

Shekinah Glory (#16)

by Ron Banuk
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Definition: The Shekinah Glory is not a vision¹ seen while in the Spirit such as Revelation 1:12. It is not the appearance of the Lord while the Heavens are opened as in Ezekiel 1:1. It is not the adsorption and retransmission of God's glory as in Ex 34:29. It is not used independently by an agent as the Levites did with the Ark in 1 Samuel 4:3. It is not merely the presence of God since God is always present (2 Ti 4:1). It is not a violation of the Second Commandment (Dt 5:8). **It is a materialization in the here and now and, as such, is the impersonal manifestation to our five senses of the personal glory of God.** The Shekinah Glory is not God, nor the likeness of God, nor to be worshiped, but a manifestation or instrument of his glory and something to be desired for those that keep the Way of the Lord. It can include sight (fire, smoke, *corpus* or *soma*), sound (trumpet blast, and walking), touch (earthquake trembling), smell (from smoke), and taste (possibly the bitter and sweet scroll in Rev 10:9). The purpose of the Shekinah Glory is multifarious: While it is always connected to Salvation History, its most general use is to strike awe into the observer as in 2 Chr 7:3, 1 Ki 18:39 and Hebrews 12:21; and its most specific use is to be the seal of a covenant or commission (Ge 15:12-18; Ex 3:1-5). Often missed is the fact that the Shekinah Glory appears at critical points in Salvation History.

Other Definitions for Shekinah Glory

Arnold Fruchtenbaum (1943-), Christian: the visible manifestation of the presence of God from *Manuscript #23*, 1983.

Leo Trepp (1913-2010), Rabbi and Professor of Jewish theology and philosophy: ...used to signify God's presence, His resting, dwelling among the people and in the world (citing Ex 25:8 and Ezekiel 43:9 in *Judaism*, 1982).

Jewish Mysticism: God's Shekinah or indwelling in the world has been dispersed. To the mystic the Shekinah is the Bride or super soul and is united with the Jew on the Sabbath.

Commentary on the Definitions

My definition of Shekinah is more restrictive than others. There is a definite reason for this. We are on the verge of entering the great age of deception under the tutelage of the False Prophet and the Anti-Christ who are active in their ministries as you read this. In *Anti-Christ and the Rapture*, I point out six false fulfillments of Scripture predicted in the Bible and fourteen false fulfillments of Scripture predicted in the literature. One of these miracles predicted in the literature² is the Shekinah Glory, which will be used to herald and give honor to the Anti-Christ. Another predicted in the Bible is the False Prophet making fire come down from Heaven like the Shekinah Glory (Rev 13:13). It is

important that Christians show discernment and be wise as serpents (Mt 10:16) in this respect.

The Shekinah Glory is not a vision.

10 I was in the Spirit on the Lord's Day, and I heard behind me a loud voice like the sound of a trumpet, 11 saying, " Write in a book what you see, and send it to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea." 12 Then I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands-- Rev 1:10-12 NASU.

There are many reasons for private visions, but in no case is a vision from God a venue for the Shekinah Glory because it is private and not corroborated by other people in the here and now. The Shekinah Glory may be shown to a single observer, but never in a dream or waking dream called a vision. Its *locus operandi* is man's created environment. I have spoken with people who have claimed to have had a vision of God and his glory. The glory seen within these visions, if true, is not the Shekinah Glory.

The Shekinah Glory is on Earth, not in Heaven.

*Now it came about in the thirtieth year, on the fifth day of the fourth month, while I was by the river Chebar among the exiles, **the heavens were opened**³ and I saw visions of God.*

Ezekiel 1:1 NASU

God is certainly honored and glorified in Heaven, but the purpose of the Shekinah Glory is to bend man's knee on Earth. The Shekinah Glory is to be sensed by mankind in the environment created for him by God.

Is the Shekinah Glory an agent or instrument of God?

