

EZEKIEL 40:

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Introduction:

This study holds a wealth of information concerning the operation and judgment of Israel in the last days. First, however, I would like to touch briefly on one very important and pertinent point.

Although as a nation the Israel of the flesh were disobedient and destroyed, there were righteous individuals whom Yahweh dealt with and whom He chose to guide His people. The Prophets of Old were Yahweh's mouthpiece on earth. They were tried and true and regardless of any and all opposition, they stood firm for Yahweh and brought His message to the people. They were given visions pertaining to the last days which were not understood. They endured great suffering with no reward (see Hebrews 11). They were promised a better resurrection and these very Prophets would be back in the last days and be given the precious understanding. He told Daniel to rest until the time of the end and he would stand in his lot at the end of the days (Daniel 12:13). Amos 3:7 states:

Surely the Lord God will do nothing, but He revealeth His secret unto his servants the prophets.

These men would be back again to receive their just reward. Once again they will take their rightful positions as judges and councilors over Israel. Isaiah 1:26, *The New International Version* states:

I will restore your judges as in days of old, your councilors as at the beginning. Afterward you will be called The City of Righteousness, the Faithful City.

This time, however, they will experience the fulfillment of all of Yahweh's promises. Micah 5:5 Knox's translation states:

Seven leaders of men we shall find to marshal us, and an eighth yet in reserve.

These are the seven major prophets and the eighth is the Prophet Jeremiah whom Yahweh chose to oversee His entire earthly organization. Jeremiah 1:9,10:

9 Then the Lord put forth his hand and touched my mouth; and the Lord said to me, "Behold, I have put my words in your mouth.

10 See, I have set you this day over nations and over kingdoms, to pluck up and to break down, to destroy and to overthrow, to build and to plant.

This never happened in Jeremiah's lifetime and Yahweh will not fail to keep one of His promises. The break down and destroying is of satan's organization which will come about through the thorough exposition by Israel who are equipped with the understanding of Yahweh's Word which we have received from His Prophet Jeremiah. The building and the planting is of Yahweh's Holy Kingdom in the last days which will be established and remain on earth forever. This study will bring out the extent of the authority that Yahweh has given Jeremiah over His earthly organization.

Verse 1:

In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the Lord was upon me, and brought me thither.

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Throughout the Scriptures Yahweh, the Almighty God brings out that Israel are His people. He deals with Israel alone (Psalm 147:19,20). It is in Israel that He will be glorified (Isaiah 49:3). He used the Israel of the flesh, the people and events as an illustration to picture some greater fulfillment in the last days (Colossians 2:16,17). He chose them typically, performed miracles for them such as opening the sea, feeding them manna from heaven, destroying enemies before their eyes. Yet they were continually disobedient, worshiping false gods, wanting the ways of the heathen, ignoring the pleas of Yahweh thus provoking Him to anger so that He allowed them finally to be overtaken. Amos 8:2 Moffatt's says the doom is ripe for His people Israel and He would never again pardon them. Babylon was then permitted to overtake Yahweh's people and for a period of seventy years. Now Ezekiel is referring to the twenty-fifth year of Israel's captivity under Babylon. It was also the fourteenth year after the city of Jerusalem was destroyed. So, though they had been in captivity for twenty-five years when Ezekiel has this vision, it was only fourteen years after the ruling city of Jerusalem was destroyed. So for the first eleven years Israel withstood the actual destruction of the capitol city

Here Ezekiel seems obsessed with the place where he was brought because he says he was brought "thither" even before telling you where he was brought. Apparently this was the fulfillment of a deep desire to see an Israel favored by Yahweh and not one that had been rejected and in the predicament the fleshly nation was in.

So in this vision Ezekiel knew that this would be an Israel that would glorify Yahweh, one that was pleasing to Him. This is the True Israel of God in these last days made up of all nationalities of faithful people, who like Jacob, the original Israel, strive for their God's blessing (Genesis 32:24-28). 1 Corinthians 7:10 brings out that circumcision nor uncircumcision counts for nothing but it is keeping Yahweh's word that counts. It is the children of faith that are the true children of Abraham (Galatians 3:7,8). The Israel of the flesh is not the Israel of God but the children of the promise are counted as the seed. Being Israel is not something that you can inherit, it is your heart condition, your willingness to be submissive to your Creator that makes you Israel.

