we live as believers today?

Ezekiel Bible Study Chapter 40:44-49

Part 6

The Chambers of the Priests and the Temple Porch

Standing at the Threshold of YAHWEH's House

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Hebrews 10:19-22

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Introduction

In our journey through Ezekiel 40, we have ascended seven steps to the outer court, eight steps to the inner court, walked between the divided pieces of the sacrifice, died to self at the altar, and been reborn at the laver. We have become living sacrifices, washed clean, sealed by the Holy Spirit of promise, and prepared to serve as priests before YAHWEH.

Now, in Ezekiel 40:44-49, we reach the chambers of the priests and the porch of the temple itself. We are standing at the threshold—the final step before entering YAHWEH's house proper. Behind us lies the journey of preparation. Before us is the door to the Holy Place.

Who is permitted to enter these chambers? Who is qualified to serve in YAHWEH's house? The answer is both specific and significant: the sons of Zadok, a faithful priestly line that remained loyal when others turned away. Today, as those washed by the laver and reborn through the Spirit, we also become a royal priesthood — not based on our own merit, but through the blood of Yehoshua and the faithfulness of our High Priest.

This study explores the reward of faithfulness, the two levels of priestly service, the perfect order of YAHWEH's inner court, and the threshold we now face. We have been prepared, cleansed, and called. Now, we must keep ascending—drawing ever closer to YAHWEH's presence, receiving fresh manna, and becoming more like Yehoshua.

Scripture Text: Ezekiel 40:44-49 (KJV)

44 And outside the inner gate were the chambers of the singers in the inner court, which was beside the north gate; their view faced south: one at the side of the east gate had a view toward the north.

45 And he said to me, This chamber, whose view faces south, is for the priests, the keepers of the house's charge.

46 And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok among the sons of Levi, who come near to YAHWEH to minister unto him.

So he measured the court, which was one hundred cubits long and one hundred cubits wide, square; and the altar that was before the house.

48 Then he brought me to the porch of the house and measured each post of the porch, five cubits on this side and five cubits on that side; the width of the gate was three cubits on this side and three cubits on that side.

The porch measured twenty cubits long and eleven wide. He led me up the steps to it, which had pillars on either side—one on this side and the other on that.

Part I: The Sons of Zadok—Faithful Priesthood Rewarded

The Faithful Line

Verse 46 identifies a specific priestly lineage: "These are the sons of Zadok among the sons of Levi, which come near to YAHWEH to minister unto him."

Who are the sons of Zadok, and why are they given this special privilege in Ezekiel's millennial temple? The answer is rooted in their history of unwavering faithfulness during some of Israel's darkest moments of apostasy and rebellion.

Zadok was a priest during King David's reign. During times of crisis—when others hesitated, compromised, or rebelled—Zadok remained loyal. His dedication to YAHWEH and to YAHWEH's anointed king (David, and later Solomon) distinguished his family as a lineage deserving of ongoing priestly service.

Zadok's Faithfulness During Absalom's Rebellion

When David's son Absalom led a rebellion against his father and attempted to seize the throne, many in Israel—including priests and leaders—stood with the usurper. It was a time of national crisis, a test of loyalty, and a clear divide between those who honored YAHWEH's anointed and those who pursued human ambition.

Zadok, however, remained loyal to David.

And lo, Zadok and all the Levites were with him, bearing the ark of the covenant of God. They set down the ark of God, and Abiathar went up until all the people had finished passing out of the city. The king said to Zadok, 'Carry back the ark of God into the city. If I find favor in the eyes of YAHWEH, He will bring me back and show me both it and His dwelling place. But if He thus says, I have no delight in you; behold, here I am, let Him do to me as He sees fit.' The king also said to Zadok the priest, 'Are you not a seer? Return to the city in peace, with your two sons—Ahimaaz and Jonathan, son of Abiathar. See, I will stay in the plain of the wilderness until I receive word from you to confirm me.' Zadok and Abiathar then returned the ark of God to Jerusalem and remained there. --2 Samuel 15:24-29

Zadok stayed with David. He carried the ark. He remained loyal to YAHWEH's anointed even when it seemed like David's kingdom might fall. This was not political convenience — this was covenant loyalty.

Zadok Anoints Solomon as King

When David was old and his son Adonijah tried to take the throne (similar to Absalom before him), Zadok once again showed his loyalty. While others joined Adonijah's plot, Zadok remained faithful to David's choice of Solomon as his successor.

