

References: The Glory of God

PAST, PRESENT AND FUTURE

PAST GLORY

WHY STUDY THE GLORY OF THE LORD?

WHAT SHOULD BE OUR RESPONSE AS WE STUDY HIS GLORY?

MEDITATE ON WHAT SCRIPTURE INSTRUCTS US TO DO...

(Words Highlighted in Red are commands in Hebrew)

Sing to Jehovah, all the earth;

Proclaim good tidings of His salvation from day to day.

Tell of His **glory** among the nations,

His wonderful deeds among all the peoples.

For great is Jehovah, and greatly to be praised;

He also is to be feared above all gods.

For all the gods of the peoples are idols,

But Jehovah made the heavens.

Splendor and majesty are before Him,

Strength and joy are in His place.

Ascribe to Jehovah, O families of the peoples,

Ascribe to Jehovah **glory** and strength.

Ascribe to Jehovah the **glory** due His name;

Bring an offering, and **come** before Him;

Worship Jehovah in holy array.

Tremble before Him, all the earth;

Indeed, the world is firmly established, it will not be moved.

Let the heavens be glad, and let the earth rejoice;

And let them say among the nations, "Jehovah reigns."

(1Ch 16:23, 31).

GLORY IN THE GARDEN OF EDEN

[Gen 3:8](#) And 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** (Hebrew = appearance, face, form or characteristics of something as seen, the personal existence of something in a particular place or space, that usually interacts with objects around it) **of the LORD God** among the trees of the garden.

Why did they hide? Why were they ashamed? Millennia later the apostle Paul wrote that "*all have sinned and fall short of the **glory of God***" (Ro 3:23)

John MacArthur commenting on Genesis 3:8 writes that "*God appeared, as before, in tones of goodness and kindness, walking in some visible form (perhaps **Shekinah light** as He later appeared in Ex 33:18; 40:34). He came not in fury, but in the same condescending way He had walked with Adam and Eve before.*"

Although it is conjectural, the Romans passage does suggest that Adam and Eve experienced the presence of the **Shekinah glory of God** that had given them great delight, but now caused them great dread and shame because of their sin which made them fall short of His **glory**.

GLORY BEFORE MOSES AT THE BURNING BUSH

[Ex 3:2-3](#) And the **angel of the LORD** appeared to him (Moses) 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. So Moses said, "I must turn aside now, and see this marvelous sight, why the bush is not burned up."

Although the **Shekinah glory** is not stated in this verse, it is notable that the Hebrew word for "**bush**" occurs in only one other passage, Deut 33:16, where we find the phrase "**Him who dwelt in the bush**" where the word for "**dwelt**" is "**shakan**", the root word of **Shekinah**. Thus while one cannot be absolutely dogmatic, this parallel description of the Moses' bush experience would support that the Shekinah glory was displayed to the wondering eyes of Moses. So just as the "the angel of God" manifested in the Shekinah-glory in guiding and guarding Israel in their wilderness wanderings (see Scriptures that follow), here we see Moses' initial encounter with the Shekinah glory of the "Angel of the Lord" who is none other than the Lord Jesus in visible manifestation. (**Angel of the LORD**) Before Moses was to be sent forth on his important mission he was called first to behold the ineffable glory of the Lord. Beloved, the principle is inescapable, that every servant of Jehovah who would serve acceptably must work with an eye singly set upon God's glory. Have you taken time to gaze upon His glory? It was so here with Moses. It was thus with Isaiah ([Isaiah 6](#)). It was the same in the case of the apostle Paul ([Acts 9](#)). Make no mistake fellow co-laborer, a vision of the glory of God is an essential prerequisite if we are to serve Him acceptably. Today we see His glory most completely in His holy word (e.g., we see some of the fringes of God's glory in **His Names** and **His Attributes**)

Paul writes...

But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from **glory to glory**, just as from the Lord, the Spirit. (2Cor 3:18-note)

GLORY AFTER ISRAEL'S EXODUS FROM EGYPT

[1Cor 10:1-note](#) For I do not want you to be unaware, brethren, that our fathers were all **under the cloud**, and all passed through the sea

Paul in warning the Corinthians to exercise personal discipline and self control and not to let happen to them what happened to ancient Israel, reminds them (and all believers) that one of the advantages Israel had was the constant supernatural guidance by God in the form of the Shekinah Glory Cloud ("*were all under the cloud*" see Ex 13:21,22). The reference to "*our fathers*" refers foremost to Abraham who was the father of all the faithful. Therefore in this sense Paul's reference to "*our fathers*" applies to believing Gentiles as well as believing Jews for they are both spiritual descendants of Abraham. ([Romans 4](#); Gal 3:7, 29) (**Hint**: Hold mouse pointer over any link in **blue** for pop up verse or note -- to keep it open, slowly wiggle the mouse side to side over the link - it works!)

[Ex 13:20-22](#) Then (the children of Israel) set out from [Succoth](#) and camped in Etham on the edge of the wilderness. 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, that they might travel by day and by night. He did not take away the **pillar of cloud** by day, nor the **pillar of fire** by night, from before the people. (cf Ps78:14, 105:39)

Jehovah symbolized by the Shekinah glory-cloud guided Israel: "**Cloud**" is the Hebrew word '**anan**', the same noun was used in first Kings where we read that when Solomon's Temple was finished and the priests had brought the ark of the covenant of Jehovah into the inner sanctuary, the most holy place, under the wings of the cherubim, that

it came about when the priests came from the holy place, that the **cloud** filled the house of the LORD, so that the priests could not stand to minister because of the **cloud**, for **the glory of the LORD** filled the house of the LORD. Then Solomon said, "The LORD has said that He would **dwelt** (**shakan** = to settle down = root of Shekinah) in the thick **cloud**. ('anan)" (1Ki 8:10, 11, 12).

In this context, "**cloud**" ('anan) is clearly a reference to the Shekinah cloud, symbolic of the glory of Jehovah dwelling in the most holy place in the midst of His people Israel.

It should be noted as we trace the Old Testament Scriptural appearances of the **Shekinah glory-cloud** in the history of Israel, there is no specific reference made to the glory-cloud once Joshua led Israel into the promised land. The next specific reference is in first Kings but there is an indirect reference to **Ichabod** (*the glory has departed*) after the reference to 1Sa 4:21 ([click here](#))

[Ex 14:19](#) And 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.

Jehovah symbolized by the Shekinah glory-cloud guarded Israel: Moses and the children had been released from Egyptian bondage and were following the **Shekinah** glory-cloud but soon realized they were being hotly pursued by the Egyptians. (Parenthetically teaching that being in the center of God's will does not assure absence of trials!) They became very frightened and cried out to the LORD. (Ex 14:8, 9, 10) Moses calmed them with these words:

Do not fear. Standby and see the salvation of the LORD which He will accomplish for you today... " (Ex 14:13)

In this context we see the appearance of the **Shekinah glory-cloud** ("the pillar of cloud"), the Angel of the LORD. From this Scripture we see that the "pillar of cloud... and fire" that was going before the people (Ex 13:21 "the LORD was going before them"), protected them from the Egyptian army and that this is was not just any "angel" but was **the Angel of God** which is most likely a description of the pre incarnate Messiah.

Earlier Moses recorded that

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... God called to him from the midst of the bush..." (Ex 3:2,4).

Ex 16:7,10 (In the context of Israel grumbling because of no food Moses declared that) "in the morning you will see the **glory of the LORD**, for He hears your grumblings against the LORD; and what are we, that you grumble against us?"... 10 And it came about as Aaron spoke to the whole congregation of the sons of Israel, that they looked toward the wilderness, and behold, the **glory of the LORD** appeared **in the cloud**.

MacArthur comments that "In seeing the start of the provision of daily bread on the next day, Israel would also see the Lord's glory, an appropriate term to use because what He did showed His presence with them. "Glory" typically refers to God's manifested presence, which makes Him impressive and leads to worship." (MacArthur, J. J. The MacArthur Study Bible. Nashville: Word Pub)

GLORY ON MT. SINAI

Ex 24:16 And the **glory of the LORD** rested (Hebrew = **shakan**, root of "Shekinah") 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 And 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.

This event occurred during the first of 2 (40 day and 40 night) trips by Moses to Mt Sinai. The awesome sight of God's Shekinah glory cloud resting on the mountain was meant to deeply impress all Israel (e.g., see Deut 4:9, 10, 11, 12, 13, 14, 15, 16). What is so amazing is that even in the visible presence of the Shekinah glory on Mt Sinai (= Mt Horeb), even like a consuming fire, Israel stubbornly proceeded to make a golden calf to worship, thus corrupting themselves (Ex 32:1-8)! How many times we've had wonderful sense of communion with God, seeing truths about Him in the Word we had heretofore never seen, and yet we like Israel choose for self rather than His Shekinah Glory!

