

HWMR - CRYSTALLIZATION STUDY - Ezekiel, Book 4, Week 24 (Study Guide)

The Return of the Glory of God to the House of God

FILLED OF THE LORD'S GLORY:

Ezekiel 1:28 Like the appearance of the rainbow... This was the appearance of the likeness of the **glory of Jehovah**....
Ezekiel 3:23 ... And the **glory of Jehovah** stood there, like the glory that I had seen by the river Chebar; and I fell on my face.

LEAVING OF THE LORD'S GLORY:

Ezekiel 9: 3 And the **glory of the God** of Israel **went up from** the cherub on which it had been to the threshold of the house. And He called out to the man clothed in linen, who had the scribe's inkhorn by his side.
Ezekiel 10:19 And the cherubim lifted their wings and rose up from the earth in my sight when they went forth, and the wheels were next to them. And they stood at the entrance of the east gate of the house of Jehovah, and the **glory of the God** of Israel was over them above.
Ezekiel 11:23 And the **glory of Jehovah went up from the midst of the city** and stood upon the mountain which is **east of the city**.

RETURNING OF THE LORD'S GLORY:

Ezekiel 43: 1-7 Then He brought me to the gate, that is, the gate that faces toward the east. And the **glory of the God** of Israel was there, **coming from the way of the east**, and His voice was like the sound of many waters, and the earth was illuminated with His **glory**. And it was like the appearance of the vision which I saw, that is, like the vision that I had seen when He came to destroy the city; and the visions were like the vision that I had seen by the river Chebar. And I fell on my face. And the **glory of Jehovah came into the house** through the gate which faced toward the east. And the Spirit took me up and brought me into the inner court, and just then the **glory of Jehovah filled the house**. And I heard someone speaking to me out of the house, and a man stood beside me. And He said to me, Son of man, this is **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 forever. And the house of Israel will no longer defile My holy name, neither they nor their kings, by their fornication and by their kings' dead bodies on their high places.

Ezekiel had seen the glory of the Lord depart in a series of steps. First, the **glory of the Lord left** the temple and hesitated upon the threshold (Ezek. 9:3; 10:4). **From the threshold it went out** to the city. **From the city** the glory of the Lord **went further out to the Mount of Olives** on the **east side of the city** (11:23), and from there the **glory of the Lord ascended to the heavens**.

The **glory of the Lord is returning** by the same way He left. He departed from the east side, and now He is returning from the east (43:1-3). We need to be deeply impressed with the fact that the glory of God **returned only after the building of the temple was completed**. If we want to dwell in the church and manifest His glory in the church, the church must be complete. If the church today corresponds to all the details of the holy building of God covered in these chapters of Ezekiel and thus is built up in every aspect, God will dwell in the church gloriously. Therefore, in order for the glorious God to dwell in the church, the church must be built up to become the dwelling place of God.

God wants to have the church built up on earth because He desires to have a dwelling place on earth. He, the God of the heavens, wants to live on the earth. The place where He lives, His dwelling place, is the church. Since God dwells in the church, those who want to seek God and contact Him must come to the church. **If we have the grace to be built up in the church, the God of glory will live among us.**

God's glory is God expressed. Whenever God is expressed, His glory is seen. Man was made by God in His image that man might express Him for His glory. But man has sinned and has contradicted the holiness and righteousness of God. Instead of expressing God, man expresses sin and his sinful self. Hence, man falls short of God's glory. This falling short of God's glory and expression is sin. Sinners are not only under the requirements of God's holiness and righteousness but also under the **demand of God's glory**. All have offended God's holy being and have broken God's righteous law, and all are short of God's glory. Therefore, all are under God's condemnation.

The **glory of the Father** (Matt. 16:27), which has been given to the Son (John 17:24) and into which we, as the many sons of God, will **be brought** (Heb. 2:10). By His wisdom God **ordained** us before the ages unto this glory (1 Cor. 2:7), and the God of all grace **called** us and **saved** us into this eternal glory (1 Pet. 5:10; 2 Tim. 2:10). The weight of this glory is exceedingly surpassing and eternal (2 Cor. 4:17), and with this glory we will be **glorified** (Rom. 8:17, 30). The appearing of this glory of Christ, our great God and Savior, is the blessed hope that we are **awaiting**.