And King David said, "Call me Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada." Then they came before the king. The king also told them, "Take your lord's servants with you, and cause Solomon my son to ride on my own mule. Bring him down to Gihon. Let Zadok the priest and Nathan the prophet anoint him there as king over Israel. Blow the trumpet, and say, 'God save King Solomon!'" Afterward, you shall come up after him so he can sit on my throne, for he shall be king in my place. I have appointed him ruler over Israel and Judah. --1 Kings 1:32-35

1 Kings 1:39 And Zadok the priest took a horn of oil from the tabernacle and anointed Solomon. Then they blew the trumpet, and all the people said, God save King Solomon.

Zadok anointed Solomon as king, firmly supporting YAHWEH's choice. He upheld the covenant of succession. While others plotted and compromised, Zadok remained faithful.

Abiathar Removed, Zadok Confirmed

Because of his conspiracy with Adonijah, Abiathar, the priest, was removed from his position, while Zadok was confirmed as the sole high priest.

1 Kings 2:26-27 And the king said to Abiathar the priest, "Get yourself to Anathoth, to your own fields; for you are worthy of death. However, I will not do so now, because you bore the ark of the Sovereign GOD before David, my father, and because you have been afflicted in all that my father suffered. So Solomon expelled Abiathar from being priest to YAHWEH, to fulfill the word of YAHWEH which he spoke concerning the house of Eli in Shiloh."

Abiathar's removal fulfilled YAHWEH's prophecy against the house of Eli (1 Samuel 2:27-36). Zadok's lineage, meanwhile, was established as the faithful priesthood. This was not random. This was not political favoritism. This was YAHWEH's reward for generations of covenant loyalty.

YAHWEH's Choice, Not Ezekiel's

It is important to understand that the privilege given to the sons of Zadok in Ezekiel's spiritual temple is not Ezekiel's personal preference or a human decision. This is YAHWEH's choice, based on consistent faithfulness over multiple generations.

Other priestly lines still existed, and so did other Levites. But YAHWEH chose the sons of Zadok because they showed faithfulness when others did not. They remained loyal when others wavered and kept the covenant when others gave up.

But the priests, the Levites, the sons of Zadok, who kept charge of my sanctuary when the children of Israel strayed from me, will come near to me to serve, and they will stand before me to offer the fat and blood, says Sovereign GOD. They shall enter my sanctuary, come close to my table to serve me, and keep my charge. -- Ezekiel 44:15-16

Notice the reason: "that kept the charge of my sanctuary when the children of Israel went astray from me." Zadok's descendants are rewarded for remaining faithful during the apostasy. While the nation strayed, Zadok's line upheld their duty.

This is YAHWEH's justice and faithfulness to those who remain loyal to Him. The sons of Zadok are not selected because they are inherently better; they are chosen because they have proven themselves trustworthy through many trials.

The Reward of Faithfulness

The message remains clear throughout Scripture: YAHWEH rewards loyalty. Those who stay faithful when others falter, stand firm amid pressure, and uphold the covenant despite breaches—these are the individuals YAHWEH elevates to greater responsibilities and closer relationships.

His lord said to him, 'Well done, good and faithful servant: you have been faithful over a few things, I will set you over many things: enter into the joy of your lord.' -- Matthew 25:21

Do not fear any of those things you will suffer: behold, the devil will cast some of you into prison to test you; and you will face ten days of suffering. Be faithful even to the point of death, and I will give you a crown of life. -- Revelation 2:10

Zadok's line illustrates this principle: faithfulness is rewarded, and loyalty is honored. Those who stay faithful to YAHWEH even at a personal cost will be exalted when He establishes His kingdom.

Part II: The Two Chambers—House Keepers and Altar Keepers

The Structure of the Chambers

Verse 44 presents a translation challenge that has led to confusion among some English readers. The KJV states: "And without the inner gate were the chambers of the singers in the inner court..."

The word "singers" in the Hebrew text is somewhat unclear. Commentators like Keil and Delitzsch, along with Ellicott's Commentary, note that the described structure probably refers to multiple chambers within a larger complex—essentially three chambers in one cell or unit. The chambers for singers and the chambers for priests were not shared spaces; they were separate facilities serving different functions.

For our purposes, the main point is this: there were dedicated chambers in the inner court for the priests who served YAHWEH. These were not makeshift or temporary quarters. They were permanent, structured spaces designated for those who ministered in the sanctuary.

Two Types of Priestly Service

Verses 45-46 show that among the sons of Zadok, there were two different roles:

Chamber Facing South (Verse 45):

And he said to me, "This chamber, which faces south, is for the priests, the keepers of the charge of the house."

These priests were responsible for maintaining, supervising, and caring for the temple itself. They made sure the building was clean, organized, and functioning properly. This work was essential, honorable, and necessary.

Chamber Facing North (Verse 46):

And the chamber whose view faces north is for the priests, the caretakers of the altar's charge; these are the sons of Zadok among the sons of Levi, who come near to YAHWEH to serve Him.