Verse 2:

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.

Now from the *New American Bible*:

In divine visions to the land of Israel, where he set me down on a very high mountain. On it there seemed to be a city being build before me.

There is no particular mountain being spoken of, but a mountain is a stronghold, and is symbolic for Yahweh's very lofty and immovable Kingdom.

A city represents an organization. And as the *New American Bible* brings out "On it there seemed to be a city being built before me." So this is showing that Yahweh's organization or Kingdom has now started. It is under construction as Ezekiel is receiving this vision. Ezekiel pictures Yahweh's people Israel, and we receive the understanding of this vision as Yahweh's organization, or the Kingdom, is being built. We are living fulfillment of this right now!

Verse 3:

And he brought me thither, 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.

The man whose appearance was like brass or bronze (RSV) was not a man at all but an angel. From other studies, such as Daniel Two we see that brass indicates the first or lowest portion of the heavens or the realm of the angels. Yahweh uses a chain of command when dealing with His people and the

angels are the messengers to His organization on earth. (Deuteronomy 28:23).

Now this angel is going to go on to measure the gate and the entrance way. The line of flax would be used to measure large dimensions as a builder would use a tape measure. The reed or rod would be used for smaller dimensions of a fixed measure, as a yard stick could be used today. The rod, however, is a fixed measurement, and would be of no use if the thing being measured were to be even a little bit larger or a little smaller than the rod itself. Therefore the length of the rod is the key to the understanding of the vision as we will go on to see.

The importance of describing every detail of the vision was strongly emphasized by the messenger, for that was the reason that Ezekiel had been brought there. He goes on to say:

Verse 4:

And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel.

So it was very important that Ezekiel took in all the information contained in the vision so that he could make it known to Israel. This prophesy holds the key to our positions and judgments.

Verse 5:

And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

Revised Standard Version renders the verse in this manner:

And behold, there was a wall all around the outside of the temple area, and the length of the measuring reed in the man's hand was six long cubits, each being a cubit and an handbreadth in length; so he measured the thickness of the wall, one reed; and the height, one reed. (Also N.A.B.)

The *Revised Standard Version* shows the wall is around the temple area. The purpose of a wall is to keep people in or out. The righteous within the wall are protected from those who might wish to do them harm who are kept out. Everything in the temple area is within the wall so this would include not only the temple but also those influenced by the temple, namely Israel on earth.

This measuring rod was six long cubits or royal cubit as it was known in Babylon. The average cubit was two span and a span measured three handbreadth (four fingers or a palm) so a cubit would therefore measure six handbreadths. Now a long cubit, the length of each of the cubits in the measuring rod was comprised of a cubit and a handbreadth or seven handbreadths. Seven is a number showing heavenly completeness and therefore symbolizes perfection (seven creation days, Yahshua said to forgive your brother 70 x 7). So each cubit itself is perfect but the rod having only six cubits comes up short, indicating incompleteness or imperfection. So being perfect all along the way and coming up short in the end shows perfect imperfection, complete or total imperfection.

The wall in one reed or six long cubits. This shows that all those contained within the wall are completely imperfect. This is Israel who are completely imperfect except for maybe the heart condition, their wanting to do what is right; they may have the perfect desire to serve Yahweh.

Verse 6:

Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, [which was] one reed broad; and the other threshold [of the gate, which was] one reed broad.

There are the same number of steps going to the north and the south gate as given in verses 22 and 26 which are seven (A). This shows that the one walking up the steps has the perfect desire to do Yahweh's will completely.

The opening of the doorway is one reed (B). The doorway being six long cubits shows the manner of judgment that will be employed to allow free access to True Israel and to prevent foreigners or enemies of Israel to enter, will be totally imperfect. This is because Israel, unlike Yahshua who has piercing judiciary vision, do not know the hearts of the individuals and we must judge by what our eyes see and our ears hear. We can only go by outward observation.

here are two thresholds mentions (B) and (C) showing a little room between them. This entry room is described later in verse eleven.

After crossing the entry room there is a large passage containing three pair of guard rooms or judgment chambers. This hallway is described in verses seven and ten so we will read them in order than return to verses eight and nine.

Verse 7:

And [every] little chamber [was] one reed long, and one reed broad; and between the little chambers [were] five cubits; and the threshold of the gate by the porch of the gate within [was] one reed.