*So He drove the man out; and at the east of the garden of Eden He stationed the **cherubim and the flaming sword** which turned every direction to guard the way to **the tree of life**. Genesis 3:24 NASU*

In Heaven four cherubim symbolized by the ox, a humble beast of burden, move the throne of God on counter-rotating whirring wheels. They move not on their own discretion, but when and where God wills. The four cherubim in Heaven glorify God by their obedience, but are not his Shekinah Glory. The two cherubim in the garden of the four rivers behaved in a similar fashion. The cherubim were agents of the Lord, but not of his Shekinah Glory. The flaming sword, however, was an instrument of the Lord. (The assumption is that the flaming sword either acted independently of the cherubim or, as was the throne of God, used by the cherubim under the command of God.) The flaming sword is like a king's seal in clay (Job 38:14). The seal like the sword represents his power backed up by his armies or the cherubim. But the seal is neither the king, nor his armies, nor the cherubim. It is like the ratification, endorsement, confirmation, or

authentication of his Word. It is a symbol like God's mark on those that sinned (Ez 9:4). The symbol is impersonal, but represents a personal God.

A further illustration of the seal not being used at the discretion of the cherubim follows:

And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb. Revelation 21:23

If the lamp quoted above were used at the personal discretion of an agent such as a cherub, then it would neither be the Shekinah Glory nor the misuse of the Shekinah Glory because God would not allow the counterfeiting or misrepresentation of his seal. The impersonal lamp stands where it does at the command of God, not at an agent's volition. The Levites taking the Ark of the Covenant into battle (1 Samuel 4:3) is another example of applying man's will to God's holy symbol. The proper chain of command was for God to command Joshua who in turn ordered the priests where to carry the ark (Joshua 3:8).

The Shekinah Glory is not the retransmission of God's glory.

*It came about when Moses was coming down from Mount Sinai (and the two tablets of the testimony were in Moses' hand as he was coming down from the mountain), that Moses did not know that **the skin of his face shone** because of his speaking with Him.* Exodus 34:29 NASU

Moses was an agent of God. He was not God. Just because he glowed, is no reason to equate that afterglow⁴ to God's Shekinah Glory. Adam and Eve also glowed before they sinned. This is implied when comparing verses from Genesis 1:17, 2:25, 3:10, and Psalm 104-1-2; but it can be proven when analyzing the 4000-year-old Chinese characters for "fire" and "light". [See *Pre-Biblical Revelation*, Manuscript #9.] Adam and Eve were not the Shekinah Glory, but did reflect the glory of God being made in his image.

As another example, consider this. If a particular crystalline gemstone absorbed the light from the Shekinah Glory and retransmitted it ever decreasingly with some rate of decay as radium does sunlight would you call that the Glory of the Lord? It is possible that people would name this gem the Shekinah Stone, but it nevertheless, would not be the manifestation or presence of the Lord.

The Shekinah Glory is not God.

*24 At the morning watch, **the LORD looked down on the army of the Egyptians through the pillar of fire and cloud** and brought the army of the Egyptians into confusion. 25 He caused their chariot wheels to swerve, and He made them drive with difficulty--Exodus 14:24-25.*

Notice that there is the Lord and there is the pillar of fire and cloud. The two are separate. The Shekinah Glory did not bring the Egyptians into confusion; it was the Lord

speaking through his glory that performed the action. If the Shekinah Glory were God, then the Bible would contain a Quaternity or *Arba El* (four god), which as I write about in *Mary: Past, Present, and Future* is a very old Pagan concept.

The Shekinah Glory is not just the presence of God.

17 It came about when the sun had set, that it was very dark, and behold, there appeared a smoking oven and a flaming torch which passed between these pieces. 18 On that day the LORD made a covenant with Abram... Genesis 15:17-18 NASU.

The appearance of the flaming torch and smoke is to witness, seal, and ratify the Abrahamic Covenant. In one sense, it is often said to be the presence of God, but if that were completely true, then God would not be there when the Shekinah Glory left. And yet, God is here and everywhere, unlike the statement attributed to Jesuits that “God is everywhere, but he is nowhere.” Maybe his Shekinah Glory is nearly nowhere, but God certainly is everywhere as is his presence.

