



The Shekinah Glory

The Shekinah Glory refers to the indwelling of the deity of Jesus Christ in certain sacred buildings in Israel. The theological term “Shekinah Glory” comes from a combination of the Hebrew noun שִׁכְנָה (shâkan) meaning to dwell and כְּבוֹד (kâbôd) meaning splendor or glory. Shekinah represents the invisible presence of the Son of God with Israel. Glory was used for the visible manifestations of Jesus Christ as a theophany. Exodus 25:8; Exodus 29:43.

“Let them construct a sanctuary for Me, that I may dwell among them.” (Exodus 25:8, NASB)

“I will meet there with the sons of Israel, and it shall be consecrated by My glory.” (Exodus 29:43, NASB)

They could not see the Shekinah, but they could see the visible manifestation of the God of Israel, the Glory, in the pillar of cloud by day and the pillar of fire by night. Exodus 40:13:21.

“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.” (Exodus 13:21, NASB)

The God of Israel was invisible to the Jews, but He was understood because of the doctrinal teaching of Moses, Aaron, and Levitical priests. The worship rituals authorized by God provided illustrations of those doctrines. Exodus 33:10. For other appearances of the deity of Jesus Christ prior to His incarnation, see category on [Theophanies of Jesus Christ](#).

“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.” (Exodus 33:10, NASB)

The Shekinah Glory appeared as a supernatural phenomenon to the nation of Israel as the pillar of cloud by day and a pillar of fire by night above the entrance to the Tabernacle. The theophany of the cloud meant that Jesus Christ as “the glory of the Lord” was present. Israel was guided by the pillar of cloud and pillar of fire while they travelled in the desert. Exodus 33:9; Lev. 9:23; Exodus 16:10; Num. 14:10; Num. 16:19; Num. 16:42; Exodus 40:34-38.

“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.” (Exodus 33:9, NASB)

“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.” (Leviticus 9:23, NASB)

“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.” (Numbers 14:10, NASB)

“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.” (Numbers 16:42, NASB)

“Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. Moses was not able to enter the tent of meeting because the cloud had settled on it, and the glory of the LORD filled the tabernacle. Throughout all their journeys whenever the cloud was taken up from over the tabernacle, the sons of Israel would set out; but if the cloud was not taken up, then they did not set out until the day when it was taken up. 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.” (Exodus 40:34-38, NASB)

The cloud by day and the fire in the cloud by night conveyed to the people of Israel that God was with them. This visible supernatural presence of the God continually confirmed to the Jews that their motivation, security, life, and blessing was tied to the God of Israel. The Jews were guided by the God of Israel as they followed the cloud. Every Jew knew by looking at the cloud that the God of Israel dwelt in the Tabernacle. They were constantly assured by God's visible presence that God would guide them and provide security and blessing.

The Shekinah Glory is identified as the God of Israel in Leviticus 26:11-12 and Isaiah 63:9.

“Moreover, I will make My dwelling among you, and My soul will not reject you. I will also walk among you and be your God, and you shall be My people.” (Leviticus 26:11-12, NASB)

“In all their affliction He was afflicted, And the angel of His presence saved them; In His love and in His mercy He redeemed them, And He lifted them and carried them all the days of old.” (Isaiah 63:9, NASB)

In Romans 9:4, “the adoption” refers to the four unconditional covenants to Israel and “the glory” refers to the Shekinah Glory indwelling the Holy of Holies in the Tabernacle and later in the Jewish temples during the dispensation of the Age of the Jews.

“For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, 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,” (Romans 9:3-4, NASB)

Sacred Buildings of Israel

From the Exodus from Egypt with the construction of the Tabernacle in the desert, a series of sacred buildings were constructed in Israel according to the Lord's specifications. These buildings were considered sacred because were indwelt by Jesus Christ as the Shekinah Glory.

Jesus Christ as the Shekinah Glory actually indwelt three sacred buildings in Israel during the Age of the Jews or the Age of Israel. They were the Tabernacle, Solomon's Temple, and Zerubbabel's Temple.

The Tabernacle

“Tabernacle” means the tent of the meeting and was the place where God met Moses and the people. Exodus 25; Exodus 33; Exodus 40; Lev. 9:23; Num. 16:42.