These priests were in charge of the altar—the place of sacrifice, the place of blood, and where atonement was made. It was a higher calling, a more personal kind of service. They "come near to YAHWEH to minister unto Him."

Two Levels of Intimacy

Both groups of priests were sons of Zadok. Both remained faithful and served YAHWEH. However, there was a difference in their level of intimacy and responsibility.

The keepers of the house served YAHWEH by maintaining His dwelling. The keepers of the altar served YAHWEH by standing at the place of sacrifice and blood. One group looked after the building, and the other group cared for the covenant.

This distinction does not diminish the importance of housekeepers. Every role in YAHWEH's temple is vital. However, it acknowledges that there are levels of closeness to YAHWEH's presence. Some serve in the outer courts, while others are called to come closer.

The Priesthood of All Believers

In the Old Covenant, only the descendants of Aaron through Zadok could serve as priests in the millennial temple. But in the New Covenant, something radical has happened: all who have been washed at the laver and reborn by the Spirit are now priests.

1 Peter 2:9 "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

Revelation 1:6 And has made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.

Revelation 5:10 And you have made us a kingdom and priests for our God, and we will reign on the earth.

We are a royal priesthood, made kings and priests unto YAHWEH. This isn't just a metaphor; it reflects the truth of the covenant. Through Yehoshua's blood and the laver's washing (new birth by the Spirit), we are raised from being laypeople to priests with direct access to YAHWEH's presence.

Which Chamber Do We Occupy?

The real question isn't whether we are priests—we are. It's about which chamber we belong to: are we keepers of the house, faithfully maintaining YAHWEH's work? Or are we keepers of the altar, approaching to serve directly before YAHWEH at the place of sacrifice and blood?

Both are valid and essential callings. However, a distinction exists: some believers serve YAHWEH through outward actions of the kingdom, while others are called into deeper intimacy, closer proximity, and more direct ministry in YAHWEH's presence.

The challenge for each of us is to recognize which calling YAHWEH has given us—and then to follow it with the same faithfulness as the sons of Zadok.

Coming Near to Minister

Notice the language of verse 46: the sons of Zadok "come near to YAHWEH to minister unto him." This expresses intimacy, access, and privilege gained through faithfulness.

Under the Old Covenant, only the high priest could enter the Holy of Holies, and only once a year. The average Israelite couldn't even enter the main part of the temple. But those who were faithful—those who kept their responsibilities when others turned away—were given the privilege of drawing near.

Under the New Covenant, that privilege has been extended to all who are in Messiah.

Hebrews 10:19-22 Having therefore, brethren, boldness to enter the holy of holies by the blood of Jesus, by a new and living way, which he has consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

We now have the courage to enter. We have a new and living way. We can approach with full confidence. The veil has been torn. The way has been opened. We are priests with access to the throne.

But access alone does not guarantee intimacy. We have the right to get close, but we must choose to exercise that right. We have been washed and qualified, but we still need to climb the steps, pass through the gates, and approach the altar.

The chambers are ready. The question remains: will we occupy them? Will we serve as guardians of the house, or will we move forward to become guardians of the altar—those who draw near to YAHWEH to serve Him?

Part III: The Perfect Square—100 × 100 Cubits

The Measurement of the Inner Court

Verse 47 provides the exact measurements of the inner court: "So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar that was before the house."

The inner courtyard is a perfect square, each side measuring 100 cubits. This exact measurement is intentional and signifies divine design. Every part of YAHWEH's temple is carefully measured, arranged, and purposeful.

The Symbolism of the Square

In Scripture, the square often represents stability, perfection, completeness, and divine order. Its four equal sides and four right angles symbolize perfect balance in all directions.

The Most Holy Place in Solomon's temple was also a perfect cube, measuring 20 cubits on each side (1 Kings 6:20). Likewise, the New Jerusalem descending from heaven is described as a perfect cube, with its length, width, and height all equal (Revelation 21:16).

The square states: "This is perfect. This is complete. This is balanced in every direction. This is the dwelling place of YAHWEH, and it is ordered according to His nature."

The Number 100 - Accountability and Completeness

The inner court measures 100 cubits on each side. In biblical numerology, 100 symbolizes complete accountability, full measure, and the perfection of order.

Consider how 100 appears in Scripture:

- Abraham was 100 years old when Isaac was born (Genesis 21:5) - The age of accountability and promise fulfilled
- The parable of the lost sheep speaks of the shepherd leaving 99 to find the one (Matthew 18:12) - Complete accountability for every single sheep
- 100-fold return on seed sown in good soil (Matthew 13:8) - Complete and abundant harvest

The number 100 is ten times ten. If ten represents completeness in relation to humans (such as ten commandments, ten fingers, or ten as the base of counting), then 100 indicates completeness multiplied by perfection upon perfection, and order upon order.