Within every Roman Catholic church to the left of the altar about seven feet above the floor hangs a red sanctuary lamp with flame and smoke from a wick. It theologically represents the corporeal presence of the Blessed Sacrament, Eucharist, or Host within the Tabernacle. If the host in the ciborium or monstrance is not there, then the light is extinguished. Although most Catholics do not realize it, this is a New Testamental enactment of an Old Testamental concept. If Jesus Christ were physically present, then his body would be the Shekinah Glory and if he were not physically present, then God himself would still be present because God is immanent and at the same time paradoxically transcendent in that he is in, but not a part of his creation. Consequently, to say that the Shekinah Glory is the presence of God is not enough; it is more correctly the manifestation of his personal glory to man in the here and now.

Despite have made the theological distinction between the presence of God which is always there and the presence of the Shekinah Glory which in the present dispensation comes and goes, Moses did request the following:

He said, "If now I have found favor in Your sight, O Lord, I pray, let the Lord go along in our midst, even though the people are so obstinate..." Exodus 34:9.

So, it is obvious that we as people feel closer to God when his Shekinah Glory is present. That is why Moses made this request, and that is why in the eternal state, the Shekinah Glory will always be with us. A Biblical parallel here is the Holy Spirit which came and went at his own discretion in the OT, but in the church-age remains with the believer permanently as it did on Jesus “*descending as a dove alighted on him*” at his baptism. In a similar fashion, the Shekinah Glory, which came and went during the OT and NT periods, will remain forever with the church once it is raptured (***Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.*** (1 Thes 4:17). We will be with the Lord, who is God, and with the manifestation of the Shekinah Glory from his glorified body.

Is the Shekinah Glory the Angel of the Lord?

10 Moreover, the angel of the LORD said to her, "I will greatly multiply your descendants so that they will be too many to count."

*11 The angel of the LORD said to her further,
"Behold, you are with child,
And you will bear a son;
And you shall call his name Ishmael,
Because the LORD has given heed to your affliction.*

*12 "He will be a wild donkey of a man,
His hand will be against everyone,
And everyone's hand will be against him;
And he will live to the east of all his brothers."*

*13 Then she called the name of the LORD who spoke to her, "You are a God who sees";
for she said: "Have I even remained alive here after seeing Him?" 14 Therefore the well
was called Beer-lahai-roi; behold, it is between Kadesh and Bered. Ge 16:10-14 NASU*

Above this Angel speaks authoritatively saying things that only God can say. Finally in Verse 13, Hagar actually calls him God. This is one of thirteen appearances in the OT of the Angel of the Lord. This is a theophany, which can be proven to be a Christophany. The first proof is that the Angel of the Lord never appears in Scripture after the incarnation⁵; however, the Shekinah Glory does appear many times thereafter. Secondly, the Angel comes from *Beer-lahai-roi* (a well of the Living One who sees me) which is the same place that Isaac came from to greet his bride. In the allegory of Genesis 24, Abraham is the Father, Isaac the Son, and Rebekah the Bride of Christ and the Son comes from *Beer-lahai-roi* to greet his bride. Therefore, the Angel of the Lord is the pre-incarnate Jesus Christ.

But the question that remains is the Angel of the Lord the Shekinah Glory? First, the Shekinah Glory is not God, but must come from God and not his agent. Since Jesus Christ is God (Jeremiah 23:6), Godman (Isaiah 9:6), and Man (Zechariah 13:7) he can demonstrate the Shekinah Glory. That Jesus Christ was the Shekinah Glory in subdued form can be shown from John who when speaking about the *Memra*⁶ said: *And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth* (John 1:14). Here Jesus is said to have "tabernacled (dwelt) among us" just as the Shekinah Glory did in the Holy of Holies. Another proof comes from Paul equating the "face of Jesus Christ" to the light of the knowledge of the glory of God (2 Cor 4:6). So, then the Shekinah Glory would be Jesus the man and in subdued form since he was not yet glorified. We could also point to his *corpus* or *soma* as the Shekinah Glory. In a similar manner, since the pre-incarnate Jesus Christ was the Angel of the Lord, and he is God, then the body (*corpus* or *soma*) of the

Angel would have to be the Shekinah Glory. Continuing with manifestations of the second person of the Trinity, the Transfiguration and Jesus returning in his glorified body would be a more enhanced form of the Shekinah Glory and his providing light for the New Jerusalem the ultimate form. So, in this sense, then, the observed “glory of the Lord” (*Kvod Adonai*) would progressively be 1) the commanding presence of the Angel, 2) the spotless and unblemished Lamb of God, 3) his visually apparent glory, and 4) his ubiquitous⁷ glory.