John Cumming: How thankful should we be, that the God revealed in the Gospel is not the inapproachable glory, the consuming fire, but our Father. How thankful should we be that no individual upon earth—the loftiest prince or the highest priest—has any precedence in his approach to God: the humblest Christian has as free a right of access to God as the greatest and most illustrious in the land. It is true of all, it is written for all, "Let us come boldly to the throne of grace; that we may obtain mercy and find grace to help us in the time of need." And let us praise God that we are not come to Mount Sinai, and to the blackness of darkness, and tempest, and the voice of words so terrible that Moses said, "I exceedingly fear and quake," and if a beast should touch the mountain, it was to be destroyed; but we are come to a brighter and happier dispensation—we are come to Mount Zion, unto the city of the living God, to the heavenly Jerusalem, to an innumerable company of angels, and the spirits of just men made perfect, and unto Jesus the Mediator of the new Covenant, whose blood speaketh better things than the blood of Abel. ([Sabbath Morning Readings on the Old Testament: Book of Exodus](#))

GLORY IN THE WILDERNESS TABERNACLE

Ex 25:8 "And let them construct a **sanctuary** for Me, that I may **dwell** (**shakan**) among them." 9 "According to all that I am going to

show you, as the pattern of the **tabernacle** and the pattern of all its furniture, just so you shall construct it. (the intervening verses describe the construction of the Ark) ... 20 And the cherubim shall have their wings spread upward, covering the mercy seat with their wings and facing one another; the faces of the cherubim are to be turned toward the mercy seat. 21 And you shall put the mercy seat on top of the ark, and in the ark you shall put the testimony which I shall give to you. 22 And **there I will meet with you**; and from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, I will speak to you about all that I will give you in commandment for the sons of Israel."

Moses uses five synonymous terms/phrases for the wilderness tabernacle:

(1) **Sanctuary** (*miqdas*) which means "place of holiness", a place set apart as sacred and holy as opposed to the secular, common and profane;

(2) **Tent**," (*ohel*) denotes a temporary or collapsible dwelling.

(3) **Tabernacle** (*miskan*) means "*dwelling place*" and is derived from the verb **shakan**, which means to settle down, to dwell or to pitch a tent. God is "*pitching His tent*" among men. The Shekinah glory cloud between the cherubim symbolized God's abiding presence with His people.

(4) **Tabernacle of meeting** (*moed*) where "*meeting*" means a deliberate prearranged rendezvous or appointment and not a casual accidental meeting, reflecting God's design and desire to meet with man.

(5) **Tabernacle of the testimony** (*edut*) emphasizes that the structure was the repository of God's Law especially the testimony of the Ten Words on the tables as a solemn divine charge.

Ex 33:9 And it came about, whenever Moses entered the tent, the **pillar of cloud** would descend and stand at the entrance of the tent; and the LORD would speak with Moses.¹⁰ When all the people saw the **pillar of cloud** standing at the entrance of the tent, all the people would arise and worship, each at the entrance of his tent.

Ex 33:18 Then Moses said, "I pray Thee, show me Thy **glory**!"

Moses wanted to know God in His essence, a nuance that is better captured in the Greek Septuagint (LXX) translation which in English reads "*Manifest Thyself to me*". The Greek has no word for "**glory**" but replaces it with "**Thyself**". It is interesting that the Jewish Publication Society's version known as the **Tanakh** translates this verse as follows "**Oh, let me behold Your Presence!**" much like the Greek Septuagint.

Spurgeon Comments: Why, it is the greatest petition that man ever asked of God It seems to me the greatest stretch of faith that I have either heard or read of... when he offers this petition, "I beseech thee, shew me thy glory," he stands alone, a giant amongst giants; a colossus even in those days of mighty men. His request surpasses that of any other man: "I beseech thee, shew me thy glory." Amongst the lofty peaks and summits of man's prayer, that rise like mountains to the skies, this is the culminating point; this is the highest elevation that faith ever gained; it is the loftiest place to which the great ambition of faith could climb; it is the topmost pillar of all the towering structures that confidence in God ever piled. I am astonished that Moses himself should have been bold enough to supplicate so wondrous a favor. Surely, after he had uttered the desire, his bones must have trembled, his blood must have curdled in his veins, and his hair must have stood on end. Did he not wonder at himself? Did he not tremble at his own hardihood? We believe that such would have been the case had not the faith which prompted the prayer sustained him in the review of it...

Allow me to refer you to the Ex 33:13, where Moses speaks unto his God, "Now therefore, I pray thee, if I have found grace (Hebrew = *chen*; Lxx = *charis* - translated favor in NAS) in thy sight, shew me now thy way." (see Ps 103:7 for "commentary" on this request) Moses asked a smaller favor before he requested that greater one. He asked to see God's **way** before he prayed to see His glory.

Mark you, my friends, this is the true mode of prayer. Rest not content with past answers, but go again, and double your request.

Look upon your past petitions as the small end of the wedge opening the way for larger ones. The best way to repay God, and the way he loves best, is to take encouragement from past answers to prayer, and ask him ten times as much each time. Nothing phases God so much as when a sinner comes again very soon with twice as large a petition, saying, "Lord, thou didst hear me last time, and now I have come again." Faith is a mighty grace, and always grows upon that on which it feeds. When God has heard prayer for one thing, faith comes and asks for two things; and when God has given those two things, faith asks for six. Faith can scale the walls of heaven. She is a giant grace. She takes mountains up by their roots, and piles them on other mountains,

and so climbs to the throne in confidence with large petitions, knowing that see shall not be refused. We are most of us too slow to go to God. We are not like the beggars who come to the door twenty times if you do not give them anything. But if we have been heard once, we go away, instead of coming time after time, and each time with a larger prayer. Make your petitions larger and larger. Ask for ten, and if God gives them, then for a thousand, then for ten thousand, and keep going on until at last you will positively get faith enough to ask, if it be right and proper, as great a favor as Moses did, "I beseech thee, shew me thy glory." (Read full sermon [A View of God's Glory - Exodus 33:18](#))

Ex 40:34 Then the **cloud** covered the tent of meeting, and the **glory of the LORD** filled the **tabernacle** (miskan from shakan = settle down). 35 And Moses was not able to enter the tent (describes a mobile structure) of meeting (of "appointment" - designates a determined time and place) because the **cloud** ('anan) had **settled** (shakan = root of Shekinah) on it, and the **glory of the LORD** filled the **tabernacle**. 36 And throughout all their journeys whenever the **cloud** was taken up from over the **tabernacle**, the sons of Israel would set out; 37 but if the **cloud** was not taken up, then they did not set out until the day when it was taken up. 38 For throughout all their journeys, the **cloud** of the LORD was on the tabernacle by day, and there was **fire** in it by night, in the sight of all the house of Israel.

This was the final confirmation for Moses and the people that all the work for setting up God's dwelling place had been properly done and all the tedious instructions obediently followed. The Shekinah glory-cloud was the ever present guide in the wilderness. Today He is Christ in us the hope of glory and as the indwelling Spirit of Christ is our constant guide in the wilderness of this lost and ever increasingly corrupt generation. Beloved, are you obedient to His guidance, setting out when He gives you clear indicators (using His Word, trusted counselors, prayer, circumstances), and not setting out on your own path in those times when He indicates you should not move out?

Lev 9:23 And Moses and Aaron went into the tent of meeting. When they came out and blessed the people, the **glory of the LORD** appeared to all the people.

Nu 11:24-25 So Moses went out and told the people the words of the LORD. Also, he gathered seventy men of the elders of the people, and stationed them around the tent. 25 Then the LORD came down **in the cloud** and spoke to him; and He took of the Spirit who was upon him and placed Him upon the seventy elders. And it came about that when the Spirit rested upon them, they prophesied. But they did not do it again.

Nu 12:5 Then the Lord came down in **a pillar of cloud** and stood at the doorway of the tent, and He called Aaron and Miriam. When they had both come forward,

Ps 99:6-7: Moses and Aaron were among His priests, and Samuel was among those who called on His name. They called upon the Lord, and He answered them. He spoke to them in the **pillar of cloud**. They kept His testimonies, and the statute that He gave them.

In the preceding passages, the **Shekinah Glory Cloud** was the "platform" from which God spoke.

Nu 14:10 But all the congregation said to stone them with stones. Then the **glory of the LORD** appeared in the tent of meeting to all the sons of Israel.

Nu 16:19 Thus Korah assembled all the congregation against them at the doorway of the tent of meeting. And the **glory of the LORD** appeared to all the congregation.

Nu 16:42 It came about, however, when the congregation had assembled against Moses and Aaron, that they turned toward the tent of meeting, and behold, the cloud covered it and the **glory of the LORD** appeared.

Nu 20:6 Then Moses and Aaron came in from the presence of the assembly to the doorway of the tent of meeting, and fell on their faces. Then the **glory of the LORD** appeared to them;

1Sam 4:21 And she called the boy **Ichabod**, saying, "The **glory** has departed from Israel," because the ark of God was taken and because of her father-in-law and her husband

Summary of the movement of the glory of God:

The **glory** of the LORD had initially dwelt in the finished tabernacle in the wilderness (Ex 40:34 Ex 30:34, 35, 36, 37, 38). Apparently, the **glory of God** departed when the Philistines captured the Ark of the Covenant, which God allowed because of Israel's sin.

In the next Scriptural occurrence God's **glory** came into the temple of Solomon upon completion and consecration (1 Ki 8:10). [See youtube video of Solomon's Temple](#)

Then, as depicted schematically on the previous page the **glory of the LORD** progressively departed the Temple, in preparation from the destruction of the nation of Israel which had turned irrevocably to the worship of abominable idols. ([click for chart](#)).

God had clearly declared "*I am the LORD, that is My name; I will not give My **glory** to another, nor My praise to graven images.*" (Isa 42:8).

The Temple that was rebuilt after Judah's seventy years of exile in Babylon did not possess the Shekinah glory of the LORD.

