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God's Glory Returns

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus – **November 2, 2014**

Ezekiel 43:1-12

Introduction: The prophet, having given us a view of the mystical temple, the gospel-church, as he received it from the Lord, that it might appear not to be erected in vain, comes to describe, in this and the next chapter, the worship that should be performed in it, but under the type of the Old-Testament services. In this chapter we have, **I.** Possession taken of this temple, by the **glory** of God **filling** it, Ezekiel 43:1-6. **II.** A **promise** given of the continuance of God's **presence** with his people upon condition of their return to, and continuance in, the instituted way of worship, and their abandoning idols and idolatry, Ezekiel 43:7-12. **III.** A description of the altar of burnt-offerings, Ezekiel 43:13-17. **IV.** Directions given for the consecration of that altar, Ezekiel 43:18-27. Ezekiel seems here to stand between God and Israel, as Moses the servant of the Lord did when the sanctuary was first set up.
(Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

Ezekiel 43:1-2, *Afterward he brought me to the gate, even the gate that looketh toward the east: And, behold, the **glory** (divine presence, **splendor** [great brightness]) of the God of Israel came from the way of the EAST: and his **VOICE** was like a noise of many waters: and the earth **shined** with his **glory** (divine presence, **splendor**).*

NOTE: The last nine chapters in Ezekiel portray in vision form the future order God will establish in Israel when its restoration is complete – including a new temple, a new worship system, and a new division of the land. It will be a truly grand edifice.

But the temple would be nothing without the presence of the Lord, and Ezekiel now **SAW** a **vision** of its return of His **Shekinah-glory**. That glory had filled Solomon's temple, and in the millennial temple the Lord will again be among His people in a special way. Thus, the return of God's glory is the most important part of Ezekiel's vision.

Referring to the man with a measuring line who had shown him all the parts of the new temple (probably an angel), Ezekiel reported that "afterward he brought me to the gate that looketh toward the east" (Ez. 43:1). This refers not to a city gate, but to the outer gate on the **east side** of the temple courtyard. This becomes clear from a comparison with 44:1-2, which indicates that thenceforth that gate would be **shut** because it had been the entrance point of the Lord.

As Ezekiel looked on, **he SAW** the **glory** of the God of Israel approach from the east. At the beginning of the Exile, it had **departed** in that direction (Ezekiel 11:23).

(Source: *The Bible Expositor and Illuminator, Union Press Publication-Christian Life Series*)

Ezekiel 10:18-19, Then the **glory** of the LORD (Yahweh) **departed** from off the **threshold** of the **house (temple)**, and stood over the cherubims. And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the **door** of the **east gate** of

the LORD'S **house (temple)**; and the **glory** of the God of Israel was over them above.

Ezekiel 11:23, And the **glory** of the LORD went up from the **midst** of the city, and stood upon the **mountain** which is on the **east side** of the city.

Thought 1. The Mount of Olives is the mountain on the east side of Jerusalem.

Zechariah 14:3-4, Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the **mount of Olives**, which is before **Jerusalem** on the **east**...

Ezekiel 43:3, And it was according to the **appearance** of the **vision** which **I SAW**, even according to the **vision** that **I saw** when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and **I fell** upon **my face**.

NOTE: ...to the **appearance of the vision which I saw** Recorded in the first, ninth, and tenth chapters of this book; the form in which the glory of the God of Israel now appeared was like to what he then saw; in each of which visions was the likeness of a **THRONE**, and on it the appearance of the glory of God: **even according to the vision that I saw when I came to destroy the city**; the city of Jerusalem; not that the prophet destroyed it, or came to destroy it himself, which was to be done, and was done, by the **Chaldeans**; but to **FORETELL** the destruction of it; which prediction of his made it as certain as if it was done. So the Targum, "when **I prophesied** to destroy the city;" and this was, when he was bid to cause, in a visionary and prophetic manner, six men, with their destroying weapons, to draw near unto it, and smite it; at which time he saw the glory of the God of Israel go up from the cherub, (Ezekiel 9:1-3). And the visions were like the vision that I saw by the river Chebar; the four living creatures and the wheels; the throne of sapphire stone, and the glorious appearance above it, (Ezekiel 1:3-28) (10:1-20) only with this difference, then he saw the glory of the God of Israel **departing**, especially in the last vision, but now **returning**... (Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