The Shekinah Glory strikes awe into the observer.

3 All the sons of Israel, seeing the fire come down and the glory of the LORD upon the house, bowed down on the pavement with their faces to the ground, and they worshiped and gave praise to the LORD, saying, "Truly He is good, truly His lovingkindness is everlasting." 2 Chronicles 7:3 NASU.

39 When all the people saw it, they fell on their faces; and they said, "The LORD, He is God; the LORD, He is God." 1 Kings 18:39 NASU.

When the False Prophet commands fire to come down from Heaven (Rev 13:13), it will be done to glorify the agent of the miracle (himself) and another being, the Anti-Christ. It is interesting to note, that in the unholy trinity, Satan is a demon, the Anti-Christ half demon and “worthy” of the Abyss, and the False Prophet completely human. Both the False Prophet and the Anti-Christ, however, share responsibilities equally.

The Shekinah Glory appears at critical points in Salvation History.

This is a point often overlooked in the study of the Shekinah Glory. Let’s examine the very first appearance of the Shekinah Glory—the Lord walking in the garden in the cool of the day (Gen 3:8). At first blush, it may appear as a coincidence. On second look, it was probably because they had just sinned. With studied observation, however, it 1) precedes a change in mankind and Salvation History, 2) it occurred just after man had sinned, 3) just before Satan is judged for the second of seven times, 4) and just before the issuance of the Adamic Covenant (Ge 3:14-19) where the effect of Original Sin is learned.

A psychiatrist once said: “Never assume the cause for a person’s action is the last thing that happened to him.” Why? Because there is a long series of events preceding the final blowup which actually was the last straw.

Examples of the Shekinah Glory in Scripture:

1) God walking in the Garden: Genesis 3:8. *They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.*

Purpose: to incite Adam and Eve's consciences, something they had not needed before and to seal the Adamic Covenant (Ge 3:14-19) and to judge Satan

2) Whirlwind: Job 38:1. *1 Then the LORD answered Job out of the whirlwind and said, 2 "Who is this that darkens counsel by words without knowledge?*

Purpose: to command Job's attention for speaking loosely; to gain his repentance (Job 42:1-6); and to be the seal of Job's deliverance (Job 42:7-17)

2) Abrahamic Covenant: Genesis 15:12-18. *...it was very dark, and behold, there appeared a smoking oven and a flaming torch...*

Purpose: to symbolize the witness and seal of the Abrahamic Covenant (Ge 15:12-18).

3) Burning Bush: Exodus 3:1-5. *And the angel of the Lord appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed.*

Purpose: to gain Moses' awe and to witness and seal the redemptive mission given him by the Angel of the Lord

4) Pillar of Cloud/Fire: Exodus 13:21-22. *And the Lord was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light...*

Purpose: to lead them and give them light

Exodus 14:19-20. *19 The angel of God, who had been going before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them. 20 So it came between the camp of Egypt and the camp of Israel; and there was the cloud along with the darkness, yet it gave light at night. Thus, the one did not come near the other all night.*

Purpose: to guard to Israelis from the Egyptian army and to give light

Exodus 14:24-25. *24 At the morning watch, the LORD looked down on the army of the Egyptians through the pillar of fire and cloud and brought the army of the Egyptians into confusion. 25 He caused their chariot wheels to swerve, and He made them drive with difficulty.*

Purpose: to witness God's actions

5) Mount Sinai: Exodus 19:16-20. *16 So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a **thick cloud** upon the mountain and a very loud trumpet sound, so that all the people who were in the camp trembled. 17 And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain. 18 Now Mount Sinai was all in smoke because the LORD descended upon it in fire; and its smoke ascended like **the smoke of a furnace**, and the whole mountain quaked violently. 19 When the sound of the trumpet grew louder and louder, Moses spoke and God answered him with thunder. 20 The LORD came down on Mount Sinai, to the top of the mountain; and the LORD called Moses to the top of the mountain, and Moses went up.*

Purpose: to strike awe into the people so they would remember the giving of the Law. The Mosaic Covenant (Ex 20:1—Dt 18:68) was a conditional covenant between God and Israel (Ex 19:3-8). This law comprised 613 commandments and blood sacrifices. The condition was: *Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples,* (Ex 19:5).