For a brief moment in Israel's history, the **glory** did return to the Temple and the land of Israel in the incarnation of Jesus Christ (John 1:1, 14), but His **glory** "departed" when the nation nailed the **glorious** One to a Cross.

[1 Ki 8:10](#) And it came about when the priests came from the holy place, that the **cloud** filled the house of the LORD, 11 so that the priests could not stand to minister because of the cloud, for the **glory of the LORD** filled the house of the LORD.

Warren Wiersbe commented "Solomon's temple was a place of glory. However, despite its extraordinary beauty, it was just another building until God moved in and consecrated it (cf Ex 40:34). So it is with our lives (1Cor 6:19, 20) and our assemblies (1Cor 14:23, 24, 25). The presence of God is the important thing. A. W. Tozer aptly stated, "If God were to take the Holy Spirit out of this world, much of what the church is doing would go right on, and nobody would know the difference." (Wiersbe, W. W. With the word Bible commentary. Nashville: Thomas Nelson)

[1Ki 8:27](#) "But will God indeed **dwelt** on the earth? Behold, heaven and the highest heaven cannot contain You, how much less this house which I have built!

[2Chr 5:13](#) in unison when the trumpeters and the singers were to make themselves heard with one voice to praise and to glorify the LORD, and when they lifted up their voice accompanied by trumpets and cymbals and instruments of music, and when they praised the LORD saying, "He indeed is good for His lovingkindness is everlasting," then the house, the house of the LORD, was filled with a cloud, **14** so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of God.

[2 Chr 7:1](#) 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** (this is the Shekinah glory, the same glory that had filled the Tabernacle in the wilderness) filled the house. 2 And the priests could not enter into the house of the LORD, because the **glory of the LORD** filled the LORD'S house. 3 And 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."

[Isaiah 6:1](#)-note In the year of King Uzziah's death, I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple. 2 Seraphim stood above Him, each having six wings; with two he covered his face, and with two he covered his feet, and with two he flew. 3 And one called out to another and said, "Holy, Holy, Holy, is the LORD of hosts, The whole earth is full of **His glory.**"

[John 12:41](#) These things Isaiah said, because he saw **His glory**, and he spoke of Him."

In Isaiah 6 the prophet was described as seeing the **glory of God**. John explains that Isaiah saw and spoke of Christ and His. Thus John's commentary is an important link in the Scriptural evidence that the Man Jesus Christ was God in the flesh. In this verse John repeats what he had declared in the prologue, that Christ is the **glory** of the Father unveiled for human eyes (John 1:14).

THE GLORY OF THE LORD IN EZEKIEL

[Ezek 1:28](#)-note 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.

Ezek 3:12-note Then the Spirit lifted me up, and I heard a great rumbling sound behind me, "Blessed be the **glory of the LORD** in His place."

Ezek 3:23-note So I got up and went out to the plain; and behold, the **glory of the LORD** was standing there, like the glory which I saw by the river Chebar, and I fell on my face.

Ezek 10:4-note 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.

Ezek 10:18-note Then the **glory of the LORD** departed from the threshold of the temple and stood over the cherubim.

Ezek 11:23-note And the **glory of the LORD** went up from the midst of the city, and stood over the mountain which is east of the city.

WEeping OVER THE DEPARTED GLORY OF THE LORD

Ezra 3:12 Yet many of the priests and Levites and heads of fathers' households, the old men who had seen the **first temple** (see note below on this, the "second" temple), **wept with a loud voice** when the foundation of this house was laid before their eyes, while many shouted aloud for joy;

Although the ark was gone, even more disappointing was the **absence of the Shekinah Glory Cloud**. And those who had seen the Shekinah (*"the old men"*) wept. The first temple had been destroyed 50 years earlier. The old men, who would have been about 60 years or older, knew that this second temple did not begin to match the splendor of Solomon's temple nor did the presence of God reside within it. Those who shouted for joy had never seen the Shekinah Glory in Solomon's Temple. In Haggai (Hag 2:3) we read *"Who is left among you who saw this temple in its former glory? And how do you see it now? Does it not seem to you like nothing in comparison?"* Then note the comfort the prophet Haggai gives in (Hag 2:9)

Note that The term **"second temple"** as commonly used refers to both the restoration temple and the Herodian temple that followed it. The second temple underwent changes occasionally, the major changes taking place as a result of Herod's renovations. These improvements were still in progress in our Lord's day (John 2:20). This second temple stood from about 515 B.C. until the Romans destroyed it in A.D. 70.

Acts 7:2 And he said, "Hear me, brethren and fathers! The **God of glory** (a title God used only one other time Ps 29:3) appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran,

Ro 9:4-note who are Israelites, to whom belongs the adoption as sons and the **glory** and the covenants and the giving of the Law and the temple service and the promises,

Comment: Paul states that the Shekinah glory cloud that symbolized God's presence had blessed Israel. The children of Israel are the only people who have ever experienced the unique and inexplicable visible presence of God dwelling in their midst.

PRESENT GLORY

Note: While Jesus' first coming is past to us, I have chosen to classify it as "Present" in the sense of being a New Testament truth as opposed to an Old Testament truth (although some of the OT truths are clearly predictive of FUTURE GLORY.)

Luke 2:9 And an angel of the Lord suddenly stood before them, and the **glory of the Lord** shone around them; and they were terribly frightened.

John 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.

Young's Literal: And the Word became flesh, and did **tabernacle** among us, and we beheld his glory, glory as of an only begotten of a father, full of grace and truth.

Jewish NT (David Stern) of Jn 1:14: The Word became a human being and lived with us and we saw his Shekinah, the Shekinah of the Father's only Son, full of grace and truth."

Comment: Regarding "His glory" John does not say the glory is seen alongside His flesh or through His flesh

(like a window), but is seen in His flesh (and no where else). So if one desires to see the glory of Jesus in John, he must concentrate his attention on Jesus' flesh.

The phrase **dwelt among us** could be rendered "pitched His tent (or tabernacle) among us." For Greek-speaking Jews this would be significant because **skene** was the word used by the translators of the Septuagint for the Hebrew (miskan) or "tabernacle" (Ex. 25:9). During Israel's pilgrimage from Egypt to Canaan the **tabernacle** was the place of worship for the people. The **tabernacle** (or tent) in the wilderness was the "tent of Jehovah," Himself a pilgrim among His pilgrim people. In sound and meaning the Greek verb **skenoo** recalls the Hebrew verb שָׁכַן shakan meaning "to dwell," which is sometimes used of God's dwelling with Israel (Ex 25:8; 29:46) and gave rise to the rabbinic term of Shekinah descriptive of the bright cloud that signified the presence of Jehovah had settled on the tabernacle.

The clear implication of the association with Ex 25:9 is that in the New Testament, God has chosen to dwell amongst His people in a yet more personal way, in the Word-become-flesh.

The Messiah, the eternal "Logos" ("the Word" Jn 1:1-3) became flesh (human) and lived in a **tent** among us, the **tent** being His physical body. **Dwelt** is the Greek **skene** which is used in the Septuagint (Greek translation of the Hebrew OT) to translate the Hebrew word **miskan** or "tabernacle". So just as the **Angel of the LORD** (a Christophany) manifests Himself to Israel as the Shekinah Glory (Ex 14:19, cp manifest as a burning bush - Ex 3:2) and tabernacled with them in the wilderness (Ex 25:8 where "dwell = shakan root of "Shekinah") in the Tent of meeting and later in Solomon's Temple (1Ki 8:10-13), so here we see the long awaited Messiah "tabernacle" among men. One day in the future the Lord of lords will tabernacle with all believers in heaven (Rev 21:3-[note](#), where "tabernacle" = skene)

In the Targums (Aramaic paraphrases of Scripture read in the synagogues), the term **Shekinah** was used of the presence of the Lord among His people in the future kingdom.

The Targum of Isaiah, 60.2 For behold, darkness shall cover the earth, and gloom the kingdoms; but the **Shekinah** of the Lord shall dwell in thee.

Isaiah 60:2 For behold, darkness will cover the earth, and deep darkness the peoples; but the LORD will rise upon you, and His glory will appear upon you.

While Jehovah did indeed manifest Himself in the tabernacle, the incarnate Word is the better Shekinah, the ultimate manifestation of God among human beings.

Paul (using skenos a derivative of **skene**) speaks of our present physical body as a tent or temporary residence in (2Cor 5:1).

Haggai's prophecy that the "latter glory of this house (Holy Temple) will be greater than the former" (Haggai 2:9) is partially fulfilled in Jn 1:14, when Jesus comes to "tabernacle" among men, but awaits complete fulfillment when He returns in His full, majestic glory (Mt 24:30, et al).

