

# Ezekiel 42:1

Authorized King James Version (KJV)

Then he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that was over against the separate place, and which was before the building toward the north.

## Analysis

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The 'chamber that was over against the separate place' indicates purpose-built priestly facilities distinct from public areas. The northward orientation may signify approach from God's throne direction (Ezekiel 1:4, Psalm 48:2) or simply architectural arrangement. The Hebrew לִשְׁקָה (lishkah, 'chamber') denotes a structured room for specific functions, not casual space. These chambers served holy purposes—eating sacrificial portions, storing offerings, changing vestments. The separation 'over against the separate place' emphasizes graduated holiness: sanctuary (most holy), priestly chambers (holy), outer court (consecrated), and beyond (common). Reformed theology sees this as typological: Christ's high priesthood provides access to God's presence while maintaining distinction between redeemed (set apart) and unregenerate (common). The church as royal priesthood (1 Peter 2:9) must maintain holy separation from worldly corruption (2 Corinthians 6:17).

## Historical Context

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Levitical law specified portions of offerings for priestly consumption (Leviticus 6:14-18, 26; 7:6-10). These 'most holy things' could only be eaten by priests in sacred precincts—not taken home or shared with non-priests. The chambers provided necessary infrastructure for this system. Archaeological evidence from

Israelite sanctuaries shows similar auxiliary buildings housing priestly functions. Solomon's temple had chambers for storing vessels, priestly garments, and temple treasures (1 Chronicles 9:26-33, Nehemiah 10:37-39). The northern location may relate to ancient cosmology or simply practical architectural arrangement. For the exiles, who hadn't maintained proper priestly functions in Babylon, this detailed provision promised complete restoration of Levitical worship with all necessary facilities.

## Related Passages

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**John 15:13** — Greatest form of love

**1 Corinthians 13:4** — Characteristics of love

## Study Questions

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1. How do designated 'holy chambers' in the temple challenge contemporary Christianity's blurred lines between sacred and secular?
2. What spiritual 'chambers'—disciplines, habits, relationships—do you maintain exclusively for holy purposes?
3. As a believer-priest, how seriously do you observe distinctions between what is appropriate for spiritual consumption versus worldly indulgence?

## Interlinear Text

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וַיִּזְכֹּר נִי  
Then he brought me forth      H3318      H413      court      H2691      הַחַדְשָׁה  
the way toward      H1870      H2435      into the utter      the way toward      H1870

דְּרָרָה  
the way toward      the north      and he brought      H413      פֶּלֶשֶׁךְ הַ  
H1870      H6828      H935      אֶל      יִבְאָה נִי      אֶל  
and he brought      H3957      me into the chamber      H834

בְּדַד  
H5048      בְּגַזְבָּה  
that was over against the separate place      H1508      H834      בְּדַד  
H5048

בְּבּוּ� |  
and which was before the building      H1146      אֶל      בְּאַפְוֹן:  
H6828      H413      the north

## Additional Cross-References

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**Ezekiel 40:20** (Parallel theme): And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.

**Ezekiel 40:17** (Parallel theme): 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.

**Ezekiel 41:1** (Parallel theme): Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle.

**Ezekiel 42:4** (Parallel theme): And before the chambers was a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

**Ezekiel 42:13** (Parallel theme): Then said he unto me, The north chambers and the south chambers, which are before the separate place, they be holy chambers, where the priests that approach unto the LORD shall eat the most holy things:

there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place is holy.

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