The NT commentary on Mount Sinai contrasts it with Zion and in doing so shows that the Shekinah Glory like Sinai can also be touched.

18 For you have not come to a mountain that can be touched and to a blazing fire, and to darkness and gloom and whirlwind, 19 and to the blast of a trumpet and the sound of words which sound was such that those who heard begged that no further word be spoken to them. 20 For they could not bear the command, "IF EVEN A BEAST TOUCHES THE MOUNTAIN, IT WILL BE STONED." 21 And so terrible was the sight, that Moses said, " I AM FULL OF FEAR and trembling." 22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, 23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect, 24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel. Hebrews 12:18-24 NASU

Purpose: The verses from Hebrews show the palpability of the Shekinah Glory, but the initial intent was to strike awe into the people and seal the Law.

Note that the term “darkness and gloom” used in the NT is related to “smoke of a furnace” used in the OT. The OT uses an Egyptian word as its root; so the NT usage is not a new concept.

Moses expressed fear, but of what? In Deuteronomy 9:19 it says: *For I was afraid of the anger and hot displeasure with which the LORD was wrathful against you in order to destroy you, but the LORD listened to me that time also.* So, the effect of the Shekinah Glory on Moses was to put him in awe (*yirah*), but he was in fear (*yagor*) for his people.

Exodus 20:18-21. *18 All the people perceived the thunder and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw it, they trembled and stood at a distance. 19 Then they said to Moses, "Speak to us yourself and we will listen; but let not God speak to us, or we will die." 20 Moses said to the people, " Do not be afraid; for God has come in order to test you, and in order that the fear of Him may remain with you, so that you may not sin." 21 So the people stood at a distance, while Moses approached the thick cloud where God was.*

Purpose: to strike awe into the people so they would remember the giving of the Law

Exodus 24:15-18. *15 Then Moses went up to the mountain, and the cloud covered the mountain. 16 The glory of the LORD rested on Mount Sinai, and the cloud covered it for six days; and on the seventh day He called to Moses from the midst of the cloud. 17 And to the eyes of the sons of Israel the appearance of the glory of the LORD was like a*

consuming fire on the mountain top. 18 Moses entered the midst of the cloud as he went up to the mountain; and Moses was on the mountain forty days and forty nights.

Purpose: to strike awe into the people and to revere the giving of the Law

6) Moses: Exodus 34:4-10. *4 So he cut out two stone tablets like the former ones, and Moses rose up early in the morning and went up to Mount Sinai, as the LORD had commanded him, and he took two stone tablets in his hand. 5 The LORD descended in the cloud and stood there with him as he called upon the name of the LORD. 6 Then the LORD passed by in front of him and proclaimed, "The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; 7 who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations." 8 Moses made haste to bow low toward the earth and worship. 9 He said, "If now I have found favor in Your sight, O Lord, I pray, let the Lord go along in our midst, even though the people are so obstinate, and pardon our iniquity and our sin, and take us as Your own possession." 10 Then God said, "Behold, I am going to make a covenant. Before all your people I will perform miracles, which have not been produced in all the earth nor among any of the nations; and all the people among whom you live will see the working of the LORD, for it is a fearful thing that I am going to perform with you.*

Purpose: to partially honor Moses' request for the perpetual presence of the Shekinah Glory among the Jews and to seal the renewal of the Abrahamic Covenant

Note that this resulted in the afterglow on Moses' face in Ex 34:29...*the skin of his face shone because of his speaking with Him.* This afterglow, as mentioned earlier, was not a reflection which occurs at the speed of light, but a retransmission of the energy of Shekinah Glory and cannot be equal to the Shekinah Glory itself. Moses used a veil so the people would not notice the decay in the illumination.

7) Tabernacle and Ark of the Covenant: Exodus 40:34-38. *Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle.*

Purpose: After the tabernacle of the tent of meeting was erected and the ark of the covenant installed, the Lord showed his pleasure to the Israelites

8) The Law: Leviticus 9:22-24. *The glory of the Lord appeared to all the people. Then fire came out from before the Lord and consumed the burnt offering...*

Purpose: The Shekinah Glory sanctioned the burnt, sin, and peace offerings done by the Aaron and his sons.