D A Carson on glory: Whatever the connection with the Shekinah, John draws an explicit line to 'glory': We have seen his glory. In the LXX, the word for 'glory', doxa, commonly renders Hebrew kabod, a word used to denote the visible manifestation of God's self-disclosure in a theophany (Ex. 33:22; Dt. 5:22), or even of the 'glorious' status of God's people when he rises to save them (Is. 60:1). Small wonder that all in the temple, aware of the presence of the LORD, cry 'Glory!' (Ps 29:9)—which also shows how the word almost means 'praise' in some contexts (e.g. Jn. 5:41). Jesus' glory was displayed in his 'signs' (Jn 2:11; 11:4, 40); he was supremely 'glorified' in his death and exaltation (Jn 7:39; 12:16, 23; 13:31–32). This does not mean he had no glory before he began his public ministry, for in fact he enjoyed glory with the Father before the incarnation, and returned to take up that glory again after his resurrection (Jn 17:5, 24). Other men seek their own glory (Jn 5:44; 12:43); by contrast, the peculiar relationship the incarnate Word had with the Father was such that He never sought glory for Himself, but only God's glory (Jn 5:41; 7:18; 8:50). In the context of incarnation, the we who saw the Word's glory must refer to the Evangelist and other Christians who actually saw Jesus in the days of his earthly life. Cf. Stephen in Acts 7:55, where **kai** may mean 'even': Stephen, 'full of the Holy Spirit, looked up to heaven and saw the glory of God, even Jesus standing at the right hand of God.' The glory John and others saw was the glory of the One and Only. The underlying expression was rendered 'only-begotten' Son in earlier translations, but despite the efforts of some to restore that rendering, the NIV is a little closer to what is meant. The glory displayed in the incarnate Word is the kind of glory a father grants to his one and only, best-loved Son—and this 'father' is God Himself. Thus it is nothing less than God's glory that John and his friends witnessed in the Word-made-flesh. ([The Gospel according to John Pillar New Testament Commentary- D.](#)

[A. Carson](#))

[John 2:11](#) This beginning of His signs Jesus did in Cana of Galilee, and manifested **His glory**, and His disciples believed in Him.

Comment: The point is that Jesus' miracle of turning water to wine gave a proper opinion that He was God in the flesh.

[John 2:19](#) Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up."

Comment: Instead of the Shekinah glory dwelling in the Temple, it dwells in Jesus who is the true "Temple" as John amplifies with his comment that Jesus "was speaking of the temple of His body." (Jn 2:21)

[Acts 1:9-note](#) And after He had said these things, He was lifted up while they were looking on, and a **cloud** received Him out of their sight. 10 And as they were gazing intently into the sky while He was departing, behold, two men in white clothing stood beside them; 11 and they also said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, **will come in just the same way** as you have watched Him go into heaven."

The Second Coming of Christ and the establishment of His kingdom will occur the same way Jesus ascended: physically, visibly, and in the Shekinah cloud of glory.

I love J Vernon McGee's comment on this verse "*The ascension of the Lord Jesus Christ is an important and significant miracle in the ministry of the Lord. This is especially true for our space age when eyes are turned aloft and we are talking about travel in space. Space travel isn't really new. The Lord Jesus took off, and He didn't need a launching pad or a space suit or a missile. There was a cloud to receive Him. What kind of a cloud was that? Was it a moisture cloud? No, this was the same **Shekinah glory cloud** that had filled the tabernacle. In His high priestly prayer He had prayed: "And now, O Father, glorify Thou Me with Thine Own self with the glory which I had with Thee before the world was" (Jn 17:5). When He was born into this world, He was wrapped in swaddling clothes. When He left this earth, He was wrapped in glory clouds. This is the way He returned to the Father's right hand.*" ([Acts 1:9 Mp3](#))

The cloud that received Christ upon His ascension was not merely a cloud of condensed vapor but was a symbol of the Shekinah glory which represents the glorious presence of God (Comment adapted from Wycliffe Bible Commentary). As the cloud received Him out of their sight, the Lord was once again restored to the glory which He had with the Father before the world began (Jn 17:4, 5). "*A cloud appeared after he began to ascend, and hid Jesus from their gaze. The apostles may well have remembered that during the transfiguration of Christ it was a cloud which enveloped them, covering the brilliance of his glory (Lk 9:34, 35, 36). The appearance of such a cloud also sparks memories of Old Testament accounts of the nation of Israel being led in the wilderness by the cloud from which the voice of God was heard (Ex 40:34) or the temple filled with the cloud of God's glory (1Ki8:10, 11).*" (Gaertner, D: Acts. The College Press NIV commentary: College Press)

IVP NT Commentary adds that "*Immediately after Jesus gives this command, as the disciples are watching, he is taken up from the earth, and a cloud so envelopes him that the disciples can no longer see him. The cloud probably refers to the Shekinah glory, which at once manifests and hides the divine presence (Ex 40:34). It may also point to Christ's return (Da 7:13; Mt24:29, 30).*" (Larkin, W. J., Briscoe, D. S., & Robinson, H. W. (1995). Vol. 5: Acts. The IVP New Testament commentary series. Downers, Ill., USA: InterVarsity Press.)

The Life Application Commentary adds "*After giving this important charge, Jesus was lifted up, and a cloud took him out of their sight. This cloud symbolized the glory of God. In the Old Testament, we read that a cloud led the Israelites through the wilderness (Ex13:21, 22) and that God made his presence known to the people by appearing in a cloud (Ex 16:10; Ex 40:34 , et al).*" (Barton, B. B., & Osborne, G. R. Acts. Life application Bible commentary. Wheaton, Ill.: Tyndale House)

[John 17:22-note](#) "And the **glory** which Thou hast given Me I have given to them; that they may be one, just as We are one

[2 Cor 3:18-note](#) But we all, with unveiled face beholding as in a mirror the **glory of the Lord**, are being transformed into the same image from **glory to glory**, just as from the Lord, the Spirit.

[1Cor 10:31-note](#) Whether, then, you eat or drink or whatever you do, **do all to the glory of God**. 32 Give no offense either to Jews or to Greeks or to the church of God; 33 just as I also please all men in all things, not seeking my own profit, but the profit of the many, that they may be saved.

God created man to glorify Himself, and that is man's purpose in life. Fallen man cannot purpose to glorify God, because he does not know God or have a godly nature through Jesus Christ. Redeemed man, however, is able to glorify the Lord, and he will glorify Him if he is faithful. The Westminster Shorter Catechism asks "*What is the chief end of man? Man's chief end is to glorify God, and to enjoy Him forever.*" MacArthur writes "The catechism is right in declaring that the pinnacle of man's being is glorifying and enjoying God. The highest purpose any individual can have is to be totally absorbed in the person of God, and to view all of life through eyes filled with His wonder and glory. That is the perspective of the true worshiper, the one who truly glorifies God."

The "glory of God" is a practical truth: The context of this verse is "Christian liberty" -- and the rule we must follow is that whatever we do gives a proper opinion of (glorifies) God. Ryrie (Ryrie Study Bible) comments that Paul gives us an all inclusive principle stating that believers are to "Test all conduct by whether or not it manifests the characteristics of God. Other principles for guiding the believer's conduct in this book are (1) is it beneficial (1Cor 6:12)? (2) is it enslaving (1Cor 6:12)? (3) will it hinder the spiritual growth of a brother (1Cor 8:13)? (4) does it "edify" (build up, 1Cor 10:23)? "

MacDonald adds that "*Christian young people are often faced with decisions as to whether a certain course of action would be right or wrong for them. Here is a good rule to apply: Is there any glory for God in it? Can you bow your head before you participate in it and ask the Lord that He will be magnified by what you are about to do?*"

Beet adds that "*Since your conduct and the worth of your religion will be estimated by others according to its effect upon themselves, so act in all the details of life that your action may show forth the splendor of God, the Author of all human excellence, and thus exalt Him in the eyes of men.*" This conveys a solemn lesson. The practical impression made upon men by the revealed character of God is determined very much by the conduct of His people, even in little things, and especially by the degree to which they take into account the effect of their conduct upon the well-being of others."

2Cor 4:16-note Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day. 17 For momentary, light affliction is producing for us an **eternal weight of glory** far beyond all comparison

Ro 5:1-2-note Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in **hope** (absolute assurance of the reality of future good - so this refers primarily to **present** hope regarding our **future** glory) **of the glory of God.**

Eph 5:25-27-note Husbands, love your wives, just as Christ also loved the church and gave Himself up for her; that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself **the church in all her glory**, (when? difficult to be dogmatic but presumably after the rapture and before the onset of the millennial kingdom, this presentation probably occurring in heaven) having no spot or wrinkle or any such thing; but that she should be holy and blameless.

Eph 1:18 (note) I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what are **the riches of the glory of His inheritance** (this refers primarily to "future glory" - our glorified bodies, basking in the presence of His glory) in the saints, and what is the surpassing greatness of His power toward us who believe.

Ro 2:7 (note) to those who by perseverance in doing good seek for **glory** and honor and immortality, eternal life

Superficially this verse seems to suggest that by "perseverance in doing good," one could obtain eternal life, without regard to one's relation to Christ. Good works do not save (Eph 2:8, 9, 10, Note by W. Barber) but are evidence of a changed life.

Luke 9:29 (THE TRANSFIGURATION) And while He was praying, the appearance of His face became different, and His clothing became white and gleaming. 30 And behold, two men were talking with Him; and they were Moses and Elijah, 31 who, appearing in **glory**, were speaking of His departure which He was about to accomplish at Jerusalem. 32 Now Peter and his companions had been overcome with sleep; but when they were fully awake, they saw **His glory** and the two men standing with Him. 33 And it came about, as these were parting from Him, Peter said to Jesus, "Master, it is good for us to be here; and let us make three tabernacles: one for You, and one for Moses, and one for Elijah"—not realizing what he was saying. 34 And while he was saying this, a **cloud** formed and began to overshadow them; and they were afraid as they entered the **cloud**. (compare this picture with the presence of Jehovah symbolized by the Shekinah glory-cloud in the Old Testament) 35 And a voice came out of the **cloud**, saying, "This is My Son, My Chosen One; listen to Him!" 36 And when the voice had spoken, Jesus was found alone. And they kept silent, and reported to no one in those days any of the things which they had seen.