“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.” (Leviticus 9:23, NASB)

“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.” (Numbers 16:42, NASB)

The Shekinah Glory was the invisible presence of our Lord Jesus Christ in the Holy of Holies in the Tabernacle. Psalms 99:1; Exodus 25:21-22; Lev. 26:11-12; Num. 7:89.

“The LORD reigns, let the peoples tremble; He is enthroned above the cherubim, let the earth shake!” (Psalms 99:1, NASB)



“You shall put the mercy seat on top of the ark, and in the ark you shall put the testimony which I will give to you. 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.” (Exodus 25:21-22, NASB)

“Moreover, I will make My dwelling among you, and My soul will not reject you. I will also walk among you and be your God, and you shall be My people.” (Leviticus 26:11-12, NASB)

“Now when Moses went into the tent of meeting to speak with Him, he heard the voice speaking to him from above the mercy seat that was on the ark of the testimony, from between the two cherubim, so He spoke to him.” (Numbers 7:89, NASB)

Jesus Christ, the Son of God, who created the universe and all that is in it was the God of Israel. He is also the Lord of the armies of Israel and He dwelt as the God of Israel in the Holy of Holies above the mercy seat between the two cherubs. Isaiah 37:16; Col. 1:16-17; John 1:3; Heb. 1:10.

“O LORD of hosts, the God of Israel, who is enthroned above the cherubim, You are the God, You alone, of all the kingdoms of the earth. You have made heaven and earth.” (Isaiah 37:16, NASB)

“For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. He is before all things, and in Him all things hold together.” (Colossians 1:16-17, NASB)

“All things came into being through Him, and apart from Him nothing came into being that has come into being.” (John 1:3, NASB)

“And, YOU, LORD, IN THE BEGINNING LAID THE FOUNDATION OF THE EARTH, AND THE HEAVENS ARE THE WORKS OF YOUR HANDS;” (Hebrews 1:10, NASB)

In Hebrews 9:4-5, the cherubs are called “cherubim of glory” because that was where our Lord Jesus Christ indwelt the Tabernacle.

“having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant; and above it were the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail.” (Hebrews 9:4-5, NASB)

The Temple of Solomon

The Shekinah Glory indwelt the Temple of Solomon which was a permanent structure. 1 Kings 8:10; 2 Chron. 5:1-14; 2 Chron. 7:1-3.

“It happened that when the priests came from the holy place, the cloud filled the house of the LORD,” (1 Kings 8:10, NASB)

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



Zerubbabel's Temple

The Shekinah Glory also indwelt the Temple of Zerubbabel. This was the Temple built after the Jews returned to the Land following their Babylonian captivity. Haggai 1:14; Hab. 2:20.

"So the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and worked on the house of the LORD of hosts, their God," (Haggai 1:14, NASB)

"But the LORD is in His holy temple. Let all the earth be silent before Him." (Habakkuk 2:20, NASB)

Blasphemies Against the Shekinah Glory

Nadab and Abihu

The Shekinah was invisible, but the Glory was visible at certain times. The Shekinah dwelt in the Holy of Holies and no one was permitted into the Holy of Holies, except on the Day of Atonement. Exodus 40:35; Num. 16:42; Num. 20:6.

"Moses was not able to enter the tent of meeting because the cloud had settled on it, and the glory of the LORD filled the tabernacle." (Exodus 40:35, NASB)

"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." (Numbers 16:42, NASB)

"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;" (Numbers 20:6, NASB)

Only on the Day of Atonement was the high priest allowed to enter the Holy of Holies and then only twice: once with a sacrifice for himself and once with a sacrifice for the people. Aaron was the first high priest of Israel and had four sons. The first two were Nadab and Abihu, who violated the Holy of Holies and died the sin unto death by fire as a result. As a result, the priestly line continued through Aaron's two younger sons, Eleazar and Ithamar. In the time of David, Eleazar's line was temporarily set aside and Ithamar's line became the high priest.