The inner court measuring 100 by 100 cubits shows that this space is perfectly organized, fully accountable, and completely measured according to YAHWEH's standard. Nothing is random. Nothing is approximate. Everything is precise.

The Altar Before the House

The verse concludes with an important detail: "and the altar that was before the house."

The bronze sacrifice altar is placed at the center of this perfect square, directly in front of the temple entrance. This setup guarantees that anyone entering YAHWEH's house must pass by the altar. No one can access the Holy Place without first recognizing the importance of the place of sacrifice.

The positioning is intentional:

- The altar is central (in the middle of the inner court)
- The altar is unavoidable (directly before the house)
- The altar is the focal point (everything in the inner court orients toward it)

This shows us that sacrifice is essential for approaching YAHWEH. Blood must be shed. Atonement must be achieved. The Lamb must be offered. There is no way to reach the Father except through the death of the Son.

John 14:6 Jesus said to him, I am the way, the truth, and the life: no one comes to the Father but through me.

The altar before the house confirms the same truth: no one can come to the Father except through the sacrifice of Yehoshua. The way is through blood. The path involves death and resurrection. The altar cannot be bypassed.

The Nested Squares: Reaching the Four Corners of the World

The inner court's perfect 100-by-100 cubit measurement isn't just a detail; it is part of a larger pattern of nested squares that shows the scope and reach of YAHWEH's redemptive plan. When we step back and look at the whole temple complex, we see that we are inside a series of concentric squares, each perfectly measured, each getting bigger, each reaching toward the four corners of the earth.

Three Squares Within a Square

The temple complex is designed with a four-part pattern of perfect squares.

- The Holy of Holies: a perfect cube ($20 \times 20 \times 20$ cubits) - the innermost sanctum, the throne room of YAHWEH, the place of ultimate intimacy.
- The Inner Court: A perfect square (100×100 cubits) - where the altar stands, where priests serve, where the redeemed come close, one is Elohim.
- The Outer Court: A larger square (200×200 cubits) where initial faith begins, where the journey starts, where all are welcomed, and two is a witness.
- The Overall Temple Complex: The complete structure (300×300 cubits) - the full expression of YAHWEH's dwelling among His people, and Three is complete.

Each square fits inside the next like a Russian doll, with the Holy of Holies at the center—representing the temple's core, the main focus of worship, and the ultimate goal for every pilgrim.

The Cube Within the Squares

The Holy of Holies is not just a square; it is a perfect cube. Similarly, the New Jerusalem is described as a cube—"the length and the breadth and the height of it are equal" (Revelation 21:16)—and so is the Most Holy Place in Ezekiel's temple, which is a cube with all six sides equal. This symbolizes complete perfection, symmetry, and the fullness of YAHWEH's presence.

A square has four corners. A cube has eight corners, representing new beginnings, eternal life, and resurrection. The Holy of Holies, as a cube within squares, is the three-dimensional center of a two-dimensional pattern—the vertical reality within the horizontal journey.

We walk the horizontal path (outer court → inner court → Holy Place) to reach the vertical reality (ascension into the Holy of Holies, into the very presence of YAHWEH, into the age to come).

Reaching the Four Corners of the World

The square is a shape with four corners. In Scripture, the "four corners of the earth" symbolize the entire world, including all nations, peoples, tribes, and languages.

Isaiah 11:12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Revelation 7:1 "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree."

The temple complex, designed as a series of perfect squares, extends toward the four corners of the earth. It is not a temple for just one nation or people. Instead, it is the dwelling place of YAHWEH among all redeemed humanity—every nation, every language, every tribe.

Revelation 7:9 After this, I looked, and behold, a great multitude, which no one could count, from all nations, tribes, peoples, and languages, stood before the throne and before the Lamb, dressed in white robes, and holding palms in their hands.

The four corners of each square declare: “all are invited. Anyone can arrive. From the east, west, north, and south— from every part of the world—the redeemed assemble in YAHWEH's courts.”

The Four Seeds of Matthew 13

Yehoshua's parable of the sower in Matthew 13 describes four types of soil—four responses to the gospel—four categories of humanity in relation to the Word of YAHWEH. These four seeds perfectly align with the nested squares of Ezekiel's temple.

- The seed by the side of the road (taken immediately by birds) - Those completely outside the temple complex, who never go through the gates.
- The stony ground (no roots, withers quickly) - those who enter the outer court but do not keep going, falling away before reaching the inner court.
- The thorny ground (choked by cares and riches) - Those who reach the outer court and possibly even the threshold of the inner court, but are prevented by worldly worries before they can bear fruit.
- The good ground (bears fruit 30-fold, 60-fold, 100-fold) - Those who press through the outer court, enter the inner court, and keep ascending toward the Holy Place and Holy of Holies, bearing fruit in greater measure.

