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Ezekiel 41

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Ezekiel 41.

Topics.

- The central part of Tabernacle and the Most Holy Place.
- The inner room is the Most Holy Place.
- The Temple.
- The building facing west.
- The building at the back of the yard.
- The cherubim and palm trees carved in a wall.
- The Holy Place doorposts.
- Cherubim (a brief overview of four cherubim).
- The theme of the last nine chapters of Ezekiel.

INTRODUCTION TO THE BOOK OF EZEKIEL

Ezekiel, a prophet and priest, was exiled to Babylon in 597 B.C. His ministry extended over at least twenty-three years. The book opens with his first dramatic vision of the "likeness" of the LORD". Ezekiel was keenly aware of God's presence and power in human affairs. He addressed both the exiles and the people left in Judah with messages of warning and judgment, predicting the fall of Jerusalem. After its fall (586), Ezekiel prophesied of hope and reassurance for the people of Judah, who had then lost the focus of God's covenant and the temple in Jerusalem. His vision of the valley of dry bones (chpt. 37) is a classic picture of God's ability to breathe new life into those who are spiritually dead. Ezekiel is prophesying about the Jews that did not go into captivity to Babylon, but remained against the word of the LORD in Jerusalem. Ezekiel's message is primarily directed to the people in the land of Judah and the inhabitants of Jerusalem (the two tribes), but often it is difficult to separate the message from Judah and Israel (the ten tribes) because much of what the LORD says can be applied to both Judah and Israel because the two are so intertwined and both nations were guilty of the same gross sins. For a greater overview of the entire book, visit the introduction to the book of Ezekiel in chapter one.

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

MEASUREMENTS AND SYMBOLISMS

Before we get into the chapter let me firstly say that I do not have knowledge concerning the symbolism that maybe contained in the measurements concerning the cubit in this chapter, I will leave that for those who love to study such things since I am sure they will be rewarded for their efforts and find many symbolic meanings as they do their own enjoyable studies. Since this chapter is mostly filled with numbers and architecture my hope is that what I have done will aid those who desire to search out the symbolism contained in the numbers and architecture.

THE PREVIOUS CHAPTER

The previous chapter: the focus of chapter forty was upon the rebuilding of the Temple of God starting from the wall of the outer court. The primary focus of this chapter is the rebuilding of the central part of the Temple of God and the focus of the following seven chapters continue with the rebuilding of the Temple with chapter forty-seven shining a brilliant light upon a river flowing out from the altar of the Temple of God and bringing life to everyone who comes to its water.

EZEKIEL 41:1-2

The Central Part of Tabernacle.

- **Ezekiel 41:1-2:** Then he (the man with a measuring reed) (Ezek. 40:3) brought me to the nave (central part of the Tabernacle) and measured the jambs. On each side six cubits was the breadth of the jambs (Tabernacle in KJV). ²And the breadth of the entrance was ten cubits, and the sidewalls of the entrance were five cubits on either side. And he measured the length of the nave, forty cubits, and its breadth, twenty cubits.

The history and different measures of a cubit: there are varying ideas concerning the exact measurement of a cubit this is because it is not an exact measurement. A cubit is the Hebrew measure of length it arose (as did the English foot) from the simple estimating of distance in terms of the body. Farmers today measure the height of horses by hands. The word cubit comes from the Hebrew word ('ammah). Strong's Concordance states that a cubit is a unit of measure of the fore-arm (below the elbow to the hand) (approximately 12 inches (300mm) while a long cubit is the length of the fore-arm plus the length of the hand (approximately 18 to 20 inches (450 to 500 mm) and a handbreadth is the length of the hand (approximately 8 inches (200mm). (The following estimates are calculated on one cubit being 18 inches).

Nave: means the central part, in this context it refers to the central part of the Tabernacle. Today it would refer to the long central hall of a church where the congregation sits.

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The entrance to the Tabernacle had a Jamb on each side.

- The width of the jamb was 6 cubits (9 feet).
- The entrance between the jambs was 10 cubits (15 feet).
- The sidewalls on either side of the entrance were 5 cubits (7½ feet).
- The length of central part of the Tabernacle was 40 cubits (60 feet).
- The width of central part of the Tabernacle was 20 cubits (30 inches).

EZEKIEL 41:3-4

The Most Holy Place.

- **Ezekiel 41:3-4:** Then he (the man with a measuring reed) (Ezek. 40:3) went into the inner room and measured the jambs of the entrance, two cubits; and the entrance, six cubits; and the sidewalls on either side of the entrance, seven cubits. ⁴And he measured the length of the room, twenty cubits, and its breadth, twenty cubits, across the nave (central part of the Tabernacle). And he said to me, "This is the Most Holy Place."

The inner room is the Most Holy Place.

- The jambs at the entrance of the inner room were 2 cubits (3 feet).
- The opening of entrance to the inner room was 6 cubits (9 feet).
- The sidewalls either side of inner entrance was 7 cubits (10½ feet).

- The length of the inner room was 20 cubits (30 feet).
- The width of the inner room was 20 cubits (30 feet).

EZEKIEL 41:5-11

The Temple.

