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THE SHEKINAH GLORY

In the Old Testament Israel, the Pillar of fire and the Pillar of cloud was the Σηεκιναη Γλωρη – the spiritual presence of the Second Person of the Trinity manifested through physical created things in the world. The Σηεκιναη Γλωρη dwelt between the Golden cherubs in the Tabernacle [Leviticus 26:11-12] and dwelt between the golden cherubs at the Temple [1 Kings 8:11]. The presence of the Σηεκιναη Γλωρη in the Temple and Tabernacle was the focal or center point of worship of the ancient Israel.

The Σηεκιναη Γλωρη became a Man [John 1:14, Luke 9:28-56] to die and redeem men from the penalty or wages of death –that is the spiritual death that Adam left for all men. During the Hypostatic union of the Lord Jesus Christ, the Σηεκιναη Γλωρη dwelt among men but was not recognized by many.

The Σηεκιναη Γλωρη indwells the Church Age believers for the purpose of fellowship with the glorified Christ [1 Corinthians 6:16]- It is synonym with the indwelling of the Holy Spirit. Jesus Christ was the Παραχλετε (during the Hypostatic Union) but when He is gone to heaven, He send the Holy Spirit (Παραχλετε ..to indwell the saints. Before the Church Age, the Σηεκιναη Γλωρη the Παραχλετε resides among the people of God but did not indwell them permanently. The ministry of the Holy Spirit in the Old Testament was transient and temporal.

The Σηεκιναη Glory of Christ is the visible manifestation of God's glory. While Scripture denies any permanent localization of God it does describe, simultaneously with his transcendence, his "glory," or apprehensible presence. Glory may be expressed in God's "face," "name" (Exodus 33:18-20), "Angel", pre-incarnate appearances of Christ, or "cloud" (Exodus 14:19) Σηεκιναη concerns the cloud, which surrounded the glory (40:34), like thunderheads through which lightning flashes (19:9, 16). The Σηεκιναη first appeared when God led Israel from Egypt and protected them by "a pillar of cloud and fire" (13:21; 14:19). The cloud vindicated Moses against μυρμυρερσ" (16:10; Num. 16:42) and covered Sinai (Exodus 24:16) as he communed there with God (vs. 18; cf. 33:9). God "dwelt" among His people in the tabernacle (μυσκων, "place of dwelling," a type of his dwelling in heaven (I Kings 8:30; Heb. 9:24).

The Σηεκιναη guided Israel through the wilderness (Exodus 40:36-38); and, though the ark's loss meant νΙχναβοδ [no glory]" (I Sam. 4:21), the cloud again filled Solomon's temple (I Kings 8:11; cf. II Chronicles 7:1). Ezekiel visualized its departure because of sin (10:18) before this temple's destruction, and Judaism confessed its absence from the second temple. The Σηεκιναη reappeared with Christ (Matt. 17:5; Luke 2:9), true God localized (John 1:14: σκενε, "tabernacle"), the glory of the latter temple

(Hag. 2:9; Zech. 2:5). Christ ascended in the glory cloud (Acts 1:9) and will some day so return (Mark 14:62; Rev. 14:14; Isaiah 24:3; 60:1).

God is holy and calls Israel to be a holy nation. The temple and its priesthood remind her of this vocation to holiness. The sacrificial system provides atonement for the sins of the people and for the sanctuary (Lev. 16). The holy God reveals his name, his glory, and his presence to Israel at Mount Sinai. However, the tabernacle is to be the ongoing focus of God's presence throughout Israel history. God is seen as permanently dwelling (σκακων) in the tabernacle or temple (Exodus 29:43-46; I Kings 6:13); but he also manifests his glory, in blessing or wrath, at critical moments in Israel's life (Exodus 40:34-38; Num. 14:10 16:19; Ezek. 1-10; 43:1-7; Mal. 3:1). The rebuilding of the temple is an indispensable token of God's continuing will to bless Israel (Hag. 1:18-19; Zech. 4:9-10).