The progression of fruit—30, 60, 100—mirrors the progression of the squares. The deeper we go into YAHWEH's presence, the more fruit we produce. The closer we get to the Holy of Holies, the more we are shaped into the image of Messiah.

Every Nation Represented at Every Level

It is crucial to understand that each level of the temple—outer court, inner court, Holy of Holies—includes representatives from every nation, language, and tribe. This is not a hierarchy based on ethnicity or nationality. Instead, it reflects a spiritual journey rooted in faithfulness, obedience, and closeness to YAHWEH.

People come from the farthest corners of the earth. Some stay in the outer court, having heard the gospel but not yet committed. Others press into the inner court, are born again at the laver, and become priests. Still, others continue ascending, enter the Holy Place to seek YAHWEH's face, and ultimately stand before the ark in the Holy of Holies.

People from every nation are represented at every level. The four corners of the square extend to the far corners of the world. All are called. All are invited. The question isn't "Which nation are you from?" but "How far will you rise?"

The Wise Virgins in the Holy of Holies

In Matthew 25, Yehoshua shares the parable of the ten virgins—five wise and five foolish. All ten had lamps and heard the announcement of the bridegroom's coming. However, only five were prepared with oil, and only those five entered the wedding feast.

Matthew 25:10 "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut."

The wise virgins represent those who press all the way into the Holy of Holies—the bride of Messiah—those who are prepared, have oil in their lamps (full of the Holy Spirit), and enter the wedding feast.

These wise virgins come from every nation. They are "of all nations, and kindreds, and people, and tongues." They have climbed the steps, passed through the gates, died at the altar, been washed at the laver, and continued ascending through the Holy Place. Now, they stand in the Holy of Holies—the wedding chamber, the throne room, the very presence of YAHWEH.

What of the Foolish Virgins?

The parable does not end well for everyone. Five virgins ran out of oil, arrived late, and found the door already shut: "Lord, Lord, open to us... I know you not" (Matthew 25:11-12). It would be easy to read this as total loss. Ezekiel gives us a better category.

Ezekiel 44:10-14 describes a group of Levites who "went astray... after their idols" when

the rest of Israel did. YAHWEH does not destroy them or strip them of all standing:

"Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house... But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein." — Ezekiel 44:11, 14

They keep their place. They keep their service. They keep their reward. What they lose is the one thing the sons of Zadok alone retain: nearness.

"They shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things" (44:13).

This is the foolish virgins' position exactly. They are not cast out of salvation — the door shutting on them at that hour costs them entry to the wedding chamber, not their standing as virgins who genuinely waited for the Bridegroom. Like the demoted Levites, they go on serving, go on belonging, go on receiving from YAHWEH's hand — but they are not the company found in the innermost place, because unlike the sons of Zadok, they lapsed at the critical hour.

So Ezekiel's priesthood gives us three companies, not two:

- The sons of Zadok (44:15) — never went astray — the wise virgins, granted altar-nearness, the bride found ready.
- The demoted Levites (44:10-14) — went astray, but still minister — the foolish virgins, saved and serving, but kept from the innermost place.
- The uncircumcised-in-heart strangers (44:7-9) — barred from the sanctuary altogether — those outside the covenant entirely.

Every reader of this parable should ask which company describes them today — not to despair over the third, and not to presume on the first, but to recognize that oil is still being sold, and the door has not yet shut.

The Journey from the Four Corners to the Cube

The temple's design tells the full story of redemption:

- From the four corners of the earth, the nations are called (the broad invitation)
- They enter through one of two gates (south, north) into the outer court (the gospel preached) — the east gate having already been walked, once, by the Prince on their behalf
- Those who continue to climb the eight steps into the inner court (new birth, eternal life)
- They are washed at the laver and become priests (royal priesthood, 1 Peter 2:9)
- They ascend further steps to the porch of the temple (continuous sanctification)
- They enter the Holy Place (deeper intimacy, fresh manna, the light of the lampstand)
- Finally, they approach the veil and enter the Holy of Holies (the bride, the wise virgins, complete union with YAHWEH)

The journey begins at the four corners—horizontal, earthly, and global—and ends in the cube, symbolizing the vertical, heavenly, and a complete form in all six dimensions. We start at the edges and finish at the center. At first, we are strangers from distant lands; ultimately, we become the bride standing before the throne.