This disclosure of Jesus' **glory** was accompanied by a **cloud**, the combination clearly paralleling the Shekinah glory-cloud described above in "**Past Glory**".

Luke 19:37 And as He was **now** (When is now? The beginning of the week which ended in His crucifixion and resurrection) approaching (JERUSALEM), near the descent of the Mount of Olives (just East of the Temple), the whole multitude of the disciples

began to praise God joyfully with a loud voice for all the miracles which they had seen, 38 saying, "BLESSED IS THE **KING** (Quoting Ps118:38 which had "one" instead of "king") WHO COMES IN THE NAME OF THE LORD; Peace in heaven and **glory** in the highest!"

[Ro 1:20-25](#) (note) For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. 21 For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, 23 and exchanged the **glory of the incorruptible God** for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. 24 Therefore God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them. 25 For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

1Cor 2:8 the wisdom which none of the rulers of this age has understood; for if they had understood it, they would not have crucified the **Lord of glory**

Benjamin Warfield: We come nearer to what is implied when we read of Jesus being 'the Lord of Glory' (1Cor 2:8), that is He to whom glory belongs as His characterizing quality; or when He is described to us as "the effulgence of the glory of God" (Heb 1:3). The thought of the writer seems to be fixed on those Old Testament passages in which Jehovah is described as the "Glory": e. g., "For I, saith Jehovah, will be unto her a wall of fire round about, and I will be the Glory in the midst of her" (Zech 2:5). In the Lord Jesus Christ, James sees the fulfillment of these promises: He is Jehovah come to be with His people; and, as He has tabernacled among them, they have seen His glory. He is, in a word, the Glory of God, the Shekinah: God manifest to men. ([The Lord of glory: a study of the designations: 1907](#))

[1Thes 4:13-18](#): (note) But we do not want you to be uninformed, brethren, about those who are asleep, that you may not grieve, as do the rest who have no hope. 14 For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. 15 For this we say to you by the word of the Lord, that we who are alive, and remain until the coming of the Lord, shall not precede those who have fallen asleep. 16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first. 17 Then we who are alive and remain shall be **caught up together with them in the clouds** to meet the Lord in the air, and thus we shall always be with the Lord. 18 Therefore comfort one another with these words.

James 2:1 (Literal) My brothers, do not hold the faith of our **Lord Jesus Christ, the Glory**, with respect to persons.

Ryrie: Better, the Lord, the Glory. He is glory (Heb 1:3).

Arnold: The phrase (tou kuriou humon Iesou Christou tes doxas) could also be translated "our Lord Jesus Christ, the glorious one." (Zondervan Illustrated Bible Backgrounds Commentary Volume 4: Hebrews to Revelation)

Play Steve Fee's Modern Worship Song - [Glorious One](#)

Here is Hillsong's version - [Glorious One](#)

Nystrom: It seems clear that in this rare case of Christology in the book of James, Jesus Christ is identified with the Shekinah, the visible manifestation of the divine. James believes that in Jesus God is revealed.

Arnold Fruchtenbaum: The Lord's Name is followed by one of His titles, the Lord of glory. The Greek has a definite article, it is **the glory**—that well known Shechinah Glory—because Jesus was the visible manifestation of God's presence. This point is also made in John 1:14, Titus 2:13, and Hebrews 1:3. The use of the glory in the Greek demonstrates just how convincing Jesus' resurrection appearance was to Jacob/James (1Cor. 15:7). (The Messianic Jewish Epistles : Hebrews, James, First Peter, Second Peter, Jude)

R C Sproul: Most translations of the strange wording in James 2:1 smooth out the passage to read: "our glorious Lord Jesus Christ," or "Jesus Christ, the Lord of glory." But what James actually wrote was "our Lord, Jesus Christ, the Glory." James is stressing an important fact when he calls Jesus "the Glory." When the Bible speaks of glory, the word usually refers to a cloud of radiance—light, color, and sound—that appeared from time to time in the Old Testament, the shechinah glory. Those allowed to see into this cloud, as in Ezekiel 1, saw within a myriad of shining angels surrounding the throne of God. This company manifests the glory of the shining Being at the center. That Figure, seated on a throne, is the source of glory, the source of light reflected and refracted through the angels. He is Glory Personified.

And he became Glory Incarnate. James, writing from a Jewish perspective to Jewish converts, wants his

readers to see that Jesus and the Shechinah Glory of the Old Testament are the same. That Glory Cloud—the reflected glory of Yahweh, led the people through the wilderness to the Promised Land as a pillar of cloud by day and a pillar of fire by night. So also Jesus leads us to the Promised Land. Believers are incorporated into that Glory Cloud with the angels. We become part of the host of the Lord, gathered around him. James says of the church: We are all equally members of Christ's glory. All our glory is only a reflection of Christ, the Source. Therefore, we should shrink from any show of favoritism.

Jesus concealed his glory during his earthly life. Even so, when he was born into the world, his glory was reflected through the angels so that "the glory of the Lord shone around [the shepherds], and they were terrified" (Luke 2:9). Six days after Peter confessed Jesus' divinity at Caesarea Philippi, Jesus dramatically revealed his true nature of shechinah glory at the Transfiguration (Matt. 17:1–9). John, surely referring to that experience, comments, "We beheld his glory, the glory as of the only begotten from the Father, full of grace and truth" (John 1:14, KJV). (Before the face of God: Book 4)

B. B. Warfield, 'The Glory' seems to stand here in apposition to the name, "our Lord Jesus Christ," further defining Him in His majesty. There is here something more than merely the association of our Lord with glory, as when we are told that He had glory with God before the world was (Jn 17:5), and after His humiliation on earth (though even on earth He manifested His glory to seeing eyes, Jn 1:14, 2:11, 17:22) entered again into His glory (Lk 24:26, Jn 17:24, 1 Tim 3:16, Heb 2:9, cf. Mt 19:28, 25:31, [Mk 10:37]), and is to come again in this glory (Mt 16:27, 24:30, 25:31, Mk 8:38, 13:26, Lk 9:26, 21:27, Titus 2:13, 1Pe 4:13). We come nearer to what is implied when we read of Jesus being 'the Lord of Glory' (1Cor 2:8), that is He to whom glory belongs as His characterizing quality; or when He is described to us as "the effulgence of the glory of God" (Heb 1:3). The thought of the writer seems to be fixed on those Old Testament passages in which Jehovah is described as the "Glory": e. g., "For I, saith Jehovah, will be unto her a wall of fire round about, and I will be the Glory in the midst of her" (Zech 2:5). In the Lord Jesus Christ, James sees the fulfillment of these promises: He is Jehovah come to be with His people; and, as He has tabernacled among them, they have seen His glory. He is, in a word, the Glory of God, the Shekinah: God manifest to men. ([The Lord of glory; a study of the designations: 1907](#))

Ligonier: According to the Old Testament, the Shekinah was the visible manifestation of the invisible God. The Shekinah was a radiant cloud or brilliant light within a cloud that signaled the immediate presence of God. For Jesus to be identified with the Shekinah was to be equated with the presence of God Himself. In Jesus we see the full manifestation of the majesty of God. That the New Testament writers ascribed glory to Jesus was a clear indication of their confession of His full deity. Glory, in the sense it is used with reference to Jesus, is a divine attribute. It is the glory of God that He refuses to share with any man. The angels sang "**Glory to God**" at Christ's birth. The heavenly elders give glory to God around His throne (Rev 19:7-[note](#)). Why don't you follow their example and give God glory today in every circumstance of your life? ([Witnessing His Glory](#))

Ligonier: However, to say Jesus is "the glory" is a good way to encapsulate a portion of the New Testament's description of the majesty of Christ. ([The Glory of God](#))

[Heb 1:3](#) (note) And **He** (Jesus Christ) **is the radiance of His** (the Father's) **glory** and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high

1Peter 4:12 (note) Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; **13** (note) but to the degree that you share the sufferings of Christ, keep on rejoicing; so that also at the **revelation of His glory** (What glory? The full revelation of the OT Shekinah!) you may rejoice with exultation. **14** (note) If you are reviled for the name of Christ, you are blessed, because **the Spirit of glory** and of God rests upon you.

Spirit of Glory and God rests upon - This brings to mind the Shekinah glory cloud of God resting upon the OT tabernacle and then upon Solomon's Temple, in both situations signifying the presence of God. Today believers are God's temple and God glory rests upon us, but in some way is especially manifest when we are persecuted for the sake of Christ. This recalls Stephen's sermon leading to his stoning in which "his face (was) like the face of an angel." (Acts 6:15, Acts 7:55, 56, 57, 58, 59, 60)

Wiersbe: Suffering Christians do not have to wait for heaven in order to experience His glory. Through the Holy Spirit, they can have the glory now. This explains how martyrs could sing praises to God while bound in the midst of blazing fires. It also explains how persecuted Christians (and there are many in today's world) can go to prison and to death without complaining or resisting their captors.

MacArthur comments on the Spirit of glory: That is, the Spirit who has glory, or Who is glorious. In the OT, the glory of God was represented by the **Shekinah** light, that luminous glow which signified the presence of God (see Ex 33:15–34:9). When a believer suffers, God's presence specially rests and lifts him to strength and endurance beyond the physical dimension (cf. Ac 6:8–7:60; 2Co 12:7–10).