9) Judgment: Numbers 13:30--14:45. In Nu 14:10: *Then the glory of the Lord appeared in the tent of meeting to all the sons of Israel.*

Purpose: After the congregation (edah) rebelled and requested to return to Egypt with a new leader after disregarding the testimonies of Joshua the son of Nun and Caleb the son of Jephunneh the Shekinah Glory appeared to stop the stoning.

10) Transfer from Tabernacle to First (Solomonic) Temple: In 2 Chr 5:13b: *the house of the Lord was filled with a cloud...*

Purpose: After the ark with the two tablets was brought into the Tabernacle by the priests into the Holy of Holies, the Shekinah Glory appeared as a cloud sanctioning the event.

2 Chr 7:1-3. *1 Now when Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the house. 2 The priests could not enter into the house of the LORD because the glory of the LORD filled the LORD'S house. 3 All the sons of Israel, seeing the fire come down and the glory of the LORD upon the house, bowed down on the pavement with their faces to the ground, and they worshiped and gave praise to the LORD, saying, " Truly He is good, truly His lovingkindness is everlasting".*

Purpose: After Solomon's 29-verse dedication prayer for the new Temple God the Lord sealed his requests.

11) Elijah and the Prophets of Baal: 1 Kings 18:38-39. *38 Then the fire of the LORD fell and consumed the burnt offering and the wood and the stones and the dust and licked up the water that was in the trench. 39 When all the people saw it, they fell on their faces; and they said, "The LORD, He is God; the LORD, He is God."*

Purpose: The Lord answered Elijah's prayer with a display of the Shekinah Glory and struck terror into the people.

12) Departure: Ezekiel 1:28, 3:12, 23; 8:3-4, 10:4, 10:18-19; 11:22-23

As the appearance of the rainbow in the clouds on a rainy day, so was the appearance of the surrounding radiance. Such was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell on my face and heard a voice speaking. Ez 1:28.

First Movement: *3 Then the glory of the God of Israel went up from the cherub on which it had been, to the threshold of the temple. And He called to the man clothed in linen at whose loins was the writing case. 4 The LORD said to him, "Go through the midst of the city, even through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and groan over all the abominations which are being committed in its midst." 5 But to the others He said in my hearing, "Go through the city after him and strike; do not let your eye have pity and do not spare. 6 "Utterly slay old men, young men, maidens, little children, and women, but do not touch any man on whom is the mark; and you shall start from My sanctuary." So they started with the elders who were before the temple. 7 And He said to them, "Defile the temple and fill the courts with the slain. Go out!" Thus they went out and struck down the people in the city. Ez 9:3-7*

Purpose: The Shekinah Glory is shown on the first stage of removal from the Temple and is a seal to God's judgment on the city.

Second Movement: *3 Now the cherubim were standing on the right side of the temple when the man entered, and the cloud filled the inner court. 4 Then the glory of the LORD went up from the cherub to the threshold of the temple, and the temple was filled with the cloud and the court was filled with the brightness of the glory of the LORD. 5 Moreover, the sound of the wings of the cherubim was*

heard as far as the outer court, like the voice of God Almighty when He speaks.
Ez 10:3-5.

Purpose: The Shekinah Glory is shown in the second stage of removal.

Third Movement: *18 Then the glory of the LORD departed from the threshold of the temple and stood over the cherubim. 19 When the cherubim departed, they lifted their wings and rose up from the earth in my sight with the wheels beside them; and they stood still at the entrance of the east gate of the LORD'S house, and the glory of the God of Israel hovered over them.* Ez 10:18-19.

Purpose: The Shekinah Glory is shown in the third stage of removal.

Fourth Movement: *22 Then the cherubim lifted up their wings with the wheels beside them, and the glory of the God of Israel hovered over them. 23 The glory of the LORD went up from the midst of the city and stood over the mountain which is east of the city.* Ez 11:22-23

Purpose: The Shekinah glory is shown in the fourth stage of removal. It remained on the Mount of Olives for 3 ½ years according to Jewish writings.

Fifth Movement: to Heaven

Purpose: Since the people did not repent, the Shekinah Glory was taken away from the people. The city is now vulnerable to being invaded.

