

# Ezekiel 44:1

Authorized King James Version (KJV)

Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut.

## Analysis

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The eastern gate is 'shut'—permanently sealed because God's glory entered through it (43:2, 4). What God sanctifies by His presence becomes perpetually holy. The Hebrew סגָּר (sagar, 'shut') indicates deliberate, secure closing. This isn't temporary closure but permanent consecration. Christian tradition sees this sealed gate as prophetic of Mary's perpetual virginity (though Reformed interpretation rejects this). Reformed theology sees the shut gate as symbolizing Christ's unique entry into the world—the incarnation unrepeatable. God entered human history through Christ once for all (Hebrews 9:12, 26-28), and no other mediator exists (1 Timothy 2:5). The gate remains shut because God's redemptive work through Christ is complete—'It is finished' (John 19:30). No additional sacrifice or mediator can supplement Christ's sufficient work.

## Historical Context

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The eastern gate of Jerusalem's Old City remains sealed to this day—walled up by Muslims in the 16th century, possibly to prevent Messiah's prophesied entry. Jewish tradition holds that Messiah will enter Jerusalem through the eastern gate based partly on this vision and Ezekiel 43:1-4. Jesus entered Jerusalem from the Mount of Olives through the eastern gate on Palm Sunday (Matthew 21:1-11), acclaimed as Messiah. After His ascension from the Mount of Olives (Acts 1:9-12), angels promised He would 'come in like manner' (Acts 1:11), suggesting return through the eastern gate. Whether this vision describes literal millennial temple or

symbolic spiritual realities, the principle stands: what God consecrates by His presence remains perpetually holy.

## Related Passages

**Romans 1:17** — The righteous shall live by faith

## **Hebrews 11:1 – Definition of faith**

## Study Questions

1. What areas of your life has God 'shut' because they've been consecrated to His exclusive use?
2. How does the shut gate symbolizing Christ's unique incarnation challenge religious pluralism's claim of multiple paths to God?
3. In what ways do you honor areas God has sanctified by His presence rather than treating them as common?

## Interlinear Text

בְּחִיצֵּן	וְמִקְדֵּשׁ	שְׁעָר	דֶּרֶךְ	אַתָּה	וְשָׁבָּה	וְיִשְׁבָּה
<b>Then he brought me back</b>	H853	<b>the way</b>	<b>of the gate</b>		<b>sanctuary</b>	<b>of the outward</b>
H7725		H1870	H8179		H4720	H2435

## Additional Cross-References

**Ezekiel 43:1** (Parallel theme): Afterward he brought me to the gate, even the gate that looketh toward the east:

**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 42:14** (Parallel theme): When the priests enter therein, then shall they not go out of the holy place into the utter court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people.

**Ezekiel 40:6** (Parallel theme): Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad.

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