The chambers were six cubits by six cubits (D) and the space between them was five cubits (E). I'll go on to verse ten which gives more details.

Verse 10:

And the little chambers of the gate eastward [were] three on this side, and three on that side; they three [were] of one measure: and the posts had one measure on this side and on that side.

So there were three chambers on each side opposite each other. In the type these chambers were a reality, a means of keeping those who did not belong out. There were armed guards who stood watch in order to slay any enemy who forced his way through the entry room in order to pass through the gateway in order to enter the city and subdue it. The passing of these guardrooms signifies the judgment being made on who could get through and who couldn't. There will be three major judgments a potential Israelite must pass in order to gain access to the community of Israel.

First is knowledge: One must have the entire overall understanding of Yahweh's plan. He must know that satan is the god of this world and this system made of politics, commerce, and religion will soon be destroyed in nuclear war and that Yahweh's righteous Kingdom will replace it and remain forever.

Second is faith: Faith in the knowledge not a blind faith. This is how the individual carries out the knowledge; it involves your action and reaction to the knowledge. We are watchmen and must get out and spread this knowledge, we cannot hide our light, we must be a light to the gentiles in all ways. So this faith must be demonstrated by standing firm in your belief and not being swayed by the threats or the tempting offers made by the devil, his demonized hosts and the system that they nurture.

Third is endurance: This can only be judged through time. This is the most difficult to judge, for an individual can remain faithful up to a specified length of time, which could be many years, and then begin to fall as has happened already in Israel. Some of the most knowledgeable and most respected members of Israel have shown themselves to be insincere. They are dogs returning to their vomit.

So Israel will only be able to pass judgment when the record reveals how many times, and under what varying circumstances he has remained faithful (and then it is just our best for we do not want to prevent the truly righteous from entering). They must reflect the proper conduct of Israel. No liars, cheats, or adulterers allowed. No one to cause oppression or derision. No one who has any maliciousness, especially toward Jeremiah.

The space between the rooms is five cubits and indicates Jeremiah the Prophet who has been given the number five by Yahweh. Yahweh uses the number five when referring to Jeremiah. Also the number eight is used showing his position as head Prophet or eighth Prophet. One example of this is when Jeremiah was released after spending five months and eight days in jail for the school issue. So this five cubits shows that these judgments are arranged by the prophet who's number is five, namely Jeremiah. (Back to verse seven).

Verse 7:

And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed.

Here there is another doorway, at the end of the hall past the chambers leading to the porch (F).

Verse 8:

He measured also the porch of the gate within, one reed. (This verse should read: He measured also the *other threshold* of the gate within, one reed.)

Now two thresholds should have been mentioned as in the case with the entry room (verse six) but there is an error here. Verse eight has the porch measured as six cubits or one reed which is confusing because if you look at verse nine it goes on to say that the porch measured eight cubits. Which is it six or eight? Actually it wasn't the porch being measured at all but the other threshold. So what verse eight should actually read is "He measured also the other threshold by the porch of the gate within, one reed." (H).

Verse 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 .

Now this is the porch itself which was eight cubits. This stand for Jeremiah, showing that the one passing thought the judgment chambers has passed the judgment prescribed by the eighth Prophet, Jeremiah and is ready to enter the community of Israel.

Verse 11:

And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate thirteen cubits

New American Bible renders it in this manner:

He measured the gate's entrance, which was ten cubits wide, while the width of the gate's passage itself was thirteen cubits (also RSV).

Now this verse brings us back to the entry room. We see that the width is ten cubits (I). Ten is a number denoting earthly completeness (man has ten fingers and ten toes, we count is a system of 10) and this shows that the judgment one is about to go through will be as completely just and merciful as humanly possible.

Now the *Revised Standard* and the *New American Bible* bring out that the two widths are being measured and not the length of the gate as *The Authorized Version* has it. The *New American* is best to clearly show that the thirteen cubits refers to the width of the passage way between the chambers (J). This will be proven correct as we go on.

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The length of the entry room is the only measurement left out and it is purposely so. This is to be filled in by the one first to understand the vision who is Jeremiah.

The length of this room is also eight cubits showing that the judgment one is about to go through is the judgment prescribed by the eighth Prophet, Jeremiah (L).