The **glory of God** is the expression of God, God expressed. We have been **predestined** for this glory and called to this glory (1 Cor. 2:7; 1 Pet. 5:10; 1 Thes. 2:12). We are being **transformed** into this glory (2 Cor. 3:18) and will be **brought** into it (Heb. 2:10). Eventually, we will be **glorified** with Christ (Rom. 8:17, 30) and **bear the glory of God for God's expression in the New Jerusalem**.

I. God is the God of glory and the God of the house—Acts 7:2; Gen. 35:7:

A. The God of glory appeared to Abraham and called him, attracted him, and enabled him to follow God; in the same principle, God calls the New Testament believers by His invisible glory—Acts 7:2; 2 Pet. 1:3.

Acts 7:2 "And he said, Men, brothers and fathers, listen. The God of glory appeared to our father Abraham while he was in Mesopotamia, before he dwelt in Haran,"
2 Peter 1:3 "Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,"

God called Abraham by appearing to him as the God of glory (Acts 7:2-3). God did not call him by mere words: He **called** him by **His glory**. Abraham saw the glory of God and was **attracted**.

Our experience is the same. In a sense, we also have seen the glory of God. When we heard the gospel and it **penetrated us, we saw the glory of God**. Did you not see the glory of God at the time you were saved? *I saw it when I was an ambitious young man. I had no intention of receiving God, but as the gospel penetrated into me I could not help saying, "God, I want You." I could not deny that the glory of God had appeared to me.* Such an experience is indefinable. No human words can adequately describe what we saw when the gospel penetrated our being. We can only say that the God of glory appeared to us, attracting us and calling us. We, like Abraham, **were called by the God of glory**.

B. The Father of glory is God expressed through His many sons— Eph. 1:17; Heb. 2:10:

1. The title *Father* implies regeneration, and the word *glory* implies expression.
2. The title *Father of glory* implies regeneration and expression; we have been regenerated by God, and we are His expression—John 1:12-13; 1 Thes. 2:12; 2 Thes. 1:10, 12.

Eph. 1:17 "That the God of our Lord Jesus Christ, the **Father of glory**, may give to you a spirit of wisdom and revelation in the full knowledge of Him,"
Heb. 2:10 "For it was fitting for Him, for whom are all things and through whom are all things, in **leading** many sons into **glory**, to make the Author of their salvation perfect through sufferings."
John 1:12-13 "But as many as **received** Him, to them He gave the **authority** to become **children of God**, to those who believe into His name, Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God."
1 Thes. 2:12 "So that you might **walk in a manner worthy** of God, who calls you into His own kingdom and **glory**."
2 Thes. 1:10, 12 "When He comes to be glorified in His saints and to be **marveled** at in all those who have believed (because our **testimony** to you was believed) in that day. So that the name of our Lord Jesus may be **glorified in you**, and you in Him, according to the grace of our God and the Lord Jesus Christ."

C. In Genesis 35:7 we have a new divine title—*El-bethel*, "God of the house of God":

1. Before this chapter God was the God of individuals; here He is no longer just the God of individuals but is El-bethel, the God of a corporate body, the God of the house of God.
2. Bethel signifies the corporate life, which is the Body of Christ; thus, in calling God the God of Bethel, Jacob advanced from the individual experience to the corporate experience—1 Cor. 12:12.

Genesis 35:7 "And he built an altar there and called the place **El-bethel**, because there God had revealed Himself to him when he fled from his brother."
1 Cor. 12:12 "For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ."

Before Genesis 35, God was the God of individuals. He was the God of Abel, the God of Enosh, the God of Enoch, the God of Noah, the God of Abraham, and the God of Isaac. Genesis 35 is a radical turn from the **individual experience** of God to the **corporate experience** of God. Before this chapter, El-Bethel is not mentioned. Elohim was revealed in chapter one, and Jehovah was revealed in chapter two. Later, God told Jacob that He was the God of Abraham and the God of Isaac. But, in chapter thirty-five we see a new divine title—**El-Bethel, God of the house of God**.

Who are you today—Jacob or Israel? What does Israel mean? To answer that it means a wrestler of God is too doctrinal. **Israel is the church people**, and **El-Bethel is the church life**. **We are the church people in the church life**. This is not doctrine; it is experience. The church people are a people filled with God, and the church life is a corporate life of God. The church people are a people filled with God living together to enjoy God and to express Him. This is Israel in El-Bethel.