The Numerology of the Nested Squares

The numbers themselves declare the glory of this design:

- 100×100 (inner court) = 10,000 square cubits ($10 \times 10 \times 10 \times 10$ = complete perfection multiplied)
- 200×200 (courtyard area) = 40,000 square cubits (doubled perfection reaching outward)
- 300×300 (full complex) = 90,000 square cubits (tripled perfection, 3 [divine completeness] $\times$ 100 [complete perfection] $\times$ 3 $\times$ 100)

Three perfect squares (100, 200, 300) are nested within each other, each extending toward the four corners, all culminating in a single cube—the Holy of Holies. This is the place where YAHWEH resides, where the bride enters, and where heaven and earth converge.

This isn't random architecture. It's the geometry of redemption, the mathematics of grace. It's the blueprint of how YAHWEH gathers His people from the ends of the earth and brings them into the innermost place of His presence.

Standing in the Inner Court, Looking Toward the Center

We now stand in the inner court after climbing the eight steps, passing between the divided pieces, dying at the altar, and being washed at the laver. We are within the 100×100 square—the place of complete perfection and full accountability.

But we are not finished. In front of us is the porch. Behind that lies the Holy Place. And beyond the Holy Place, behind the veil, is the Holy of Holies— the perfect cube, the throne room, the marriage chamber.

We have come from the four corners of the world. We have gathered into the outer court, then the inner court. Now, we must continue the ascent. The center calls. The cube awaits. The bridegroom is near.

Let us approach with sincere hearts, full of faith and confidence, knowing that He who called us from the ends of the earth will lead us all the way into the Holy of Holies, into the very presence of YAHWEH, into the fullness of eternal life.

Part IV: The Porch—Threshold to YAHWEH's House

The Final Approach

Verses 48-49 bring us to the porch of the temple— the threshold, the entryway, the final barrier before entering the Holy Place itself.

He took me to the porch of the house and measured each post: five cubits on this side and five cubits on the other. The width of the gate was three cubits on each side. The porch was twenty cubits long and eleven cubits wide. Then he led me up the steps to it, and I saw pillars by the posts, one on each side.

Let's carefully analyze each part of this porch, since every measurement has spiritual significance.

Five Cubits - Grace Upholds the Entrance

The posts of the porch measure five cubits on each side. Five is the number of grace throughout Scripture:

- Five loaves fed 5,000 (Matthew 14:17-21) - Grace multiplied

- Five wise virgins entered the wedding feast (Matthew 25:1-13) - Grace prepared
- The Torah consists of five books - Grace revealed through law

The porch is supported by grace. The entrance to YAHWEH's house rests on the foundation of grace. We cannot enter by our own merit, strength, or righteousness. We enter by grace alone.

Ephesians 2:8-9 For it is by grace that you are saved through faith, and this is not from yourselves; it is the gift of God. It is not from works, so that no one can boast.

The five-cubit posts declare: "This entrance is a gift. You stand here not because you earned it, but because grace brought you."

Three Cubits - Divine Completeness

The gate width is three cubits on each side. Three symbolizes divine completeness.

- Yehoshua rose on the third day - Death, Descended, Resurrected
- Jonah three days in the fish - Death, burial, resurrection

The threefold width of the gate indicates that access to YAHWEH's presence is provided through the complete work of Elohim. The Father sent the Son, who accomplished the redemption and blood covenants and now serves as High Priest.

Twenty and Eleven - Redemption and Disorder Transformed

The porch measures 20 cubits long and 11 cubits wide.

Twenty symbolizes redemption and patience.

- *Judges 4:3* - Israel endured 20 years of oppression before YAHWEH delivered them
- *Genesis 31:38* - Jacob labored 20 years for Laban before receiving his full inheritance
- *1 Samuel 7:2* - The ark was at Kirjath-jearim 20 years before Israel sought YAHWEH

Eleven often symbolizes disorder or incompleteness (one more than ten, one less than twelve). However, here, eleven is integrated into the structure of YAHWEH's house. The chaos is brought into order. The unfinished becomes part of the complete.

Together, the measurements show that those who were redeemed during the testing period (20) and who were once disordered and incomplete (11) are now included within YAHWEH's dwelling.

Steps Leading Upward

Verse 49 mentions "the steps whereby they went up to it." The exact number of steps isn't specified, but the direction is clear: upward.

We have climbed seven steps to the outer court. We have climbed eight steps to the inner court. And now, there are more steps leading up to the temple's porch.

The pattern is continuous ascent. Each stage of the journey involves climbing higher. We are always ascending toward YAHWEH's presence, always drawing nearer, always moving upward.

Psalm 24:3-4 Who shall ascend into the hill of YAHWEH? Or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

The steps remind us that entering YAHWEH's presence requires continuous spiritual ascent. We must keep climbing, pressing forward, and drawing nearer.

The Pillars - Strength and Testimony

Finally, verse 49 mentions two pillars: "and there were pillars by the posts, one on this side, and another on that side."