- **Ezekiel 41:5-11:** Then he (the man with a measuring reed) (Ezek. 40:3) measured the wall of the temple, six cubits thick, and the breadth of the side chambers, four cubits, all around the temple. ⁶And the side chambers were in three stories, one over another, thirty in each story. There were offsets all around the wall of the temple to serve as supports for the side chambers, so that they should not be supported by the wall of the temple. ⁷And it became broader as it wound upward to the side chambers, because the temple was enclosed upward all around the temple. Thus the temple had a broad area upwardiel, and so one went up from the lowest story to the top story through the middle story. ⁸I saw also that the temple had a raised platform all around; the foundations of the side chambers measured a full reed of six long cubits. ⁹The thickness of the outer wall of the side chambers was five cubits. The free space between the side chambers of the temple and the ¹⁰other chambers was a breadth of twenty cubits all around the temple on every side. ¹¹And the doors of the side chambers opened on the free space, one door toward the north, and another door toward the south. And the breadth of the free space was five cubits all around.

- The thickness of the Temple wall was 6 cubits (9 feet).
- The width of side chambers around the Temple was 4 cubits (6 feet).
- The three side stories (36 cubits each) of Temple were 108 cubits (162 feet).
- The foundations of side chambers were 6 long cubits (9 feet).
- The thickness of outer wall of side chambers was 5 cubits (7½ feet).
- The width of free space between the chambers of Temple was 20 cubits (30 feet).
- The width of free space all around chambers was 5 cubits (7½ feet).

EZEKIEL 41:12-14

The Building Facing West.

- **Ezekiel 41:12-14:** The building that was facing the separate yard on the west side was seventy cubits broad, and the wall of the building was five cubits thick all around, and its length ninety cubits. ¹³Then he (the man with a measuring reed) (Ezek. 40:3) measured the temple, a hundred cubits long; and the yard and the building with its walls, a hundred cubits long; ¹⁴also the breadth of the east front of the temple and the yard, a hundred cubits.
- The width of the building facing the separate yard on west side was 70 cubits.
- The thickness of the wall of the building was 5 cubits.
- The length of the wall was 90 cubits.
- The length of the Temple was 100 cubits.
- The length of the yard, building with its walls was 100 cubits long.
- The width of the east front side of the Temple and the yard was 100 cubits.

The Building at the Back of the Yard.

- **Ezekiel 41:15-16:** Then he (the man with a measuring reed) (Ezek. 40:3) measured the length of the building facing the yard that was at the back and its galleries on either side, a hundred cubits. The inside of the nave (central part of the Tabernacle) and the vestibules (small room) of the court, ¹⁶the thresholds and the narrow windows and the galleries all around the three of them, opposite the threshold, were paneled with wood all around, from the floor up to the windows (now the windows were covered).
- The length of the building facing the yard and its galleries was 100 cubits (150 feet).
- The windows in this building are all covered.

The Cherubim and Palm Trees Carved in a Wall.

- **Ezekiel 41:17-20:** to the space above the door, even to the inner room, and on the outside. And on all the walls all around, inside and outside, was a measured pattern. ¹⁸It was carved of cherubim and palm trees, a palm tree between cherub and cherub. Every cherub had two faces: ¹⁹a human face toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side. They were carved on the whole temple all around. ²⁰From the floor to above the door, cherubim and palm trees were carved; similarly the wall of the nave (central part).

Cherubim: the entire inside of the Temple had cherubs and palm trees carved on its walls in a measured pattern. The design of the carved measured pattern went as follows:

Cherub. Palm Tree. Cherub. Palm Tree. Cherub. Palm Tree.

Every Cherub had two faces:

- A human face toward the palm tree on the one side.
- The face of a young lion toward the palm tree on the other side.

They were carved on the whole Temple all around.

The Holy Place Doorposts.

- **Ezekiel 41:21-26:** The doorposts of the nave (central part) were squared, and in front of the Holy Place was something resembling ²²an altar of wood, three cubits high, two cubits long, and two cubits broad. Its corners, its base, and its walls were of wood. He (the man with a measuring reed) (Ezek. 40:3) said to me, "This is the table that is before the LORD." ²³The nave (central part) and the Holy Place had each a double door. ²⁴The double doors had two leaves apiece, two swinging leaves for each door. ²⁵And on the doors of the nave (central part) were carved cherubim and palm trees, such as were carved on the walls. And there was a canopy of wood in front of the vestibule outside. ²⁶And there were narrow windows and palm trees on either side, on the sidewalls of the vestibule (small room), the side chambers of the temple, and the canopies.

The doorposts of the Holy Place were squared. In front of the Holy Place was an altar all of wood, it was the table before the LORD.

- The height of the table before the LORD was 3 cubits (4½ feet).

- The length of the table before the LORD was 2 cubits (3 feet).
- The width of the table before the LORD was 2 cubits (3 feet).

Cherubim's and palm trees were carved on the doors of the Holy Place in a measured pattern to match the Cherubim's and palm trees carved on all the walls of the Temple.