Nadab and Abihu died the sin unto death for attempting to put unauthorized light or fire in the Holy of Holies. Christ is the light of the world and Christ was the light in the Holy of Holies. No one was to enter the Holy of Holies except the high priest who may enter only twice on the Day of Atonement after sanctification ceremonies. The penalty for any violation was immediate death. Lev. 10:1-3; Lev. 16:1-2; Num. 3:4.

"Now Nadab and Abihu, the sons of Aaron, took their respective firepans, and after putting fire in them, placed incense on it and offered strange fire before the LORD, which He had not commanded them. And fire came out from the presence of the LORD and consumed them, and they died before the LORD. Then Moses said to Aaron, 'It is what the LORD spoke, saying, 'By those who come near Me I will be treated as holy, And before all the people I will be honored.'" So Aaron, therefore, kept silent." (Leviticus 10:1-3, NASB)

"Now the LORD spoke to Moses after the death of the two sons of Aaron, when they had approached the presence of the LORD and died. The LORD said to Moses: 'Tell your brother Aaron that he shall not enter at any time into the holy place inside the veil, before the mercy seat which is on the ark, or he will die; for I will appear in the cloud over the mercy seat.'" (Leviticus 16:1-2, NASB)



“But Nadab and Abihu died before the LORD when they offered strange fire before the LORD in the wilderness of Sinai; and they had no children. So Eleazar and Ithamar served as priests in the lifetime of their father Aaron.” (Numbers 3:4, NASB)

Hophni and Phinehas

Another blasphemy against the Shekinah Glory occurred during Israel's wars with the Philistines involving Eli's two sons, Hophni and Phinehas. Eli was the high priest and a very old man. Hophni and Phinehas were very apostate, but still served as priests in the Tabernacle then located at Shiloh. The Jews were very apostate at this time with very little evangelism and very little Bible doctrine being taught.

Following the Jews' defeat at the hands of the Philistines as judgment for their apostasy and rejection of God's mandates, they very much wanted to destroy the Philistines. The defeat in battle had no impact on their continued negative volition to God's mandates. In their apostacy, they rejected the idea of turning to the Lord for help. They concocted a scheme to use the Ark of the Covenant in the Tabernacle to bring about a miraculous defeat and destruction of the Philistines. 1 Sam. 4:1-3.

“Thus the word of Samuel came to all Israel. Now Israel went out to meet the Philistines in battle and camped beside Ebenezer while the Philistines camped in Aphek. The Philistines drew up in battle array to meet Israel. When the battle spread, Israel was defeated before the Philistines who killed about four thousand men on the battlefield. When the people came into the camp, the elders of Israel said, “Why has the LORD defeated us today before the Philistines? Let us take to ourselves from Shiloh the ark of the covenant of the LORD, that it may come among us and deliver us from the power of our enemies.”” (1 Samuel 4:1-3, NASB)

Hophni and Phinehas went into the Holy of Holies at the Tabernacle at Shiloh and picked up the Ark and carried it out to the battlefield. 1 Sam. 4:10-11.

“So the Philistines fought and Israel was defeated, and every man fled to his tent; and the slaughter was very great, for there fell of Israel thirty thousand foot soldiers. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, died.” (1 Samuel 4:10-11, NASB)

The second battle with the Philistines resulted in the near destruction of the Jews. Hophni and Phinehas were killed and the Ark of the Covenant was taken by the Philistines and placed in their heathen temple where they hoped it would somehow bring them luck. It did not. 1 Sam. 4:17; 1 Sam. 5:1 through 1 Sam. 7:2.

“Then the one who brought the news replied, “Israel has fled before the Philistines and there has also been a great slaughter among the people, and your two sons also, Hophni and Phinehas, are dead, and the ark of God has been taken.”” (1 Samuel 4:17, NASB)

“Now the Philistines took the ark of God and brought it from Ebenezer to Ashdod.” (1 Samuel 5:1, NASB)

“Now the hand of the LORD was heavy on the Ashdodites, and He ravaged them and smote them with tumors, both Ashdod and its territories.” (1 Samuel 5:6, NASB)

“So they sent the ark of God to Ekron. And as the ark of God came to Ekron the Ekronites cried out, saying, “They have brought the ark of the God of Israel around to us, to kill us and our people.”” (1 Samuel 5:10, NASB)

“They sent therefore and gathered all the lords of the Philistines and said, “Send away the ark of the



