

graceWORKS ! GOING DEEPER¹ The Papou Study Bible is a daily study provided by me to



help folks explore the depth and joy of the “conneXion” life of God. It’s my personal study, and is not intended as a doctrinal statement or statement of any church or denomination or congregation. It’s also my belief that “grace” works, and the servant of God should always want to go deeper. Multi-tasking as usual, I’m also calling this the “Papou Study Bible.” I’m writing it as if I were speaking to my girls who love me and any descendant they have that love their Papou too. And to anyone who wants to consider me a spiritual Dad or “Papou.” I want them to be able to study the Bible with Papou (grandpa in Greek) after I’m gone---and if they don’t, I’ll haunt them. The Scriptures say it’s noble to “search the Scriptures daily” to verify truth like the ancient Bereans did (Acts 17:11). My folks came from Berea. My incredible Dad (and your grandfather and great grandfather, guys), Vasil Charles Valekis taught me to do this like he did---every day until I die. He taught me and everyone I know to go to church no matter what and to put God first. While Mama (Maria Pagona Stratakis Valekis) never really did this, she made sure we listened to Daddy on this one. She would have hit us with a spatula or frying pan or worse if we didn’t. This is a simple sharing my “daily search.” And I’d like to think it is a continuation of God’s life through my Dad through me. Both my “Dads” by the way. And a way to honor him, mama and our loving “Dad”---God. And for all of us to be together, in Spirit, even when we I join them in heaven. I like to use the Blue Letter literal, very “visual,” Greek translation a lot to help “visualize” these truths the beautiful way Greek enables you to view. And I like to share this with folks serving in an elder capacity, or any capacity, to grow them, challenge them, and stretch them. But especially share it with anyone I’ve ever brought to Christ and family members who truly love me. And when you study these, I’ll make sure to connect with you from heaven. *Ever an orthodox Greek, Jim Valekis*

Christ IN You Series

Colossians 1:27 (King James Version)

²⁷To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is **Christ in you**, the hope of glory

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Ezekiel 42 Part 3²



So for one more time, I’m going to try to go this time from the literal Hebrew to a “vision” of the buildings described in this chapter. So again, why do I do this? I really believe what Jesus said---“Man shall not live by bread alone, but by every word that comes out of the mouth of God.” So I figure it’s one my tasks in life to value God’s words, be they His ongoing words about my being, to His written word the Bible. And to seek to understand them. For what it’s worth, I don’t think that just because I don’t understand something easily, it’s meant for me to ignore or move on from. I’ve always figured if God said it, He wants me to get it and I need to try harder to see what He wanted me to hear. So here goes! Enjoy.

¹ **NOT TO BE REPRODUCED OR UPLOADED TO WEB WITHOUT EXPRESS PERMISSION OF AUTHOR.**

² New International Version (NIV) Holy Bible, New International Version®, NIV® Copyright ©1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide. (Author’s note: This translation, and the source for many of the study notes that accompany it, are taken from The NIV Study Bible, Copyright 1985,1995, 2002, 2008, 2011 . These notes are referenced throughout and paraphrased frequently in the notes.)

Here's the plan. I'm going to my interlinear version, and going to attempt the JLV version of the Bible. The "Jim Local Version."

| | | | | | | |
|-------------|-----------|---------------|-------------|--------------|--|--|
| הַצִּפּוֹן | דֶּרֶךְ | כְּדֶרֶךְ | הַחִיצוֹנָה | אֶל-הַחֲצֵר | וַיֵּצֵאֵנִי | 42:1 |
| e-tzphun | drk | e-drk | e-chitzune | e-chtzr - al | u-iutza-ni | |
| the-north | way-of | the-way | the-outside | the-court | to and-he-is- ^c bringing-forth-me | |
| נֶגֶד | וְאֲשֶׁר | הַגְּזֵרָה | נֶגֶד | אֲשֶׁר | אֶל-הַלְּשִׁכָּה | וַיְבִאֵנִי |
| ngd - | u-ashr | e-gzre | ngd | ashr | e-lshke - al | u-iba-ni |
| in-front-of | and-which | the-severance | in-front-of | which | the-room | to and-he-is- ^c bringing-me |
| | | | | | הַבְּנֵי | |
| | | | | | אֶל-הַצִּפּוֹן | |
| | | | | | e-tzphun - al | e-bnin |
| | | | | | the-north | to the-structure |

(CLV) Ezk 42:1

^cThen he ^cbrought me ^lforth by ^wway of the northern ^wgate, into the outside ^ocourt, and he ^lbrought me to the complex of rooms ^wthat was in front of the severance area and ^win front of the building to the north.