These pillars evoke Jachin and Boaz, the two bronze columns that stood at the entrance of Solomon's temple (1 Kings 7:21). Jachin means "He will establish," while Boaz means "In Him is strength."

The pillars at the porch declare:

- YAHWEH will establish His house
- In YAHWEH alone is the strength to stand
- These pillars are witnesses and testimonies to YAHWEH's faithfulness

As we stand on the porch, ready to enter YAHWEH's house, we are reminded: He will establish us. Our strength comes from Him. His faithfulness sustains us.

Part V: The Ascent Continues—Working Out Our Salvation

Born Again at the Laver

In Study #5, we discovered that when we pass through the inner gate, we arrive at the laver—the place of washing and rebirth. At the laver, we receive the symbol of eternal life. Our spirits come alive. We are born again by water and the Spirit.

John 3:5-7 Jesus responded, 'Truly I tell you, unless a person is born of water and of the Spirit, they cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Do not be surprised that I said to you, Ye must be born again.'

This rebirth is not something we earn. It is not something we achieve through effort. It is a gift of grace, received by faith, accomplished by the Holy Spirit through the blood of Yehoshua.

When we are born again, we secure eternal life. We are sealed by the Holy Spirit. We are adopted as children of YAHWEH. We have transitioned from death to life.

John 5:24 Truly, I tell you, the one who hears my word and believes in the one who sent me has eternal life and will not face judgment; they have already crossed from death to life.

This is the promise: those who believe have everlasting life. Present tense, not "will have" in the future. Have now. Eternal life begins the moment we are born again.

But We Must Ascend Higher

However, being born again is not the end of the journey; it is just the beginning. Eternal life is assured, but spiritual growth must still be pursued. We have entered the inner court, but we need to keep ascending toward the Holy Place and ultimately the Holy of Holies.

The steps at the porch remind us: there is more. There is deeper intimacy. There is a closer proximity to YAHWEH's presence. We must keep climbing.

Philippians 2:12 Therefore, my beloved, as you have always obeyed—not only in my presence but now even more so in my absence—work out your salvation with fear and trembling.

Paul isn't teaching that we earn salvation through works. Instead, he's saying we must work out what YAHWEH has already worked in us. We've been born again (salvation secured). Now, we need to grow in that salvation (sanctification pursued).

Working out our salvation involves:

- Climbing the steps toward greater intimacy with YAHWEH
- Drawing nearer to His presence through prayer, worship, and obedience
- Becoming more conformed to the image of Yehoshua
- Ascending from the outer court, through the inner court, toward the Holy Place

Receiving Fresh Manna

In the Holy Place, the priests ate the showbread—the bread of His presence. This bread was replaced every Sabbath (Leviticus 24:5-9). It was always fresh. It was always new.

We who are priests through the new birth must continually receive fresh manna from YAHWEH. We cannot live on yesterday's revelation. We cannot survive on stale bread. We must ascend higher to receive the Word of Life anew.

Matthew 4:4 But he answered and said, 'It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'

Notice: "every word that proceedeth"—present tense, ongoing action. We need the word that is proceeding now, today, in this moment. We need fresh manna.

This requires us to keep climbing. We can't camp at the laver and expect to receive the bread of the Holy Place. We must ascend the steps. We must approach the porch. We must press into the presence of YAHWEH.

Becoming Closer to Yehoshua's Image

The ultimate goal of our ascent is to conform to the image of Messiah. We are born again to become like Yehoshua. We are being transformed from glory to glory into His likeness.

Romans 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

2 Corinthians 3:18 But we all, with unveiled faces, beholding as in a mirror the glory of the Sovereign, are transformed into the same image from glory to glory, even as by the Spirit of the Sovereign.

This transformation happens as we draw closer to YAHWEH. The nearer we get to His presence, the more we reflect His glory. The higher we rise, the more we are shaped into Yehoshua's image.

This is why we cannot stop at the laver. Yes, we are born again. Yes, eternal life is secured. But if we do not keep ascending—if we do not press into the Holy Place, if we do not seek

YAHWEH's face in deeper intimacy—we will stay spiritual infants, unchanged, unmolded, and immature.

Standing at the Threshold

We now stand at the porch of YAHWEH's house. We have climbed seven steps. We have climbed eight steps. We have reached the steps leading to the porch. We are at the threshold.

Behind us lies the entire journey:

- The outer gates (seven steps - perfection of the gospel)
- The outer court (sanctification begins)
- The inner gates (eight steps - eternal life)
- The altar (death to self)
- The laver (new birth)
- The perfect square (divine order)
- The porch (grace upholds, divine completeness welcomes)

Before us lies the door to the Holy Place. In the next chapter of Ezekiel, we will go through that door and explore the Holy Place and the Most Holy Place—the very center of YAHWEH's dwelling.