God of Israel, and let it return to its own place, so that it will not kill us and our people." For there was a deadly confusion throughout the city; the hand of God was very heavy there. And the men who did not die were smitten with tumors and the cry of the city went up to heaven." (1 Samuel 5:11-12, NASB)

"He struck down some of the men of Beth-shemesh because they had looked into the ark of the LORD. He struck down of all the people, 50,070 men, and the people mourned because the LORD had struck the people with a great slaughter." (1 Samuel 6:19, NASB)

"So they sent messengers to the inhabitants of Kiriath-jearim, saying, "The Philistines have brought back the ark of the LORD; come down and take it up to you."" (1 Samuel 6:21, NASB)

Dispensations With No Sacred Buildings

The Church Age

Jesus Christ already took on the form of a man during His incarnation. Since that virgin birth, there are no longer any theophanies nor any sacred buildings which He indwells. The sacred buildings of Israel have been replaced by the body of every Church Age believer. In the Church Age, the body of every believer is indwelt by God the Holy Spirit who prepares a suitable dwelling place or temple for the indwelling of the deity of Jesus Christ.

Due to the genetically-formed old sin nature located in the DNA of every cell in your body, Jesus Christ could not reside in your body unless the Holy Spirit indwells to prepare a place for the indwelling of Jesus Christ. We as believers have become the ownership of God. 1 Cor. 3:16; 1 Cor. 6:19; 2 Cor. 6:16

"Do you not know that you are a temple of God and that the Spirit of God dwells in you?" (1 Corinthians 3:16, NASB)

"Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?" (1 Corinthians 6:19, NASB)

"Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE." (2 Corinthians 6:16, NASB)

In 2 Corinthians 6:16, Paul quotes Leviticus 26:11-12, but adds a very important phrase "I WILL DWELL IN THEM" that was not in Leviticus 26:11-12.

"Moreover, I will make My dwelling among you, and My soul will not reject you. I will also walk among you and be your God, and you shall be My people." (Leviticus 26:11-12, NASB)

In Leviticus 26:11-12, the deity of Jesus Christ made His dwelling "among" the Jews, not "in" them. He also walked "among" the Jews. He was indwelling the Tabernacle and living among them. In the Church Age, Jesus Christ indwells the believer. He does not live among us.

In 2 Corinthians 6:16, Paul uses the future active indicative of ἐνοικέω (enoikeō) which means to dwell. He did not use περιπατέω (peripateō) which means to walk, to be occupied with. The future tense means that this occurs based on positive volition expressed as personal faith in the work of Christ on the Cross. Jesus Christ produces the action by indwelling you. The indicative mood means that this is a dogmatic statement of doctrine that the deity of Jesus Christ indwells the body of every Church Age believer. The same verb is used in Romans 8:11 and is used for the indwelling of the Holy Spirit.

"But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you." (Romans 8:11,



NASB)

The Eternal State

In Revelation 21:3, “will dwell” is the future active indicative of σκηνώω (skēnoō) and is a reference to the Shekinah Glory. The predictive future is a reference to the eternal state and means that there will be no sacred building in the eternal state because Jesus Christ Himself, the Shekinah Glory, will be with them.

*“And I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them,”
(Revelation 21:3, NASB)*

In Revelation 21:10-11, The “glory of God” is the presence of Jesus Christ as the Shekinah Glory and will be the only light source for the New Jerusalem. Jesus Christ Himself will be the temple. Rev. 21:22-24.

“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, having the glory of God. Her brilliance was like a very costly stone, as a stone of crystal-clear jasper.” (Revelation 21:10-11, NASB)

*“I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple. And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it.”
(Revelation 21:22-24, NASB)*

The Indwelling of Jesus Christ as the Shekinah Glory in the Church Age

The Shekinah Glory explains the uniqueness of the Jew in the Age of the Jews, while at the same time explaining the uniqueness of the Body of Christ in the Church Age. In the Age of the Jews, Jesus Christ indwelt sacred buildings. He first indwelt the Tabernacle and then two temples. In the Church Age, Jesus Christ indwells the body of every Church Age believer. See category on [Jesus Christ, Indwelling](#).