NOTE: He has a vision of the entrance of this glory into the temple. When **he SAW** this Glory he **fell** upon **his face** (Ezekiel 43:3), as **not able** to **bear** the lustre of God's glory, or rather as one willing to give him the glory of it by a humble and reverent adoration. (Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

Ezekiel 43:4, And the **GLORY** of the LORD (Yahweh) came into the **house (temple)** by the way of the gate whose **prospect (face)** is toward the **east**.

NOTE: Before described and measured; and being fitted and prepared, the builder and owner of it **comes** and takes up **his residence** in it; as Christ will do in his church, more especially and more visibly in the latter day: by the way of the gate whose prospect (face) is towards the east; which was the direct way into the outward court, and so to the inward court, and into the holy, and into the **most holy place**; and was the way by which he departed from hence, (Ezekiel 10:18-19). (Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Ezekiel 43:5, So the **spirit** took me up, and brought me into the **inner court**; and, behold, the **GLORY** of the LORD **filled** the **house (temple)**.

NOTE: But the Spirit took him up (v. 5) when the glory of the Lord had come into the house (v. 4), that he might see how the house was filled with it. **He SAW** how the **glory** of the Lord in this same appearance departed from the temple, because it was profaned, to his great grief; now he shall see it **return** to the **temple** to his great satisfaction. See ch. 10:18, ch. 10:19; 11:23. Note, Though God may forsake his people for a small moment, he will return with everlasting loving-kindness. God's glory filled the house as it had filled the tabernacle which **Moses** set up and the temple of **Solomon**, Ex. 40:34; 1 Ki. 8:10.

Exodus 40:33-35, So Moses finished the work. Then a **cloud** covered the tent of the congregation, and the **glory** of the LORD **filled** the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the **glory** of the LORD **filled** the tabernacle.

1 Kings 8:5-6, 10-11, And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the LORD unto his place, into the **oracle (innermost part of the sanctuary)** of the **house (temple)**, to the **most holy place**, even under the wings of the cherubims.

... And it came to pass, when the priests were come out of the holy place, that the **cloud** filled the house of the LORD, So that the priests could not **stand** to minister because of the cloud: for the **glory** of the LORD had **filled** the house of the LORD.

Now we do not find that ever the Shechinah did in that manner take possession of the **second temple**, and therefore this was to have its accomplishment in that **glory** of the divine grace which shines so brightly in the **gospel church**, and **fills** it. Here is no mention of a **cloud** filling the house as formerly, for we now with open face behold the glory of the Lord, in the face of Christ, and not as of old through the cloud of types. III. He receives instructions more immediately from the **glory** (divine presence) of the Lord, as Moses did when God had taken possession of the tabernacle (Lev. 1:1)...

(Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

Exodus 40:35, Leviticus 1:1, And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the **glory** of the LORD **filled** the tabernacle. ...And the LORD (Yahweh) **called** unto Moses, and spake unto him **out of** the tabernacle of the congregation, saying...

Ezekiel 43:6, And I heard him (Yahweh) speaking unto me out of the house (temple); and the man stood by me.