D. Glory is the expression of God, and building is the corporate expression of the Triune God; thus, the glory of God and the building of God go together, for the church, as God's building, is the corporate expression of God—Exo. 40:34-38; 1 Kings 8:10-11; Rev. 21:10-11; Eph. 3:19, 21; 1 Tim. 3:15-16.

Exodus 40:34-38 "Then the cloud covered the Tent of Meeting, and the **glory of Jehovah filled** the tabernacle. And Moses was not able to enter the Tent of Meeting, because the cloud settled on it, and the **glory of Jehovah filled** the tabernacle. And whenever the cloud was taken up from over the tabernacle, the children of Israel set out on all their journeys; But if the cloud was not taken up, then they did not set out until the day that it was taken up. For the cloud of Jehovah was upon the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel on all their journeys."
1 Kings 10:10-11 "And when the priests came out of the Holy Place, the cloud **filled** the house of Jehovah; And the priests were not able to stand and minister because of the cloud, for the **glory of Jehovah filled** the house of Jehovah."
Rev 21:10-11 "And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God, Having the **glory of God**. Her light was like a most precious stone, like a jasper stone, as clear as crystal."
Eph. 3:19, 21 "And to know the knowledge-surpassing love of Christ, that you may be **filled** unto all the fullness of God. To Him be the **glory** in the church and in Christ Jesus unto all the generations forever and ever. Amen."
1 Tim. 3:15-16 "But if I delay, I write that you may know how one ought to conduct himself in the **house of God**, which is the church of the living God, the pillar and base of the truth. And I confessedly, great is the mystery of godliness: He who was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the nations, Believed on in the world, Taken up in **glory**."

II. In Ezekiel 43:1-7 the glory of God returned to the house:

A. We need to see a vision of the dwelling place that God desires to have on earth and realize that God's goal is the building— 40:4; 43:10-11; Matt. 16:18; Eph. 2:21-22; 4:16; Rev. 21:2.

- B. The desire of God's heart is to have a **dwelling place with man on earth**; the goal of God's salvation is the building of His dwelling place on earth—Exo. 25:8-9; 29:45-46; 40:1-2, 34-38:
1. God wants to have the church built up on earth because He desires to have a dwelling place on earth—Matt. 16:18; 6:10.
 2. He, the God of the heavens, wants to live on the earth; the place where He lives, His **dwelling place**, is the **church**— 1 Tim. 3:15; 1 Pet. 2:5.

Matt. 16: 18 “And I also say to you that you are Peter, and upon this rock I will build My **church**, and the gates of Hades shall not prevail against it.”
Eph. 2:21-22 “In whom all the **building**, being fitted together, is growing into a **holy temple** in the Lord; In whom you also are being **built together** into a **dwelling place of God** in spirit.”
Eph. 4:16 “Out from whom all the Body, being **joined together** and **being knit together** through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the **Body** unto the building up of itself in glove.”
Rev 21: 2 “And I saw the holy city, **New Jerusalem**, coming down out of heaven from God, prepared as a bride adorned for her husband.”

- C. “This is **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 forever”—Ezek. 43:7:
1. The throne is **for God's government, administration, and kingdom**, and the soles of His feet are for **His move on earth**.
 2. Apart from the temple as the place of His throne and the place of the soles of His feet, the Lord has no base for His administration and His move on earth.
 3. Only the built-up church gives the Lord the standing to administrate His government and to move on earth; furthermore, the church is the place where the Lord can dwell for **His rest and satisfaction**—Matt. 16:18-19; Acts 13:1-3; 1 Tim. 3:15.
- D. Because of the idols in the temple, **the glory of God withdrew** step by step, leaving first the temple, then the city, and finally the people—Ezek. 8:3; 9:3; 10:19; 11:23:
1. The **departing** of the glory of the Lord signifies the departing of God's manifestation from the church—Rev. 2:5; cf. 1 Tim. 3:15-16; 1 Cor. 14:25.
 2. The **departing** of the glory of Jehovah from Israel was a result of God's judgment—Ezek. 14:21:
 - a. This is the second time in Israel's history that this happened:
 - 1) At Mount Sinai, when the tabernacle was erected, the glory of the Lord filled the tabernacle—Exo. 40:34.
 - 2) Later, the Ark was captured by the Philistines, and the glory of the Lord left the tabernacle; this means that God gave up the tabernacle—1 Sam. 4.
 - b. When the temple was built at the time of Solomon, the glory of the Lord returned to fill the temple—1 Kings 8:10-11.
 - c. The glory of the Lord remained in the temple until the time when Ezekiel saw it **departing**, leaving the temple and the city, resting on the Mount of Olives, and finally returning to the heavens; that was the **departure of the glory of the Lord**—Ezek. 9:3; 10:19; 11:23.