Verse 12:

The space also before the little chambers was one cubit on this side, and the space was one cubit on that side; and the little chambers were six cubits on this side, and six cubits on that side

Now from the *Revised*:

There was a barrier before the side rooms, one cubit on either side; and the side rooms were six cubits on either side.

Revised brings out that these are actually little barriers in front of the chambers standing only one cubit high and wide. These were for the protection of the guards as well as to separate the hall from the judgment chamber itself and for the purpose of measuring the extent of the room (O).

The rooms being six cubits square, again shows the completely imperfect judgment. Having the chambers on both sides of the hall opposite each other shows that the judgment is complete and thorough, viewed on both sides so nothing is hidden.

Verse 13:

He measure then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits, door against door.

New American Bible states:

He measured the gate from the back wall of one cell to the back wall of the cell on the opposite side: the width was twenty-five cubits. (Also RSV)

So he measured from the inside, from the back of one chamber across the hallway to the back of the opposite chamber, door against door. This was twenty-five cubits. If we look at the addition we see that our measurements are correct. Two chambers six cubits each equals twelve and added the the thirteen cubits of the hallway we have twenty-five. They concur.(K)

Verse 14:

He made also posts of threescore cubits, even unto the post of the court round about the gate.

New American Bible:

He measure the vestibule, which was twenty-five cubits...

In the *Authorized* this verse makes no sense at all. The angel made nothing here, he was merely measuring what already existed. Now the first portion of this verse can be read in the *New American Bible* which brings out the width of the vestibule was twenty-five cubits. The vestibule is the back porch and we see it is as wide as the building itself (K).

Verse 15:

And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits.

This should be read in Smith's translation which states:

Thus from the outside front of the gate to the inside front of the vestibule were fifty cubits.

Face in Hebrew is pen-ee-maw meaning face as point of entry. (Strong's #6440 paneh (paw-neh) - face front #6441 p^eniymah (pen-ee-maw) - faceward indoors #6442 p^eniymiy (pen-ee-mee) interior). So this would be the wall facing you as you walk in, the back inside wall. So he measured from the outside of the entry gate wall, the wall you see as you are about to enter, to the inside of the wall of the back porch, or the wall that you will see at the end of the gate just before you exit. This measurement is fifty cubits. See addition (M).

Also the length of the judgment rooms equals twenty-eight cubits (N) (18 for the chambers themselves and 10 for the space between them). The number 28 is 4 times 7. Four signifies the attributes of Yahweh which are love, justice, wisdom, and power. Seven again shows heavenly completeness. This would indicate that the judgment as imperfect as it is employs fully and the perfection all of the attributes of Yahweh. Being imperfect, this judgment does not prevent any righteous ones from coming in, but it also does not prevent many unrighteous from entering. These are the ones who appear to be Godly. The ones that, had they not had full opportunity to show their true colors or prove their wickedness, we would think that they had been misjudged. If Yahweh were to judge these, they would not make it through the first door, and there might be doubt in Israel as to the heart condition of these individuals. So with the imperfect judgment, and not being all wise, Jeremiah and Israel will allow some of these to slip in and when they do come in and receive the blessings of Israel and then leave, we see that there is certainly no reason to hold on to them; they have proven themselves to be wicked. There can be no doubt in anyone's mind as to the outcome. If Yahweh had judged them there would be no proof. Therefore with the imperfect judgment the attributes of Yahweh are perfectly satisfied because those left out, have proven to be unworthy of everlasting life and there will be no remorse, no question, in any member who gains everlasting life.

NOTES:

Verse 5: The measuring rod was six *long* cubits:

1 span = 3 handbreaths
 (the width of the hand
 at the base of the fingers)
 1 cubit = 2 span
 1 cubit = 6 handbreaths
 long cubit = 7 handbreaths - a cubit and a handbreath

Verse 13 addition: (K)

2 chambers @ 6 cubits each = 12 cubits
 Hallway of 13 cubits = 13 cubits

 25 cubits (width of building)

Verse 15 addition: (M)

posts or door jambs (B) = 2 cubits
 entry room (L) = 8

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doorjambs (C) = 2
3 chambers @ 6 cubits each (D) = 18
2 spaces @ 5 cubits each (E) = 10
doorjambs (F) = 2
vestibule or back porch (G) = 8

50 cubits (from outside front wall to inside back wall)