There is no mention of the final movement of the Shechinah Glory from the Mount of Olives to Heaven. So it was moved from

- 1) over the cherubim in the Holy of Holies
- 2) to the door of the Temple
- 3) to the east gate of the outer Temple wall
- 4) to the Mount of Olives where it remained for 3 ½ years according to tradition
- 5) to Heaven.

Return of the Shekinah Glory: *Then he led me to the gate, the gate facing toward the east; 2 and behold, the glory of the God of Israel was coming from the way of the east. And His voice was like the sound of many waters; and the earth shone with His glory. 3 And it was like the appearance of the vision which I saw, like the vision which I saw when He came to destroy the city. And the visions were like the vision which I saw by the river Chebar; and I fell on my face. 4 And the glory of the LORD came into the house by the way of the gate facing toward the east. 5 And the Spirit lifted me up and brought me into the inner court; and behold, the glory of the LORD filled the house.* Ez 43:1-5.

Purpose: God will put his seal of approval on Jerusalem.

1 Then He brought me back by the way of the outer gate of the sanctuary, which faces the east; and it was shut. 2 The LORD said to me, "This gate shall be shut; it shall not be opened, and no one shall enter by it, for the LORD God of Israel has entered by it; therefore, it shall be shut. 3 "As for the prince, he shall sit in it

as prince to eat bread before the LORD; he shall enter by way of the porch of the gate and shall go out by the same way." Ez 44:1-3

So, the East Gate will be shut only after the Shekinah Glory enters. And it will remain shut for 1000 thousand years, during which time Jews and Gentiles will worship at the Third Temple.

Purpose: The Shekinah Glory is the seal on ministration at the Holy Sanctuary.

13) Angel of the Lord visits the Shepherds: Luke 2:9. *And an angel of the Lord suddenly stood before them, and the glory of the Lord shone around them...*

Purpose: The 4000-year wait for the Messiah is over today. The Shekinah Glory authenticates this remarkable event to a believing remnant of Jewish shepherds.

14) Star of Bethlehem: Mt 2:9b. *...and lo, the star, which they had seen in the east, went on before them, until it came and stood over where the Child was.*

Purpose: The Shekinah Glory is used to guide the magi from Jerusalem 5 miles south to Bethlehem.

15) Jesus Christ in subdued form: Jn 1:14. *And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth. A better translation than "dwelt among" is "tabernacled among".*

Purpose: The Shekinah Glory is sent by God to dwell another 3 ½ years among the Jews.

16) Transfiguration: Mt 17:2. *And He was transfigured before them; and His face shone like the sun, and His garments became as white as light.*

Purpose: The Shekinah Glory is sent to re-glorify Jesus with his pre-incarnate (Jn 17:2) glory.

17) Pentecost: Acts 2:1-4. *When the day of Pentecost had come, they were all together in one place. 2 And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. 3 And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. 4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.*

Purpose: The Shekinah Glory is the seal of the Lord at the inauguration of the church.

18) Bitter Sweet Prophecy: [Note: This is the Shekinah Glory only if the Little Book or the Word of God as seen in prophecy is considered an instrument of God's glory.] *8 Then the voice which I heard from heaven, I heard again speaking with me, and saying, "Go, take the book which is open in the hand of the angel who stands on the sea and on the land." 9 So I went to the angel, telling him to give me the little book. And he said to me, "Take it and eat it; it will make your stomach bitter, but in your mouth, it will be sweet as honey." 10 I took the little book out of the angel's hand and ate it, and in my mouth it was sweet as honey; and when I had eaten it, my stomach was made bitter. 11 And they said to me, "You must prophesy again concerning many peoples and nations and tongues and kings." Revelation 10:8-9 NASU.*

Purpose: Here the Shekinah Glory can be tasted. Prophecy is bitter-sweet.

19) Second Coming: Mt 16:27. *For the Son of Man is going to come in the glory of His Father with His angels...Truly I say to you, there are some of those who are standing here who shall not taste death until they see the Son of Man coming in His kingdom.* Later in Mt 24:30 we are told: *And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory.*

Purpose: to give glory to the coming of the Lord and the fulfillment of the seventh and final feast, the Feast of Tabernacles

20) The Millennium: Ezek 44:4. *Then He brought me by way of the north gate to the front of the house; and I looked, and behold, the glory of the LORD filled the house of the LORD, and I fell on my face.*

Purpose: The Shekinah Glory will authenticate the Fourth Temple, the House of the Lord.