Exodus 40:2, 17, 34 “On the first day of the first month you shall **raise up** the **tabernacle** of the Tent of Meeting. And in the first month in the second year, on the first day of the month, **the tabernacle was raised up**. Then the cloud covered the Tent of Meeting, and the **glory of Jehovah filled** the tabernacle.”

1 Sam. 4:22 “And she said, The **glory** has **departed** from Israel, for **the Ark of God has been taken**.”

1 Kings 8:10-11 “And when the priests came out of the Holy Place, the cloud **filled** the house of Jehovah; And the priests were not able to stand and minister because of the cloud, for the **glory of Jehovah filled** the house of Jehovah.”

The second result of God's judgment was that the glory of the Lord departed (9:3; 11:22-23). In the history of the people of Israel, the **glory of the Lord** came to them twice and filled them. The first time was **at Mount Sinai**, when the tabernacle was erected (Exo. 40:34). The glory of the Lord **filled the tabernacle** from that time until the time of Eli. During the time of Eli, the people of Israel fought against the Philistines with the ark in a superstitious way and were defeated (1 Sam. 4:3-10). The ark was captured, and the glory of the Lord left the tabernacle. This means that the Lord gave up the tabernacle. When the **temple was built** at the time of Solomon, **the glory of the Lord returned to fill the temple** (1 Kings 8:10-11). The glory of the Lord remained there until the time when Ezekiel saw it departing, leaving the temple and the city, resting on the Mount of Olives, and finally returning to the heavens.

- E. The **return of God's glory** depends on the building of the house — 43:1-12:
1. In his earlier ministry Ezekiel saw the glory of the Lord leave the temple, but in his later ministry he saw the glory **coming back** to the house of the Lord—9:3; 10:19; 11:23; 43:7.
 2. The glory of the Lord **returned** because the building of God's house was completed—v. 7; Hag. 2:7, 9:
 - a. The **glory returned from the east**—the direction of the sunrise, which signifies glory; the Lord came back from the glory—Ezek. 43:2; Num. 2:3.
 - b. The glory of the Lord came into the house by the east gate, which was for the glory of the Lord—Ezek. 43:4:
 - 1) In the church life the most important gate is the east gate, the gate that is open to the glory of the Lord.
 - 2) The first consideration we should have in the church life should be the Lord's glory—Eph. 3:21; 1 Cor. 10:31.

The temple has three gates: one toward the **east**, one toward the **south**, and one toward the **north**. The gates on the south and the north are for the convenience of the people, but the gate toward the east is not only for the convenience of the people but also for the glory of the Lord. In the church life we need several gates, but the most important one is **the east gate—the gate that is open to the glory of the Lord**. This means that in the church life we need a gate which is open to the glory of the Lord. We should not only care for convenience; we should care especially for the glory of the Lord. **In the church life the first consideration we should have is the Lord's glory. The decisions in the church life must be made primarily according to the Lord's glory.** Even in making decisions concerning the day and time of the meetings, we should care **for the Lord's glory and not simply for people's convenience**. The church must be open to the Lord's glory so that His glory may come into the church.

3. The Lord desires to come back to the earth, but for His coming back He needs a dwelling place—a place for His throne and for the soles of His feet—Ezek. 43:7:
 - a. His dwelling place is the church, the base of His administration and move on earth—Eph. 2:21-22; 1 Tim. 3:15.
 - b. God's concern is not merely with salvation or with spirituality but with the building—Eph. 4:12, 16; 1 Cor. 14:4, 26.
 - c. If the church today corresponds to all the details of the holy building of God covered in Ezekiel and thus is built up in every aspect, God will dwell in the church gloriously—Matt. 16:18; Eph. 3:21; 5:27.
 - d. In order for the glorious God to dwell in the church, the church must be built up to become the dwelling place of God—2:21-22.

Hag. 2:7, 9 “And I will shake all the nations, and the Desire of all the nations will come; and I will **fill this house with glory**, says Jehovah of host. The latter glory of this house will be greater than the former, says Jehovah of hosts; and in this place I will give peace, declares Jehovah of hosts.”