NOTE: The holy place, the prophet being in the **inward court**: this is **Jehovah** (Yahweh) the Father, the God of Israel, whose **glory** (divine presence) entered into it; who utters his **voice** out of Zion; who speaks in his church by his word, and the ministers of it; and which is to be heard and regarded, not as the word of man, but as the word of God: and the man stood by me: whom he saw at first with a measuring line in his hand, (Ez. 40:3), and with whom he had been all along, and had seen him measure the house, and all belonging to it: he stood by him as the **Mediator** between **God** and **him**; as the medium of communion with him; as the advocate (lawyer) with the Father: he stood by him to interpret what was said to him; to guide him further into the knowledge of divine things; to assist him, protect and defend him, to continue him in fellowship with God, and to preserve him **in grace** to **glory**.

(Source: *biblestudytools.com/commentaries/gills-exposition-of-the-bible/*)

1 Timothy 2:5 ...there is **ONE God (supreme [highest] Divinity)**, and **ONE mediator between** God and men, the man CHRIST JESUS...

1 John 2:1, My little children, these things write I unto you, that **ye sin not**. And **IF** any man sin, we have an **advocate (intercessor)** with the Father, Jesus Christ...

Ezekiel 43:7, And he said unto me, Son of man, the place of **my throne**, and the place of the soles of my feet, where I will **dwell** in the midst of the children of Israel **for ever**, and my **holy name**, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the **carcasses** of their kings in their **high places**.

NOTE: ...that is, this house, the church of God, is the place where the throne of the Lord is set; where he rules and reigns; where he sets his feet, and is his resting place; even his, whose throne is the heaven, and the earth his footstool; here Christ, as King of saints, dwells, and here he walks and shows the glory of his majesty: **where I will dwell in the midst of the children of Israel for ever**; not Carnal, but spiritual Israel; such as are Israelites indeed, or which the church will be full in the latter day, both Jews and Gentiles; and in the midst of these will Jehovah dwell, and grant his gracious presence, and never more depart from them: this shows that this house or building can not be understood of the **second temple**; since the Lord did not dwell in that for ever, but has left that house desolate hundreds of years ago: some Jewish writers have owned that it belongs to the times of the Messiah: **my name shall the house of Israel no more defile**, or "profane"; or cause to be blasphemed by immoralities, or false doctrines, or superstition and will worship; denoting the holiness of life, purity of doctrine and worship, in the churches of Christ in the latter day; see (Is. 4:3) (Joel 3:17) (Zech. 14:20-21): **neither they, nor their kings, by their whoredom**: that is, idolatry, which is **spiritual fornication**; such as the kings of Israel, and their subjects, were often guilty of, before their captivity in Babylon, though not after; nor will they ever return to it in the latter day, when converted; for they will never espouse (marry) the idolatries of Rome; and those kings and people that bear the name of Christians, and yet commit fornication with the whore of Babylon, shall do so no more after these times, (Rev. 17:2, Rev. 17:16): **nor by the carcasses of their kings in their high places**; or, and "their high places"; that is, by both; by the carcasses of their kings being buried in or near the house of God; so the Targum adds, at their death; or by human carcasses being **sacrificed** to Molech or Milcom, which signifies their king: or else the idols themselves are so called, because lifeless and abominable; see (Jeremiah 16:18), and the worship of which the kings of Israel encouraged by precept and practice, order and example, and therefore called theirs...
(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Ezekiel 43:8, *In their setting of their threshold by my **thresholds**, and their post by my **posts**, and the wall between me and them, they have even defiled my holy name by their **abominations** that they have committed: wherefore I have consumed them in mine anger.*

NOTE: ...setting their threshold by my thresholds, and their post by my posts, that is, adding their **own inventions** to **God's institutions**, and urging all to a compliance with them, as if they had been of equal authority and efficacy, **teaching** for **doctrines** the commandments of men (Isa. 29:13 ; or, rather, setting up altars to their idols even in the courts of the temple, than which a more impudent affront could not be put upon the divine Majesty. Thus they set up a separation wall between him and them, which stopped the current of his **favours** to them and spoiled the acceptableness of their services to him.
(Source: [The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc](http://TheMatthewHenryCommentaryonthewholeBibleclassic.studylight.org/com/mhc))