21) New Jerusalem: Rev 21. *Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. 2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. 3 And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, 4 and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away."*

5 And He who sits on the throne said, "Behold, I am making all things new." And He said, "Write, for these words are faithful and true." 6 Then He said to me: It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. 7 " He who overcomes will inherit these things, and I will be his God and he will be My son. 8 " But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death."

*9 Then one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, "Come here, I will show you **the bride, the wife of the Lamb.**"*

10 And he carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, 11 having the glory of God. Her brilliance was like a very costly stone, as a stone of crystal-clear jasper. 12 It had a great and high wall, with twelve gates, and at the gates twelve angels; and names were written on them, which are the names of the twelve tribes of the sons of Israel. 13 There were three gates on the east and three gates on the north and three gates on the south and three gates on the west. 14 And the wall of the city had twelve foundation stones, and on them were the twelve names of the twelve apostles of the Lamb.

15 The one who spoke with me had a gold measuring rod to measure the city, and its gates and its wall. 16 The city is laid out as a square, and its length is as great as the width; and he measured the city with the rod, fifteen hundred miles; its length and width and height are equal. 17 And he measured its wall, seventy-two yards, according to

human measurements, which are also angelic measurements. 18 The material of the wall was jasper; and the city was pure gold, like clear glass. 19 The foundation stones of the city wall were adorned with every kind of precious stone. The first foundation stone was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; 20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. 21 And the twelve gates were twelve pearls; each one of the gates was a single pearl. And the street of the city was pure gold, like transparent glass.

*22 I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple. 23 **And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb.** 24 The nations will walk by its light, and the kings of the earth will bring their glory into it. 25 In the daytime (for there will be no night there) its gates will never be closed; 26 and they will bring the glory and the honor of the nations into it; 27 and nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb's book of life. NASU*

Purpose: The Tabernacle of the Holy of Holies of the Temple will now be “among men” and the Shekinah Glory will dwell with his Wife forever.

¹ While the normal use of the term “dream” refers to a sleeping dream, a vision can be compared to a waking dream. The vision does not stop when the seer closes his eyes because it is focused in his mind. An apparition, on the other hand, requires careful observation. If the seer is not wearing his glasses, the apparition will appear out of focus. An apparition can be a fully materialized flesh and blood, ghost-like, a holography, or a demonstration of light.

² Benjamin Crème who is co-editor for Share International Magazine and the John-the-Baptist of the Anti-Christ predicts that four UFOs in stationary orbit around the Earth will beam bright lights to everyone on the globe day and night heralding the arrival of the Anti-Christ in imitation of the Star of Bethlehem.

³ The heavens were opened twice in the OT (Ez 1:1 and Is 6:3) and at least five times in the NT (Mt 3:16 and Lk 3:21 and Mk 1:10; Acts 7:56; Acts 10:11; Rev 4:1-8; Rev 19:11). Note that Jn 1:51 is future.

⁴ This afterglow is not really an instantaneous reflection as from a mirror, but an absorption or adsorption and retransmission with a given rate of decay or half life, of which we have no details in the pericope.

⁵ The term “angel of the Lord” is used in the NT such as when an angel of the Lord appeared to Joseph in a dream (Mt 1:20) and the announcement to the shepherds of the Messiah’s birth (Lk 2:9), but these are not Christophanies. The angels are unnamed.

⁶ At the time of Jesus Christ, the Jews ascribed six qualities to the theology of the *Memra* an Aramaic word: 1) the same as God, but distinct from God, 2) the agent of creation, 3) the agent of salvation, 4) the visible manifestation of God’s presence, 5) the agent of revelation, and 6) the seal of the covenants. Ref John 1:1-14 and Arnold Fruchtenbaum.

⁷ Note that God’s personal glory appears “ubiquitous”, i.e., everywhere, but not infinite to us. This is because we will forever be finite unlike God who is infinite and never be able to observe or comprehend his full and infinite glory.