Constable: Their curses become blessings because the Holy Spirit, who is the Spirit of glory, already indwells us. Peter's thought was that the indwelling Holy Spirit is already part of our glorification, the first-fruits of our inheritance. As the Israelites enjoyed the presence of God in the fiery pillar even during their wilderness testing, so we enjoy His presence during our wilderness experience.

ESV Study Bible: the Spirit of glory, the Holy Spirit, rests upon believers in an especially powerful way. Further, it is the same Spirit that rested on Jesus (Isa. 11:2; cf. Matt. 3:16) who now rests upon the believer.

Nelson Study Bible: New King James Version: When Christians suffer unjustly on behalf of Christ, they will discover that the close relationship they have with God during that period will refresh their spirit.

KJV Bible Commentary: The spirit of glory and of God. Glory may be an allusion to the "Shekinah" glory cloud of the Old Testament (Ex 33:9–10; 40:34–35).

FUTURE GLORY

THE GLORY OF THE LORD RETURNS AT END OF GREAT TRIBULATION AT BEGINNING OF THE MILLENNIUM

RELATED RESOURCES:

Great Tribulation

Millennium 1 - overview of Rev 19:11-21:3, history of how it has been interpreted

Millennium 2 - events leading up to millennium, including Great Tribulation and 70th week

Millennium 3 - description of this time on earth, primarily from the OT prophets

[Ro 8:18](#) (note) For I consider that the sufferings of this present time are not worthy to be compared with the **glory** that is to be revealed to us 19 For the anxious longing of the creation waits eagerly for the revealing of the sons of God. 20 For the creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope 21 that the creation itself also will be set free from its slavery to corruption into the freedom of the **glory** of the children of God.

[Mt 16:27](#) For the Son of Man is going to come in the **glory** of His Father with His angels; and WILL THEN RECOMPENSE EVERY MAN ACCORDING TO HIS DEEDS.

Comment: Refers to the Second Coming at the end of the Tribulation.

[Acts 1:11-note](#) And after He had said these things, He was lifted up while they were looking on, and a **cloud** received Him out of their sight. 10 And as they were gazing intently into the sky while He was departing, behold, two men in white clothing stood beside them; 11 and they also said, "Men of Galilee, why do you stand looking into the sky? (**Here is the prophecy of the Angels**) This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven."

Comment: Jesus will physically return in glory (see Mt 24:29) on a cloud to Mt of Olives.

Henry Morris: When Christ returns as He promised (John 14:2,3), He will be the **"same Jesus,"** still in His glorified physical body which the disciples saw and touched after His resurrection. He will also return to the earth **"in just the same way."** He was received up in a cloud (Acts 1:9); He will return in "the clouds of heaven" (Mt 24:30). He ascended from the Mt of Olives (Acts 1:12); in that day, "his feet shall stand... upon the mount of Olives" (Zech 14:4). As He went up, "they were looking on" (Acts 1:9); when He returns to earth, at the end of the period of the **Great Tribulation**, "every eye shall see him" (Rev 1:7). Before He returns to earth in like manner, however, He must first come "in the air," (1Th 4:17) where all believers, both dead and living, will meet Him before He brings His judgments on the earth (1Th 4:16,17; 5:3-9).

[Daniel 7:13-note](#) "I kept looking in the night visions, and behold, **with the clouds** of heaven One like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him.

[Rev 1:7-note](#) Behold, He is coming with the **clouds**, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. Even so. Amen.

John MacArthur: This verse "echoes the promise of Daniel: The Son of Man will come with the clouds of heaven (Da 7:13)—not ordinary clouds but **clouds of glory**. In the OT, God often manifested Himself in an energized, blazing light, called the **Shekinah or glory cloud**. No one could see it fully and live (Ex 33:20), so it had to be veiled. But when Christ returns, the glory will be completely visible. (Mt 24:29, 30; 25:31)

[Isa 40:5](#) Then the **glory of the LORD** will be revealed, and all flesh will see it together; for the mouth of the LORD has spoken."

Comment: Always be alert to the word **"then"** which is an **Expression of Time** and should prompt you to ask **"When is 'Then'?"** The first half of this prophecy was partially fulfilled (in interpreting prophecy remember that many OT prophecies have **two fulfillments**, a partial and a full or final fulfillment) when the glorious One, the Lord Jesus Christ, stepped down from His throne to take on our humanity (John 1:14). The second half (**"all flesh will see..."**) will not be fulfilled until He returns at the end of this present age to inaugurate His Millennial reign on earth in His Temple in Jerusalem (e.g., see Rev 1:7-[note](#), Mt 24:29, 30, Zech 12:10).

[Mt 24:29-note](#) "But immediately after **the tribulation of those days** (the **Great Tribulation**, the last 3.5 years of Daniel's 70th week, the 7 year period marked by Antichrist making a "firm covenant" with Israel and breaking it in the middle of the seven years, marking the inception of the **Great Tribulation**, the time of Jacob's distress or trouble) **THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL FALL** from the sky, and the powers of the heavens will be shaken, 30 and then **the sign** of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn (see Zech 12:10), and they will see the SON OF MAN COMING ON THE **CLOUDS** OF THE SKY with power and **great glory**.

"Three things," said the Rabbis, "are sudden--the coming of the Messiah, a discovery, and a scorpion."

John Walvoord: Commentators make this reference to the sign unnecessarily difficult when a simple answer is the best. The sign to conclude all the preceding signs is the blaze of glory in the heavens when Jesus Christ comes back from heaven. The whole world will see His glory. Every eye will see Him (Rev 1:7-[note](#), cp Zec 12:10). It will be a universal revelation.

[Isa 58:8-note](#) "Then your light will break out like the dawn, and your recovery will speedily spring forth; and your righteousness will go before you. The **glory of the LORD** will be your rear guard (As in Ex 14:19 when Pharaoh's army was closing in on the Israelites, cf; Isa 52:12)."

Comment: When is **"then"**? (Always Pause and Ponder - interrogate **expressions of time**) From the context Isa 58:1-7, this is addressed to rebellious, hypocritical Israel and suggests that this **"then"** will come about when they properly **"fast"**, bowing their hearts so to speak, not just their heads.

Like the dawn - light dispels physical darkness, and "spiritual light" dispels the even more dreadful spiritual darkness (cf Malachi 4:2) - **Beloved are you walking in the light today?** (1John 1:6, 7, 8, 9-note)

[Isa 60:1-note](#) ([note](#)) "Arise, shine; for your light has come, and the **glory of the LORD** has risen upon you.

Comment: The **Glory of the Lord** Who had **"arisen"** on Israel was her long awaited Messiah!

John MacArthur: Addressing Zion, Isaiah told the city and thus the nation Israel that her light has come, putting her in contrast with the rest of the darkened world. This expressed the glory of Jerusalem during the millennial kingdom. ([MacArthur, J.: The MacArthur Study Bible Nashville: Word](#))

[Ezek 43:1-5](#) Then he led me to the gate, **the gate facing toward the east**; (see diagram) 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**. 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 ([see departure of glory](#)). And the visions were like the vision which I saw by the river Chebar; and I fell on my face. And **the glory of the LORD** came into the house **by the way of the gate facing toward the east**. (cf Ezek 10:19, 11:23) And the Spirit lifted me up and brought me into the inner court; and behold, **the glory of the Lord filled the house**" (cf Hag 2:9)

[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.

[Mt 25:31](#) "But when the Son of Man comes **in His glory**, and all the angels with Him, then He will sit on His **glorious** throne. 32 "And all the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; 33 and He will put the sheep on His right, and the goats on the left.

[Mk 8:38](#) "For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when **He comes in the glory of His Father** with the holy angels."

[Mk 10:37](#) And they said to Him, "Grant that we may sit in **Your glory**, one on Your right, and one on Your left."

[Hag 2:9](#) "**The latter glory** of this house (**the Millennial Temple**) will be greater than the former (**Solomon's Temple**)," says the LORD of hosts, 'and in this place I shall give peace,' declares the LORD of hosts."

Comment: Haggai's prophecy is given **after** the destruction of Solomon's Temple in 586BC, **after** the 70 year Babylonian Exile and **after** the return of the Jews to Israel in about 536. The foundation of the Temple had been laid in 536BC but then about 16 years of spiritual apathy set in with no work on the so-called "second" Temple. Haggai gives this prophecy in about 520BC. Haggai's prophecy cannot be a reference to the restored, post-exilic temple for there is no record in Scripture that it ever manifested the **glory of the LORD**.

The context of Haggai's prophecy is clearly tied to the return of Christ, at the end of the **Great Tribulation**. The LORD of hosts declared "*Once more in a little while, I am going to **shake the heavens and the earth** (such a worldwide shaking has yet to occur), **the sea also and the dry land**. 'And I will shake **all the** (Gentile) **nations** (this has not yet been fulfilled but will be consummated at His triumphant return at the end of Daniel's Seventieth Week [often referred to as "The Tribulation" - see **Great Tribulation**] as described in Rev 19:11, 12, 13, 14, 15, 16-[note](#)) and they will come with the wealth of all nations and **I will fill this house** (Temple of God) **with glory**, 'says the Lord of hosts.'*" (Hag 2:6, 7)

As beautiful as it was externally, the only time Herod's Temple had true "**glory**" was when the Son of God and of Glory (Jn1:14), entered the Temple Mount area. In a sense one might argue that Jesus' entrance was a **partial fulfillment** of Haggai's prophecy. In support of this interpretation we have Jesus' own claim in Mt 12:6 "*that something greater than the Temple is here.*" In addition in Jn 2:19 in answer to His disciples query for a sign He declared "*Destroy this temple and in 3 days I will raise it up.*" John goes on to explain that Jesus was "*speaking of His body.*" (Jn 2:21) So clearly Jesus presents His physical body as a picture of the physical Temple and stated that this "Temple" had "*something greater.*" Taking these Scriptures together, one can see how Jesus' "Temple" manifested greater glory than Solomon's Temple.