CHERUBIM (A BRIEF OVERVIEW OF FOUR CHERUBIM)

The Bible speaks of four cherubs in the Most Holy Place of Solomon's Temple. The first two that the Scriptures very clearly speak of are the two that are on each end of the mercy seat. These two and the mercy seat were made of one piece of solid gold, the cherubs were facing inwards with their wings over the mercy seat meeting each other as the following drawing shows.



The second two cherubs spoken of are much larger. In the book of kings it says that the wings of the cherubim were spread out so that a wing of one touched one wall, and a wing of the other cherub touched the other wall and the other wing of each cherub touched each other in the middle of the temple (1 Kings 6:23-28). We are also told that these two cherubim are made of olivewood overlaid with gold and not solid gold and they are far too big to be on each end of the ark which was only two and a half cubits long (about 1500mm).

These cherubim stood in the Most Holy Place overshadowing the entire Ark of the Covenant with one of their wings over the Ark and the other wing touching the wall of the House of the LORD. There were four cherubim in the Most Holy Place of Solomon's temple, two small ones on the Ark and two much larger ones overshadowing the entire Ark. Though the following picture may not be exact in detail it does give us the idea of four cherubim.



The outstretched cherubim were separate and much larger standing figures (i.e., ten cubits high) made of olivewood, which were also inside the temple and part of the temple. The ark was only two and a half cubits (about 1500mm) (Exod. 25:10) and the cherubim on it were facing inward with both wings touching (they're pretty small) but the larger standing cherubs each had wing of five cubits with one of their wings overshadowing the Ark and the tips of their other wing touching each wall.

The two tablets inside the ark under the mercy seat: the only thing in the Ark of the Covenant was the two tablets that Moses put inside it (2 Chron. 5:10). It is interesting to notice that the law was under the mercy seat and the cherubim overshadowed the mercy seat and the LORD spoke from above the mercy seat. This means that to get to the law one had to go through mercy first and that mercy covered the law. This is interesting because we all sin and are therefore all under the condemnation of the law and condemned to death, without God's mercy we would all be doomed.

THE KING OF TYRE WAS AN ANOINTED GUARDIAN CHERUB

- You (the king of Tyre) (Ezekiel 28:12) were an anointed guardian cherub. I placed you; you were on the holy mountain of God; in the midst of the stones of fire you walked (Ezekiel 28:14).

This is biblical, lofty language to describe how enormously prideful the king was in his heart and how majestic, beautiful and great the king of Tyre and his kingdom was over the earth.

Cherub: (k^eruwb) Strong's Concordance explains a cherub as an imaginary figure (cherubims is the plural of Cherub).

- The LORD drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life (Genesis 3:24).
- Give ear, O Shepherd of Israel (the LORD) you who lead Joseph like a flock! You who are enthroned upon the cherubim, shine forth (Psalm 80:1).
- The LORD rode on a cherub and flew; he came swiftly on the wings of the wind. (Psalm 18:10).

SUMMARY OF CHERUBS

Perhaps there are angels called cherubs, but based on these verses it appears that the word cherub is a title that is applied to God's mighty power since it is unlikely that an actual angel stood with a literal flaming sword guarding the tree of life and to God's omnipresence (symbolised by Him riding on a cherub and flying swiftly on the wings of the wind. But since in (Ezekiel 28:14) the title is applied to the king of Tyre it can also apply to a man with great power, a nation or something that is above the ordinary in beauty, authority and influence. Ezekiel's fantastic and detailed descriptions of the cherubim (Ezek. 1:4-28) (Ezek. 10:3-22), however particular, unique and unusual or exaggerated are mostly responsible for the vast variety of paintings of cherubim's in the history of art. For further information concerning cherubim see the title:

- Cherub and Cherubim (Two of Solid Gold and Two of Olivewood).

In Articles (ON WEBSITE MENU).

THE THEME OF THE LAST NINE CHAPTERS OF EZEKIEL

1. The theme of chapter forty is the rebuilding of the Temple of God starting from the wall of the outer court.
2. The theme of chapter forty-one is the rebuilding of central part of the Temple of God.
3. The theme of chapter forty-two is the rebuilding of the priest quarters in the outer court of the Temple of God.

4. The theme of chapter forty-three is cleansing the altar and preparing yourself for the glory of the LORD is coming to the Temple.
5. The theme of chapter forty-four is the ministry of the priests when the glory of the LORD fills the temple.
6. The theme of chapter forty-five is the land allotted to the LORD and the land allotted to the Sanctuary, the Prince of Israel and the priests.
7. The theme of chapter forty-six is the Prince entering the Most Holy Place and the people of the land bowing down in peace and entering the Temple with the Prince from their freewill and upon the prince providing a freewill offering and giving an everlasting inheritance to his sons forever.
8. The theme of chapter forty-seven is a river flowing from the threshold of the Temple of the LORD that begins as a trickle then becomes ankle-deep, then waist-deep, then deep enough to swim in. The river has trees on both sides and as it flows into the sea it turns the salt water to fresh water and brings life to every living creature that comes to its water.
9. The theme of chapter forty-eight is the land being divided up between the twelve tribes of Israel.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.