I like the way that the Hebrew actually speaks in the present tense here. It's like you're entering a dream and the Lord is having it spoken of in the present tense as if you are there. "The north, the way of, the outside (of) the court TO he-is bringing-me." It's like you're right there with him, being brought to the next place. When someone does "dream" work they often have you speak in the present tense. You're being brought "in-front" and which "the severance."

H1508 gizrah ghiz-raw'

the figure or person (as if cut out); also an inclosure (as separated).

So you're in front of the inclosure and as the translation adds, in-front-of 'the north to the structure.' Which the translation says in front of the building to the north. I guess you get the impression that you are in a "way" between two buildings. One is the "room" in front of the inclosure and one is in front of the building to the north.

| | | | | | | | | | |
|--------|------------|---------------|------------|-----------|-------------|--------|--------|------------|------|
| אֲמוֹת | חֲמִשִּׁים | וְרֵחַב | הַצִּפּוֹן | פֶּתַח | הַמֵּאָה | אֲמוֹת | אָרְךָ | אֶל-פְּנֵי | 42:2 |
| amuth | chmshim | u-e-rchb | e-tzphun | phthch | e-mae | amuth | ark - | phni - al | |
| cubits | fifty | and-the-width | the-north | portal-of | the-hundred | cubits | length | faces-of | to |

(CLV) Ezk 42:2

As for the facade, its length was ^aa hundred cubits on the north ⁷edge, and the width was fifty cubits.

"Cubits 50 (is and) the width; the north portal of, 100 cubits faces-of length!"

As you read the JLV translation, do it with a Yoda accent.

| | | | | | | | | | |
|--------------------------|--------|----------|-----------------|-------------|--------------------------|--------|-------------|-------------|------|
| לְחִצְרֵי | אֲשֶׁר | רִצְפָּה | וּנְגֵד | הַפְּנִימִי | לְחִצְרֵי | אֲשֶׁר | הָעֲשָׂרִים | נִגְד | 42:3 |
| l-chtzr | ashr | rtzphe | u-ngd | e-phnimi | l-chtzr | ashr | e-oshrim | ngd | |
| to ^{the} .court | which | pavement | and-in-front-of | the-inner | to ^{the} .court | which | the-twenty | in-front-of | |

| | | | | | |
|---|---------------------------|----------------|------------|--------|----------------|
| : | בְּשָׁלְשִׁים | אֲתִיק | אֶל־פְּנֵי | אֲתִיק | הַחִיצוֹנָה |
| : | b-shlshim | athiq | phni - al | athiq | e-chitzune |
| | in ^{the} .threes | detached-space | faces-of | to | detached-space |
| | | | | | the-outside |

“To court which pavement of the inner” I was in front of (the 20 cubit one) and to the court the outside (one), in threes (were) faces-of (the front of) detached space paralleling detached space.”

H862 'attuwq at-tooke'

or mattiyq {at-teek'};

from H5423 in the sense of decreasing; a ledge or offset in a building.

So I see here two terrace like buildings facing each other, paralleling each other.

| | | | | | | | | | | |
|-------|-------|---------|------------------|-------|--------|--------|----------|-------------|-----------|-----------------|
| אֶחָת | אֵמָה | דְּרָךְ | אֶל־הַפְּנִימִית | רֹחַב | אֲמוֹת | עֹשֶׂר | מֵהַלְךָ | הַלְשֻׁכוֹת | וְלִפְנֵי | 42:4 |
| achth | ame | drk | e-phnimith - al | rchb | amuth | oshr | melk | e-lshkuth | u-l-phni | |
| one | cubit | way-of | the-inner | to | width | cubits | ten-of | walk-of | the-rooms | and-to-faces-of |

| | | |
|---|--------------------------|---------------------|
| : | לְצִפּוֹן | וּפְתֻחֵיהֶם |
| : | l-tzphun | u-phthchi-em |
| | to ^{the} .north | and-portals-of-them |

There is an inner walk way between the rooms facing each other of 10 cubits width and one cubit (translations render this 100 cubits, so this must be a summary “lump sum” word representing that measurement), and to north there is portals of them.