The **glory** of the millennial temple is Christ Himself and in Hag 2:9 referred to as **the latter**, will far surpass the grandeur of Solomon's temple (**the former**) as described in glorious detail in Ezekiel ([Ezek 40-48](#)).

The ultimate fulfillment of Haggai's prophecy however awaits Messiah's Second Coming, when He returns and enters the Temple to reign on His Throne in the Millennial Temple in Jerusalem (see Ezek 43:1, 2, 3, 4, 5, [Ezekiel 40-48](#)). As additional support that Haggai is referring primarily to the Millennium, the phrase "*I shall give peace*" will only be completely fulfilled in the "*Prince of Peace*" in whose kingdom "*there will be no end to the increase... of peace*" (Isa 9:6, 7)

F Duane Lindsey comments: The restoration temple (this present house), Haggai said, would have a glory greater than the Solomonic temple (the former house) because during Herodian times the presence of the Messiah would adorn it (cf. Matt. 12:6; John 2:13-22). (The Herodian temple was a continuation, in a sense, of the postexilic "second" temple, not a "third" temple.) In addition, the ultimate fulfillment of this greater glory will be in the millennial temple. By building this postexilic temple the people would help advance God's program of manifesting Himself in a central place of worship: the Solomonic temple, and the yet-future millennial temple. So their work was more than merely constructing a building; it was a spiritual work which would ultimately culminate in God's millennial program. ([Walvoord, J. F., Zuck, R. B., et al: The Bible Knowledge Commentary. 1985. Victor](#))

[Hab 2:14](#)-note "For the earth will be filled With the knowledge of the **glory of the LORD**, as the waters cover the sea.

Comment: (Same prophecy in Nu 14:21 Ps 72:19 Isa 6:3, 11:9) Although not everyone agrees, the consensus is that this prophecy is most completely fulfilled in the Millennial Kingdom when Messiah Himself rules from Jerusalem and the same interpretation applies to the passage below.

[Num 14:21](#) but indeed, as I live, all the earth will be filled with the **glory of the LORD**.

[Phil 3:20-21](#) (note) For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; Who will transform the body of our humble state into conformity with **the body of His glory**, by the exertion of the power that He has even to subject all things to Himself.

[Col 1:27](#) (note) to whom God willed to make known what is **the riches of the glory** of this mystery among the Gentiles, which is

Christ in you, the **hope of glory**.

Since "**hope**" is the absolute certainty of future good, "**hope of glory**" is the certainty that believers will see and experience the fullness of God's glory which once dwelt in the form of the Shekinah glory-cloud in the midst of His people.

Col 3:4-5 (note) When Christ, who is our life, is revealed, then you also will be revealed with Him in **glory**. (truth which should motivate every believer to) therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.

As believer's our absolute assurance of future glory should motivate our present choices to be such that they give the world a proper opinion of Who God is (i.e., that our actions glorify God)

John 17:24 "Father, I desire that they also, whom Thou hast given Me, be with Me where I am, in order that they may behold **My glory**, which Thou hast given Me; for Thou didst love Me before the foundation of the world.

God will surely answer this prayer of His beloved Son and we can be absolutely sure that, if we truly belong to Christ through faith in Him, we shall one day "see the king in His beauty" and "shall behold the land that is very far off" (Isaiah 33:17). And then, "when he shall appear, we shall be like him; for we shall see him as he is" (1John 3:2).

Isa 35:2 1 The wilderness and the desert will be glad, and the Arabah will rejoice and blossom, like the crocus. It will blossom profusely and rejoice with rejoicing and shout of joy. (Why will the wilderness and desert be glad?) 2 The glory of Lebanon will be given to it, the majesty of Carmel and Sharon. They will see the **glory of the LORD**, the majesty of our God. 3 **Encourage** the exhausted, and **strengthen** the feeble (faint, staggering and about to fall) 4 Say to those with anxious heart, **Take courage, fear not**. Behold, your God will come with vengeance (see Rev 19:11ff-[note](#)). The recompense of God will come, but He will save you (see Ro 11:26, 27-note)."

Comment: **Isaiah 35** is one of the great descriptions of the 1000 year reign of Messiah on earth (the **Millennium**) when all shall see the **glory of the LORD** reigning as the King of kings on the throne of David in His holy Temple in Jerusalem. Paul tells us that now all of creation (presumably this includes the "wilderness and the desert" Isaiah writes about above) is groaning and travailing in pain (Ro 8:22), while Isaiah prophesies that in the renewed glory of the Millennium all creation will rejoice. Lebanon, Carmel, and Sharon were three of the most fruitful and beautiful places in the land, and yet the desert would become more fruitful and beautiful than the three places put together! This aspect of "glory" is clearly good news and so Isaiah exhorts the people of his time (the *remnant* of believing Jews) to encourage one another in light of this sure and steadfast hope and certain promise of future good -- good advice for believers in any age who might currently be depressed, discouraged or fearful... hold on for you will see *the glory of the LORD!*

Zechariah 2:1-5 (esp verse 5) "1 Then I lifted up my eyes and looked, and behold, there was a man with a measuring line in his hand.2 So I said, "Where are you going?" And he said to me, "To measure Jerusalem, to see how wide it is and how long it is."3 And behold, the angel who was speaking with me was going out, and another angel was coming out to meet him,4 and said to him, "Run, speak to that young man, saying, '**Jerusalem will be inhabited without walls**, because of the multitude of men and cattle within it.5 'For I,' declares Jehovah, '**will be a wall of fire** around her, and **I will be the glory in her midst**."

Comment: These conditions have never been historically fulfilled in Jerusalem. Therefore this section predicts the restoration and rebuilding of Jerusalem in the coming Messianic kingdom. Jerusalem will not need walls because Messiah Himself will be her protection even as He (the Angel of God) protected Israel from the Egyptian army. (Ex. 14:19, 20) The "wall of fire" parallels the pillar of fire in Exodus (Ex. 13:21) (See also Isa 4:4, 5, 6)

Isa 40:4-5-note "Let every valley be lifted up, and every mountain and hill be made low; and let the rough ground become a plain, and the rugged terrain a broad valley. Then **the glory of the Lord** will be revealed, and all flesh will see it together; for the mouth of the Lord has spoken."

Comment: The **remnant** of Israel could remove obstacles from the coming Messiah's path through repentance. John the Baptist reminded his listeners of this necessity (Mt 3:2), as did Jesus (Mt 4:17; Mk 1:15). Eastern monarchs would send heralds before them to clear away obstacles, make causeways, straighten crooked roads and valleys, and level hills (cf. Isa 45:1, 2). Raising the valleys and lowering the mountains refer in hyperbole to workmen leveling or smoothing out the roads on which a dignitary would travel when he came to visit an area. Today an equivalent is, "roll out the red carpet." In Isaiah's day he was calling Israel to be "smoothed out" so that the Lord could come to the nation and rule. This was emphasized by all the prophets-ethically the nation must be righteous. John the Baptist had the task of getting people ready for Messiah's

arrival. Jerusalem's misery is to end and the Lord's glory to replace it, so comfort will come to the city (Isa 40:2), and every person will see God's glorious salvation (cf. Isa 52:10) in Messiah's future kingdom (Hab 2:14 cp New Earth = Rev 21:23).

Rev 5:12 (note) saying with a loud voice, "Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing." 13 And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, " **To Him who sits on the throne, and to the Lamb**, be blessing and honor and **glory** and dominion forever and ever."

Zech 2:10-13 Sing for joy and be glad, O daughter of Zion (Mt Zion is the site of Jerusalem); for behold I am coming and **will dwell in your midst**," declares the LORD (Jehovah) . "And many nations will join themselves to the LORD in that day (cp Zec 14:16, Is 2:3, **What day?** Messiah's **Second Coming** and establishment of His **Millennial Kingdom**) and will become My people. Then (**When?** "in that day") I **will dwell** (shakan) **in your midst**, and you will know that the **LORD of hosts** has sent Me to you. And the LORD will possess Judah as His portion in the holy land, and will again choose Jerusalem (cp Ezek 48:35 Jerusalem named = "**The LORD is There**"). Be silent, all flesh, before the LORD; for He is aroused from His holy habitation.

Comment: The verb "dwell" is shakan, from which Shekinah is derived, which in its fullest expression is a reference to the glory of the LORD. It is not inconceivable that Zechariah's prophecy in part alluded to Messiah's first coming but the complete fulfillment can only be when He returns a second time to Jerusalem and dwells in His ("Shekinah") glory in the Temple in the midst of His people.

Zech 8:3 "Thus says the LORD, 'I will return to Zion and will dwell (shakan) in the midst of Jerusalem. Then Jerusalem will be called the City of Truth, and the mountain of the LORD of hosts will be called the Holy Mountain.'... 8 and I will bring **them** back (referring to the believing remnant of Israel), and they will live (shakan) in the midst of Jerusalem, and they will be My people and I will be their God (This is the promise to Judah and Israel of the New Covenant, a promise that has never been completely fulfilled! Jer 31:31, 32, 33) in truth and righteousness (cp Jer 23:5, 6, Jer 31:23, Jer 33:15, 16, cf Jer 4:2).'