Ezekiel 43:9, *Now let them **put away** their whoredom, and the **carcasses** of their kings, far from me, and I will dwell in the midst of them for ever.*

NOTE: ...let them **put away their whoredom** ...Idolatry, superstition, and will worship, with which the corrupt church of Rome abounds; and whatever appearance thereof is in the reformed churches: **and the carcasses of their kings far from me**; their idols; **and I will dwell in the midst of them for ever**; now though the Jews were never guilty of idolatry AFTER their return from the Babylonish captivity, nor even to this day; yet the Lord has departed from them, and left them to blindness and stupidity, they having **rejected** the **Messiah** he sent unto them; which shows that this passage refers not to those times, but to future times; when the whole Israel of God shall be cleared of all corruptions in doctrine and worship, and the Lord will take up his abode **with them**, and no more depart from them.
(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Revelation 20:15, 21:1-3, And **whosoever** was not found written in the book of life was cast into the lake of fire. ...And I saw a **new heaven (sky, air)** and a **new earth**: for the first heaven and the first earth were passed away; and there was no more sea. And I John **SAW** the holy city, **NEW Jerusalem**, coming down **FROM** God out of **heaven (abode [home] of God)**, prepared AS a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the **tabernacle (habitation [residence, HOUSE])** of God is **WITH men**, and he will DWELL with them, and they shall be his people, and God himself shall be **with them**, and be their God.

Ezekiel 43:10-11, *Thou son of man, shew the house to the house of Israel, that they may be ASHAMED of their **iniquities**: and let them measure the pattern. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and **do them**.*

NOTE: 1. If they see that pattern, they will surely **be ashamed** of their sins (v. 10): when they see what **mercy** God has in store for them, notwithstanding their utter unworthiness of it, they will be ashamed to think of their disingenuous conduct towards him. Note, The **goodness** of God to us should **lead us to repentance**, especially to a penitential shame. Let them measure the pattern themselves, and see how much it exceeds the **former pattern**, and guess by that what great things God has in store for them; and surely it will put them out of countenance to think what the desert of their sins was. And then, 2. If they be ashamed of their sins, they shall surely see more of the pattern, v. 11. If they be ashamed of all that they have done, upon a general view of the goodness of God, let them have a more distinct particular account of the temple. Note, Those that improve what they see and know of the goodness of God shall see and know more of it. And then, and not till then, we are **qualified** for **God's favours**, when we are truly **humbled** for our own follies. "

(Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

Ezekiel 43:12, *This is the **law** of the **house (temple)**; Upon the top of the mountain the whole limit thereof round about shall be most HOLY. Behold, this is the **law** of the **house (temple)**.*

NOTE: ...whereas formerly only the chancel, or sanctuary, was *most holy*, now the whole mountain of the house shall be so; the *whole limit thereof*, including all the courts and all the chambers, shall be as the most holy place, signifying that in gospel-times, 1. The whole church shall have the privilege of the **holy of holies**, that of a near access to God. **All believers** have now, under the gospel, *boldness to enter into the holiest* (Heb. 10:19), with this advantage, that whereas the high priest entered in the virtue of the blood of bulls and goats, we enter in the **virtue** (legal power; authority) of the blood of Jesus, and, wherever we are, we have through him *access to the Father*. 2. The whole church shall be under a mighty obligation to press towards the **perfection** of **holiness**, *as he who has called us is...*

(Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

1 Peter 1:15-16, But as (like) he which hath called you is **holy**, so be YE holy in ALL manner of **conversation (behavior)**;
Because it is written, Be ye holy; for I am **holy (pure [clean], morally blameless)**.

Revelation 21:22, And I saw **NO temple** therein: for the Lord God Almighty and the Lamb ARE the **temple** of it.

NOTE: When the end is attained the means are no longer useful. **Perfect** and immediate **communion** with God will more than supply the place of gospel institutions. (Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)