But for now, we stand here—at the threshold—reflecting on the journey, marveling at YAHWEH's faithfulness, and preparing our hearts for what is to come.

We are priests. We are born again. We have been washed. We have been prepared. And now, we are ready to draw even closer.

Hebrews 10:22 Let us approach with sincere hearts, full of faith, with our hearts cleansed from an evil conscience and our bodies washed clean with pure water.

The invitation is still: come closer. Keep climbing. Keep moving forward. Work out your salvation. Receive new manna. Be more like Yehoshua.

The door stands before us; we've reached the threshold. Let's step inside.

Summary and Conclusion

Ezekiel 40:44-49 guides us to the chambers of the faithful priesthood and the entrance of YAHWEH's house. Having traveled from the outer court to this holy porch, we grasp the significance of this sacred space.

- The Sons of Zadok were rewarded for their faithfulness during times of apostasy and rebellion. When others compromised, they remained loyal. This is YAHWEH's choice, not human preference—a testimony that faithfulness is always rewarded.
- The Two Chambers represent two levels of priestly service: keepers of the house and keepers of the altar. Both are vital, but one comes closer to YAHWEH's presence. As New Covenant priests, we must understand our calling and serve it faithfully.
- The perfect square (100 × 100 cubits) represents YAHWEH's divine order, complete accountability, and perfect balance within His inner court. The altar is positioned before the house, serving as a reminder that access to the Father is only possible through the sacrifice of the Son.
- The Porch is upheld by grace (five cubits), welcomed by divine completeness (three cubits), and structured for redeemed disorder (20 and 11 cubits). Steps lead upward, and pillars testify to YAHWEH's strength and stability.
- The ascent continues as we work out our salvation, receive fresh manna, and conform to Yehoshua's image. We are born again at the laver (eternal life secured), but we must keep ascending toward the Holy Place (spiritual maturity sought).

We now stand at the threshold of YAHWEH's house, ready to enter the Holy Place where the showbread, the lampstand, and the altar of incense await. The journey continues. The ascent is not finished. Let us draw near with sincere hearts and full assurance of faith.

Discussion Questions

1. Why were the sons of Zadok given the privilege of serving in Ezekiel's millennial temple? What does their history teach us about YAHWEH's response to faithfulness?
2. How did Zadok demonstrate loyalty during Absalom's rebellion and Adonijah's conspiracy? Why is covenant loyalty more important than political expediency?
3. What is the difference between the "keepers of the charge of the house" and the "keepers of the charge of the altar" (verses 45-46)? Which role signifies a closer relationship with YAHWEH?
4. How do 1 Peter 2:9 and Revelation 1:6 alter our understanding of priesthood? What is the significance of all believers now being priests?

5. The inner court is a perfect square measuring 100 by 100 cubits. What does this symbolism teach us about YAHWEH's character and His dwelling place?
6. Why is the altar placed "before the house" (verse 47)? What spiritual truth does this convey about accessing YAHWEH?
7. The porch posts measure five cubits (grace). How does this remind us that we cannot enter YAHWEH's house by our own merit or strength?
8. The gate width is three cubits, symbolizing divine completeness. How do the Father, Son, and Holy Spirit work together to bring us into YAHWEH's presence?
9. Why are there steps leading to the porch? What does the pattern of continuous ascent teach us about the spiritual life?
10. How do the two pillars at the porch (verse 49) remind us of Jachin and Boaz from Solomon's temple? What do they testify about YAHWEH's faithfulness?
11. What does it mean to be "born again at the laver" but still need to "ascend higher" toward the Holy Place?
12. Explain Philippians 2:12: "Work out your own salvation with fear and trembling." How does this differ from earning salvation through works?
13. Why must we continually receive "fresh manna" from YAHWEH? What happens if we try to live on yesterday's revelation?
14. How does drawing closer to YAHWEH's presence help us become more conformed to the image of Yehoshua (Romans 8:29, 2 Corinthians 3:18)?
15. What are the risks of stopping at the laver (new birth) without moving on to the Holy Place (spiritual maturity)?
16. How can we determine whether we are called to be "keepers of the house" or "keepers of the altar" in our own lives?
17. The sons of Zadok stayed faithful when "the children of Israel went astray" (Ezekiel 44:15). How can we remain faithful when those around us compromise?
18. What does it mean that we now have "boldness to enter into the holiest" (Hebrews 10:19)? How should this affect our approach to prayer and worship?
19. Review the entire journey from the outer gate to the porch. What has YAHWEH taught you through Ezekiel 40 so far?
20. We are now standing at the threshold of YAHWEH's house. What preparations should we make in our hearts before entering the Holy Place in the next study?