removal of such infirmities would account for and satisfy  
the expression used.  
 “Come, I will show thee *the Bride*.” Here is the  
mystic *name*. “And he showed me the holy *city*.” Here  
is the literal reality, described by the previous name,  
because of its connections with the past actions of God.  
 At the former notice of its descent, it was spoken of  
as a “bride prepared for her husband.” Here a still  
higher glory is discovered to us. She descends, being  
in everlasting possession of “the glory of God.”  
 Ezekiel was privileged to see this glory (often called  
“the Shekinah”) depart from the temple, the city, and  
the earth. To him, too, it was given to behold the vision  
of its restoration to the earth and the temple. Ezek. xliii.  
 But then it was called “the glory of *the Lord*”; the  
glory of *the God of Israel*.” Now it is “the glory of  
*God*.” In the earlier occasions it was attended with a  
“darkness.” The cloud abode on the mount and filled  
the house. Now cloud has passed away. Ezek. xliii.  
2; Isa. lx. 2-7; xl. 5; lx. 1; Hab. ii. 14.  
 The Jew shall have all his promises, and far more  
than his deserts; but he shall not enjoy them  
alone.  
 The glory before had to tarry till man had completed his workmanship of the tabernacle and the  
temple. Here the building descends all complete, and  
the glory is there already. The glory was compelled  
to leave the temple, because of sin. But now it abides  
for ever: for sin is put away. This is the *first* time  
that the glory of God is named in this book. Jehovah  
has been represented before; but His glory had not yet  
appeared, because it was the time of indignation. His  
avenging of blood is not the time of the full display of  
His glory.  
 The city occupies the place of the temple of old.