

Ezekiel 43:12

Authorized King James Version (KJV)

This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.

Analysis

The temple law's climax—"This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house"—emphasizes comprehensive holiness. The Hebrew **תּוֹרָה** (torah, 'law') establishes divine standard. The phrase 'upon the top of the mountain' recalls Sinai where Moses received the law (Exodus 19-20) and suggests exalted, elevated position. The 'whole limit thereof round about' means complete boundary, nothing excluded. The double declaration ('this is the law') emphasizes importance—comprehensive holiness characterizes God's house. Reformed theology sees this as depicting the church: 'Be ye holy; for I am holy' (1 Peter 1:16). Every aspect of life under God's lordship must be holy—no secular/sacred dichotomy. Christ our temple (John 2:19-21) was perfectly holy; believers united to Him share His holiness positionally (sanctification).

Historical Context

Mountains held theological significance in Scripture: Sinai (law-giving, Exodus 19), Moriah (Abraham's offering, Genesis 22; temple site, 2 Chronicles 3:1), Carmel (Elijah's confrontation, 1 Kings 18), Transfiguration Mount (Christ's glory, Matthew 17), Zion (divine dwelling, Psalm 48:1-2), Olivet (Christ's ascension and promised return, Acts 1:9-12, Zechariah 14:4). The elevated position suggests proximity to heaven and distance from earth's corruption. The comprehensive holiness requirement ('whole limit... round about') prevented sacred core with profane

periphery—all must be holy. This challenged Israel's syncretism—mixing YHWH worship with paganism. The law's emphatic repetition indicates foundational principle: God's presence demands complete consecration, not partial commitment. New Testament continues: 'present your bodies a living sacrifice, holy, acceptable unto God' (Romans 12:1).

Related Passages

Matthew 25:31 — Final judgment

Revelation 20:12 — Judgment according to deeds

Study Questions

1. Is your life characterized by comprehensive holiness ('whole limit round about') or compartmentalized spirituality?
2. What 'mountaintop' experiences with God have established foundational laws governing your subsequent walk?
3. How seriously do you take God's call to be 'most holy' in every area—work, recreation, relationships, thoughts?

Interlinear Text

תֹּוֹן תְּ	זֶאת	עַל	הַבָּיִתִים	רָאשׁ	בְּרֵרָה
H2063	Behold this is the law	H5921	Upon the top	H2022	of the mountain
H8451		H1004		H7218	
כָּל	סְבִיב	סְבִיב	סְבִיב	קָדוֹשׁ	יְמִ
H3605	the whole limit	thereof round about	thereof round about	holy	
H1366		H5439	H5439	H6944	
קָדוֹשׁ יְמִ	תֹּוֹן תְּ	זֶאת הַבָּיִתִים	רָאשׁ	בְּרֵרָה	
holy	H2009	H2063	Behold this is the law	of the house	
H6944		H8451		H1004	

Additional Cross-References

Ezekiel 40:2 (Parallel theme): 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.

Revelation 21:27 (Parallel theme): And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Psalms 93:5 (Holy): Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever.

Joel 3:17 (Holy): So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

Ezekiel 42:20 (Parallel theme): He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.