| | | | | | |
|-----------------|---------------------|----------|----------------------|----------------|---------------|
| אֲתִיקִים | כִּי־יִכְלָו | קְצֻרוֹת | הָעֲלִיוֹנוֹת | וְהַלְשֻׁכוֹת | 42:5 |
| athiqim | iuklu - ki | qtzruth | e-oliunth | u-e-lshkuth | |
| detached-spaces | they-are-prevailing | that | ones-being-shortened | the-upper-ones | and-the-rooms |

| | | | | |
|---|-----------|--------------------------|----------------------|-----------|
| : | בְּנֵן | וּמֵהַתְּכַנּוֹת | מֵהַתְּתַמּוֹת | מֵהֵנָּה |
| : | bnin | u-m-e-thknuth | m-e-thchthnuth | m-ene |
| | structure | and-from-the-middle-ones | from-the-nether-ones | from-them |

As for the ledges, they are prevailing, the upper ones and the rooms being shortened, from the middle ones and the nether ones, the lower ones, from them.

| | | | | | | | | |
|------------|----------------|--------------------------|----------------------|-----------------|---------------------|---------------------------------|------|------|
| הַחֲצֵרוֹת | כְּעֻמּוּדֵי | עֻמּוּדִים | לָהֶן | וְאֵין | הֵנָּה | מִשְׁלִשׁוֹת | כִּי | 42:6 |
| e-chtzruth | k-omudi | omudim | l-en | u-ain | ene | mshlshuth | ki | |
| the-courts | as-columns-of | columns | to-them | and-there-is-no | they ^(f) | ones-being- ^m triple | that | |
| : | מֵהָאָרֶץ | וּמִהַתְּיַכְנֹת | מֵהַתְּחַתּוֹנוֹת | עַל-כֵּן | | | | |
| : | m-e-artz | u-m-e-thiknuth | m-e-thchthunuth | natzi | ol-kn | | | |
| | from-the-earth | and-from-the-middle-ones | from-the-nether-ones | he-is-diverted | on-so | | | |

As for the courts, as columns of them and columns to them, there is no!

They are ones being in triplicate, in three levels, that from the earth the middle ones and the bottom (nether) ones he-is-diverted, he is separated.

| | | | | | | |
|-----------|---------|-------------|--------------------|----------------------------|-------------|------------------|
| הַחֲצֵר | דְּרָךְ | הַלְשֻׁכוֹת | לְעִמָּת | אֲשֶׁר - לְחוּץ | וְגֵדֵר | 42:7 |
| e-chtzr | drk | e-lshkuth | l-omith | l-chutz - ash | u-gdr | |
| the-court | way-of | the-rooms | to-correspond-with | to ^{the} -outside | which | and-barrier-wall |
| | | אֵמָה | חֲמִשִּׁים | אָרְפוֹ | הַלְשֻׁכוֹת | אֵל - פְּנֵי |
| | | ame | chmshim | ark-u | e-lshkuth | phni - al |
| | | cubit | fifty | length-of-him | the-rooms | faces-of |
| | | | | | | to the-outside |

There is a barrier wall 50 cubits in length in the way the rooms correspond to the court and faces the outside (the outer wall).

Or

The court in the vicinity of the rooms corresponding with the outside (the outer court) had a barrier wall 50 cubits in length facing the outside.

Let's see how I did.

(CLV) Ezk 42:7

+ There was a barrier-wall ^wthat was [']outside to correspond with the rooms, going the way to the outside [°]court before the rooms; its length was fifty cubits;

I did ok. But this is hard!

42:8 כִּי אַרְבָּּה הַלְשִׁכוֹת אֲשֶׁר לְחִצְרָה הַחֲצוֹנָה חֲמִשִּׁים אַמָּה וְהִנֵּה עָלֶי-
 - ol u-ene ame chmshim e-chtzune l-chtzr ash e-lshkuth ark - ki
 on and-behold! cubit fifty the-outside to^{the}-court which the-rooms length-of that

פְּנֵי הַהֵיכָל מֵאָה אַמָּה :
 : ame mae e-eikl phni
 cubit hundred the-temple faces-of