Comment: The Shekinah Glory that departed the Temple, the Temple Mount area and the city of Jerusalem (Mt Zion) in Ezekiel 11:23, will return in the **Millennium** as is prophesied in Zech 2:10-13.

Ezek 43:2-5-note 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 (Shekinah) **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 (cp the first Temple - 1Ki 8:10,11).

Comment: Even as the Shekinah Glory departed from the East, from Mt of Olives, so too it will return. Here the Shekinah is not just a manifestation, but a Man, a Man glorified, the perfect fulfillment of the OT manifestation.

Isa 4:4-note When the Lord has washed away the filth of the daughters of Zion, and purged the bloodshed of Jerusalem from her midst, by the spirit of judgment and the spirit of burning, then (**when?**) the Lord will create over the whole area of Mount Zion and over her assemblies **a cloud by day, even smoke**, and the **brightness of a flaming fire by night**; for over all the **glory** will be a canopy.⁶ And there will be a shelter to give shade from the heat by day, and refuge and protection from the storm and the rain.

Comment: When Messiah returns Jerusalem in the **Millennium** will enjoy the Lord's protective care and covering manifest as the Shekinah glory cloud on Mt. Zion (Jerusalem). Ezekiel's prophecy records the return of the Shekinah to the temple (Ezek 43:2-5). And so in the future, we too will see **God's Shekinah glory** just as was visible to Israel in the Exodus from Egypt (Ex 13:20, 22) God's Shekinah glory, like a tent, will provide shelter, refuge and protection, not only for Israel but for all the redeemed. And ultimately the Shekinah Glory is not a cloud or even a light but is the Person of Christ, Whose glorified presence shines forth during the Millennium and then during the New Heaven and New Earth (forever).

Rev 21:3-note And I heard a loud voice from the throne, saying, "Behold, the **tabernacle** (**skene** = tent, dwelling & in Septuagint is the Greek word used to translate the Hebrew word **miskan** or "tabernacle") of God is among men, and He shall **dwell** (**skeno** = tabernacle, settle, dwell take up residence) **among** (meta = a marker of placement, with, in company with) them, and they shall be His people, and God Himself shall be among them"

In Rev 7:15-note we have a parallel verse where John records that the redeemed "are before the throne of God; and they serve Him day and night in His temple; and He who sits on the throne **shall spread His tabernacle (skenoo)** over (or upon) them." Here we see the Lord Jesus in the body of His glory, dwelling in the same tent He lived in while on earth, but in that tent glorified. God the Son will live in that tent, His glorified human body, all through eternity, with the saved of the human race, who like Him will live in their earthly tents glorified. One has the picture that believers are forever encompassed in the Shekinah glory of the Lord.

Beloved, whatever affliction, trial or sorrow you are experiencing or will experience, be encouraged by the awesome truth...

Saved sinners sheltered forever in the shade of their Savior!

D H Stern writes that "This important verse tells the final fulfillment of one of the most frequently repeated covenant promises in the Tanakh, that God will dwell with His people and be their God, with full fellowship restored as in the Garden of Eden." (Jewish New Testament commentary)

God dwelling among men was the purpose of the tabernacle of old (cf. Ex 25:8, 9); indeed, it was the object of the incarnation (cf. Jn 1:14), **Immanuel** (God with us) in the most universal and complete sense

The verb **skenoo**, 'to tabernacle,' is only found in John's writings and as discussed in these notes is used in referring to the **Shekinah** or the Word (Jesus, the perfect God-Man) **tabernacling** among men (Jn 1:14). The tabernacle had always symbolized God's dwelling among His people (Ex 25:8, 9; Ex 29:45; 1 Ki 6:12,13); God had also promised to "dwell" among his people as part of His **covenant** (Lev 26:11-12) and in fact the Septuagint translates verse 11 "I will set my covenant among you, and my soul shall not abhor you". The Hebrew word for "dwelling" is (mishkan) which we have discussed above as related to the concept of the Shekinah. (cf Ezek 37:24, 25, 26, 27, 28; Ezek 43:7, 8, 9, 10; Zech 2:11).

Life Application Bible notes that "God had promised that one day, "I will live among you, and I will not despise you. I will walk among you; I will be your God, and you will be my people" (Leviticus 26:11, 12 nlt). What has been foreshadowed in God's presence in the Tabernacle (Exodus 40:34, 35), in the Temple (1 Kings 8:10, 11), and in the bodily presence of God himself in Jesus (John 1:14) will become a reality in the new Jerusalem. As God had walked with Adam and Eve in the Garden (Genesis 3:8), so he will live with his people. God's people will live within the Shekinah glory of God. The presence of God among his people fulfills all the longing of the entire Bible. The Old Testament prophets had foreseen this great day:

- "I will make you my own special people, and I will be your God" (Ex 6:7 nlt).
- "I will live among you, and I will not despise you. I will walk among you; I will be your God, and you will be my people" (Lev 26:11, 12 nlt).
- "For you are a holy people, who belong to the Lord your God. Of all the people on earth, the Lord your God has chosen you to be his own special treasure" (Deut 7:6 nlt).
- "I will put my laws in their minds, and I will write them on their hearts. I will be their God, and they will be my people.... Everyone, from the least to the greatest, will already know me" (Jer 31:33, 34 nlt).
- "My dwelling place will be with them; I will be their God, and they will be my people" (Ezek 37:27 niv).
- "I will bring them back to live in Jerusalem; they will be my people, and I will be faithful and righteous to them as their God" (Zech 8:8 niv).

This desire to be in the presence of God should be our strongest desire here on earth and the focus of all our worship."

John MacArthur adds that " God will pitch His tent among His people; no longer will He be far off, distant, transcendent. No more will His presence be veiled in the human form of Jesus Christ, even in His millennial majesty, or in the cloud and pillar of fire, or inside the Holy of Holies. The amazing reality that "the pure in heart ... shall see God" (Mt 5:8-note) will come to pass. Christ's prayer, recorded in John 17:24, will be answered: "Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me" (cf. John 14:1, 2, 3; 1Th 4:13, 14, 15, 16, 17-note). There will be "no temple in [heaven], for the Lord God the Almighty and the Lamb are its temple" (Rev 21:22-note). Their presence will permeate heaven and will not be confined to one place of manifestation. So staggering is this truth that the heavenly voice repeats it several ways. To the mind-boggling reality that the tabernacle of God is among men he adds the statement that God will dwell among them, and they shall be His people, and God Himself will be among them (cf. Rev 22:3, 4-note). This will be a manifestation of God's glorious presence to His people like no other in redemptive history and the culmination of all divine promise and human hope.

"My Savior First of All,

by Fanny Crosby

[Click to play hymn](#)

When my life work is ended and I cross the swelling tide,
When the bright and glorious morning I shall see,
I shall know my Redeemer when I reach the other side,
And His smile will be the first to welcome me.
Thru the gates to the city, in a robe of spotless white,
He will lead me where no tears will ever fall,
In the glad song of ages I shall mingle with delight—
But I long to meet my Savior first of all.

Rev 7:15 ([note](#)) For this reason, they are before the throne of God; and they serve Him day and night in His temple; and He who sits on the throne shall **spread His tabernacle** over them.

Rev 21:10 ([note](#)) 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.

Isa 60:19-note "No longer will you have the sun for light by day, Nor for brightness will the moon give you light; But you will have the LORD for an everlasting light, and your **God for your glory**. 20 "Your sun will set no more, neither will your moon wane; for you will have the LORD for an everlasting light, and the days of your mourning will be finished. 21 "Then all your people will be righteous; They will possess the land forever, the branch of My planting, the work of My hands, that I may be glorified."

Isaiah is describing the light of the glory of God that will come to Israel when her Messiah Himself returns to reign in Jerusalem. Then "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). This passage has been interpreted by some as a description of the New Jerusalem (in the age following the Millennial reign) especially because of the statements about no longer having the sun which seems to parallel John's description in Rev 21. However in context it appears more likely that Isaiah is describing a restored Jerusalem with Messiah reigning. It should not surprise us that Isaiah's description of the Millennial conditions overlaps with that of John's description of the New Jerusalem, for the presence of God is the dominant figure in both.

Rev 22:3 ([note](#)) And there shall no longer be any curse; and the throne of God and of the Lamb shall be in it, and His bond-servants shall serve Him; 4 and they shall see His face, and His name shall be on their foreheads. 5 And there shall no longer be any night; and they shall not have need of the light of a lamp nor the light of the sun, because the Lord God shall illumine them; and they shall reign forever and ever.

Garland Comments: What has happened (In Rev 22:3-4)? Man has been brought fully into the HOLY OF HOLIES which is lit only by GOD'S GLORY! Again, we see the emphasis on the communion of man with a HOLY GOD. There is no longer any separation of any sort because sin has been completely done away with.

**IN LIGHT OF THE INCREDIBLE REVELATION
OF THE SHEKINAH GLORY OF JEHOVAH
PAST, PRESENT AND THROUGHOUT ETERNITY
LET ALL GOD'S PEOPLE WITH GRATEFUL HEARTS PROCLAIM...**

"Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS COUNSELOR? Or WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM AGAIN? For from Him and through Him and to Him are all things.

To Him be the glory forever.

Amen"

([Ro 11:33-36](#))