Eph. 3:21 “To Him be the **glory in the church** and in Christ Jesus unto all the generations forever and ever. Amen.”

1 Cor. 10:31 “Therefore whether you eat or drink, or whatever you do, do all to the **glory of God**.”

III. In the Gospel of John we see the glory of God in the building of God:

- A. Christ, the incarnated Word, is the tabernacle and the temple filled with glory—1:14; 2:19; Matt. 17:1-2, 5; Luke 9:32; 2 Pet. 1:16-18.
- B. The issue of Christ being glorified by the Father with the divine glory is the Father's house as the enlarged, universal divine-human incorporation—John 12:23; 13:31-32; 17:1, 5; 14:2-3, 23.
- C. According to John 17:22, the **oneness of the believers is the oneness in the divine glory** for the corporate expression of God; in this aspect of oneness the believers enjoy the glory of the Father as the factor of their perfected oneness and thus express God in a corporate, built-up way.

John 1:14 “And the Word became flesh and tabernacled among us (and we beheld His glory, **glory as of the only Begotten** from the Father), full of grace and reality.”

John 17:22 “And the **glory** which You have given Me I have given to them, that they may be one, even as We are one;”

IV. Ephesians 3 reveals that God is glorified in the church:

- A. Paul prayed that the Father would strengthen the saints according to the riches of His glory, implying that the glory of God can be wrought into the saints—vv. 14-16.
- B. In verse 21 Paul says, “To Him be the glory in the church,” implying that the glory of God, which has been wrought into the saints, returns to God:
 1. This glory comes to us with God and, after being worked into us, will return to God with us.
 2. God's glory is wrought into the church, and He is expressed in the church.
 3. To God is the glory in the church; that is, God is glorified in the church—v. 21.

Eph. 3:14-16, 21 “For this cause I bow my knees unto the Father, Of whom every family in the heavens and on earth is named, That He would grant you, according to the riches of His **glory**, to be **strengthened** with power through His Spirit into the dinner man, To Him be the **glory in the church** and in Christ Jesus unto all the generations forever and ever. Amen.”

V. An outstanding feature of the New Jerusalem is that it has the glory of God, His expression—Rev. 21:2, 10-11:

- A. We have been **predestinated** for this glory and **called** to this glory—1 Cor. 2:7; 1 Pet. 5:10; 1 Thes. 2:12:
 1. We are being **transformed** into this glory and will be **brought** into it—2 Cor. 3:18; Heb. 2:10.
 2. We will be **glorified** with Christ and **bear** the **glory of God** for God's corporate expression in the New Jerusalem—Rom. 8:17, 30.
- B. The entire New Jerusalem will bear the glory of God, which is God Himself shining out through the city—Rev. 21:10-11, 23:
 1. Actually, the glory of God will be the content of the New Jerusalem, for this city is filled with His glory; this indicates that the city is a vessel to contain God and express Him in a corporate way.
 2. The glory of God is God Himself being manifested; the fact that the New Jerusalem is full of God's glory means that God is manifested in this city.
 3. The church life today should also have God's glory, manifesting and expressing Him corporately in this marvelous divine attribute—Eph. 3:21.

Revelation 2:12 “I will write upon him the name of My God and the name of the city of My God, the New Jerusalem which descends out of heaven from My God, and My new name.”

The **name of God**, the **name of New Jerusalem**, and the **Lord's new name** written upon the overcomer indicate that the overcomer is **possessed by** God, **by** the New Jerusalem, and **by** the Lord; that God Himself, His city, the New Jerusalem, and the Lord Himself all belong to him; and that he is one with God, with the New Jerusalem, and with the Lord. The name of God means God Himself, the name of the New Jerusalem means the city itself, and the name of the Lord means the Lord Himself. To write the name of God, the name of the New Jerusalem, and the name of the Lord upon the overcomer indicate that what God is, the nature of the New Jerusalem, and the Person of the Lord have all been **wrought** into the overcomer. The mentioning of the New Jerusalem as a prize to the overcomer indicates that this promise will be fulfilled in the millennial kingdom. The New Jerusalem in the millennial kingdom will be a prize only to the overcoming saints, whereas the New Jerusalem in the new heaven and new earth will be the common portion of all the redeemed for eternity.