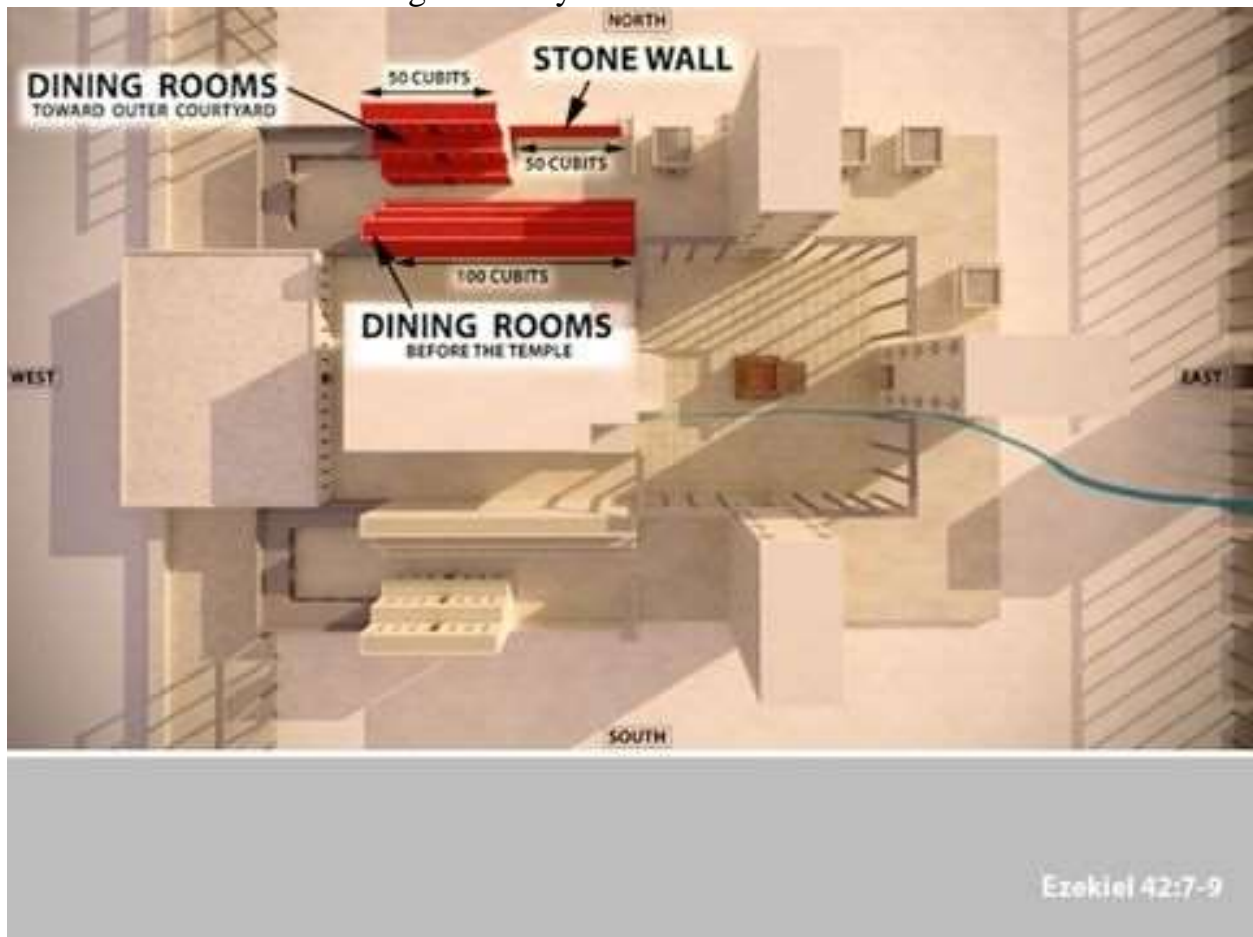
And behold! One set of rooms 50 cubits in length and the ones facing the temple 100!

Let's see how I did.

(CLV) Ezk 42:8

^tsince the length of the rooms ^w of the outside court was fifty cubits, ^{+ bd}hence adjoining the temple ⁷the ^{all}total length^o was a hundred cubits

Ok. I tried. I kind of sort of get it. They looked like this.



Here's what remains of the chapter.

¹⁵ When he had finished measuring what was inside the temple area, he led me out by the east gate and measured the area all around: ¹⁶ He measured the east side with the measuring rod; it was five hundred cubits. ¹⁷ He measured the north side; it was five hundred cubits by the measuring rod. ¹⁸ He measured the south side; it was five hundred cubits by the measuring rod. ¹⁹ Then he turned to the west side and measured; it was five hundred cubits by the measuring rod. ²⁰ So he measured the area on all four sides. It had a wall around it, five hundred cubits long and five hundred cubits wide, to separate the holy from the common.

In feet, this measurement is 875 feet. The complex is about 900 x 900 x 900 x 900 feet.

And here is a concept worth exploring. Separating the common from the holy. We'll look at that next time.